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# THE MISSIONARY VISITOR



Sunday-school Class at Fredonia, Kans., taught by L. H. Root. This Class Supports the Orphan Marked in Picture on Page 10.

PUBLISHED BY  
**BRETHREN'S GENERAL MISSIONARY &  
TRACT COMMITTEE**  
ELGIN, :: ILLINOIS

# **YOU HAVE MONEY MORE OR LESS**

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Some of it you may desire to give to the church finally. You need its income to support you during life.

## **NOW THE PERPLEXING QUESTION--**

How can I secure it safely and KNOW the church will have it at the time desired by me?

Have Stocks and Bonds proven trustworthy these days?

The General Missionary and Tract Committee asks you to consider the following:

Determine how much you wish the church to have. Then turn this amount over to the Committee and receive from them an annuity obligation by which you will receive 5 per cent per annum, payable January 1 and July 1 of each year, during your lifetime.

The plan commends itself for these reasons:

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4. The amount given to the Committee is no longer taxable to you. This would make a five per cent annuity worth six in the ordinary way.
5. The church gets the use of your money after you need it no longer, and is that not better than to put it in some stock company where in times of panic the income and principal both disappear?

Hundreds have tried this plan and not one displeased. It will cost you the effort to inquire into this subject further,—you need not invest unless you want to.

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**GENERAL MISSIONARY AND TRACT COMMITTEE  
ELGIN, ILLINOIS**

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 See page 44 for a further explanation under "A Change."



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ELGIN, ILLINOIS

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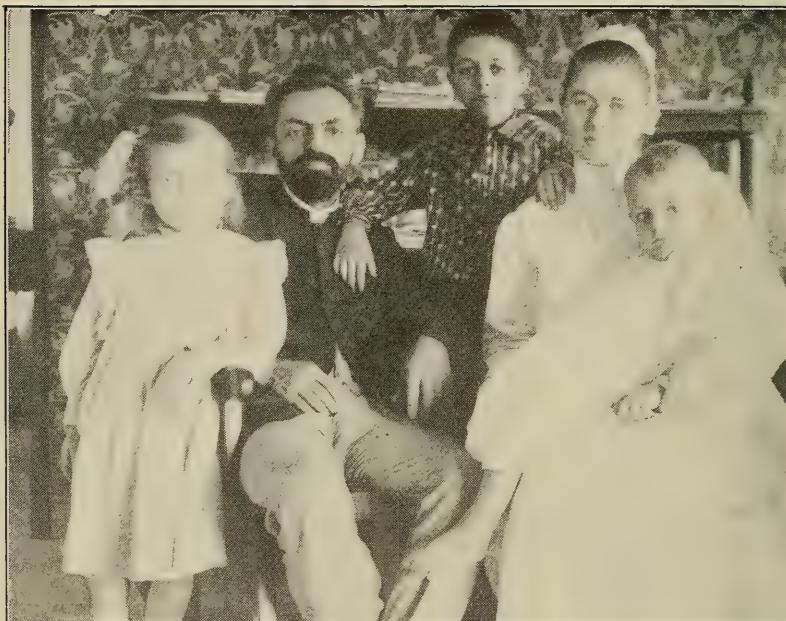
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**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



Our oldest resident missionaries in India. Bishop W. B. Stover, Mary E. Stover, his wife, and James Mitchell Stover in her lap. John Emmert Stover, the oldest, in center and Miriam Elizabeth Stover standing by her father. Went to India in 1894. Picture taken by W. R. Miller in May, 1907.

# The Missionary Visitor

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JANUARY, 1908

No. 1.

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## INDIA, A MISSION FIELD

A. W. ROSS

A bird's-eye view of "open doors"  
that should appeal to every reader

For two hundred years, mission work has been carried on in India. Upwards of 122 missionary societies and independent organizations have entered the field, with some 4,000 missionaries. Community after community is being worked strenuously for the Lord. Thousands upon thousands have accepted the call, and are proving themselves worthy soldiers of the Cross.

With this vast army of missionaries and many times their number of native helpers scattered over the land, the question may arise in the minds of some whether India will not soon be well occupied and no more missionaries needed. But such is not the case. True, some provinces are fairly well worked, but these are only a few, while vast regions yet remain in darkness, never having heard of Christ.

That you may understand better the greatness of the work yet to be done in India, and the great needs of the various fields, we hope that you will study carefully the accompanying map. For the information contained in this article, I am largely indebted to Mr. Eddy who has given a very extensive review of the field, largely gathered from the census report and through correspondence with missionaries.

Beginning with Madras Presidency on the southeast coast, we find a total

population of forty millions, among whom are about one million Christians. This Province is better occupied than any other, and yet we find that there are only three Christians among one hundred people. Concerning the Ongole field the Baptist people write, "Each missionary endeavors to cover the area included in a twenty-four mile circle, and even then more than half is untouched. At least one hundred more workers are sorely needed. One man has a territory eighty miles square, with a population of 1,500,000. In Madras, with 100,000 Telugus, there is no missionary able to preach to them in their own tongue. In Travancore, a native state, one third the people are Christians, while many other parts of the Presidency are yet unreached.

Next comes Bombay Presidency on the west with 25,500,000, of whom 200,000 are Christians. The census report shows thirty-three Talukas (Counties) each containing 50,000 or more without a single Christian. For the whole Presidency there are for every missionary 227,000 people.

In Sindh to the north of Kathiwar, there are four districts where there are only twenty Christians among two and one-half millions, and missionaries are welcomed by the two societies now at work. The half million warlike people of Cutch have never had a missionary,



while the peninsula of Kathiawar has whole districts still untouched.

Turning to the large province of Bengal on the east, we find a population equal to that of the United States, with only 278,366 Christians. At home we have 80,000 ministers while Bengal has only 735 for the same number of people. In North Bengal, there is only one missionary for every two million souls. Twenty-five districts of 300,000 each are without a missionary or native worker. From the census report we find that there are thirty-seven districts with over 50,000 each and a total population of four millions without a single Christian in them. For instance, Bogra has 854,000 and no European missionary, while the greater number have never heard of Christ. If the United States had only as many ministers in proportion as Bihar has, she would have to be con-

tent with eighty. It is not too much to say that in the province of Bengal alone, the unevangelized portions represent a population half that of the United States.

And look at the map! What a small portion of India Bengal is! Does India need missionaries? Ah, we need not fear that missionaries sent to India will not find anything to do.

Concerning the United Provinces and Oudh, Dr. Lucas of the Presbyterian Mission, writes that in the fifteen of the forty-eight districts, containing a population of over fifteen millions, there are no foreign missionaries nor ordained Indian ministers, while in the two native states, there is no foreign missionary and only one Indian minister. He further writes that there are at least five hundred towns of from 3,000 to 5,000 population in which there is not a single Christian, and of 100,000 villages in

which there is not a single preacher or teacher.

Punjab with its twenty-seven millions has but 72,000 Christians. In thirteen of the most needy sections there are only eighty native Christians among a population of three and one-half millions.

While most of the districts of the British part of the Central Provinces are occupied, yet there are nine counties each with a population of 50,000, and several native states which are without missionaries, native workers or Christians.

We now turn to the larger native states which present the most needy fields, because of their opposition to missions. Within their borders we find millions upon millions yet in darkness.

Haidarabad with her eleven millions, has only 23,000 Christians. As a whole, only three per cent of the people are educated, but the fact that half of the Christians can read, over against one-fiftieth of the Hindus and one-twenty-fifth of the Mohammedans, is indicative of the worth of missions.

Gwalior State with her three million and only 635 Christians is still a "Stronghold of Hinduism."

Rajputana has yet only a few of her millions snatched from the throes of heathendom. Large unoccupied portions still await the Heralds of the Cross. If the Christian Church were to furnish this province with one missionary for every 59,000 population, 300 would still be required.

In Central India, in the Indore State, there are over 3,000 villages without Christians.

Baluchistan to the northwest, a British

agency, has an estimated population of one million, chiefly Mohammedans, among whom are only fifty-three indigenous Christians. Medical work is slowly opening the door to more advanced efforts.

Kashmir, famous for its fine silks and shawls, numbers three million souls; while as yet the two societies there, have gained only ten communicants.

Lastly we come to the State of Baroda in which we are now living. It has a total population of two millions with some 7,543 Christians. Besides we two, the only missionaries in the State are in Baroda the capital. In seven counties of the Kadi district with a population of 600,000, there are no workers or Christians, while Novsari Division, in which we are living, has seven talukas in the same condition.

Again I ask, "Does India need more missionaries?" Even in our own territory on this western side, we have a large open space between the four points of Bulsar, Jalalpor, Vyara and the Dangs in which there are upwards of 300,000, a large number of whom are a considerable distance from either of the points named, and which will some day likely demand two or three workers. From the Nerbudda River on the north to near Bombay on the south there is a long strip of jungle territory, right at our back door, so to speak, with a simple people ready for the Gospel, but as yet we are not strong enough to go in and possess the land. Ah, there is plenty of room in India for more workers, and right here in our own territory, only one two hundred-thirteenth part of the whole of India, is room for a number more as soon as we can strengthen our native agency.



# FACTS AND FIGURES ABOUT INDIA

ELIZA B. MILLER

Here is what writers on missions, missionary societies, etc., have been looking for. Save this for reference. They have been gleaned from "Modern India" by Curtis and "India, Its Administration and Progress" by Strachley.

India has a population of 294,361,056, including six hundred native States with a population of 62,500,000. The number in the different classes is:—

Hindus, .....	207,146,422
Mohammedans, .....	62,458,061
Buddhists, .....	9,476,750
Animistic, .....	8,711,360
Christian, .....	2,923,241
Sikhs, .....	2,195,268
Janis, .....	1,134,148
Parsees, .....	95,190
Jews, .....	18,228

These peoples speak 118 distinct languages, 59 of which are spoken by more than 100,000 each. The British Bible Society has published the whole or parts of the Holy Scriptures in 42 languages which reach 220,000,000 people, but leave 74,000,000 without the Holy Word. In order to give the Bible to the remainder of the population of India it would be necessary to publish 108 additional translations, which the society has no money and no men to prepare.

The principal tribes and clans having distinct organization and individuality speaking the various languages are:—

	Spoken by
Hindi, .....	85,675,373
Bengali, .....	41,343,762
Telugu, .....	19,885,137
Marathi, .....	18,892,875
Punjabi, .....	17,724,610
Tamil, .....	15,229,759
Gujerati, .....	10,619,789
Kanoese, .....	9,715,885
Uruja, .....	9,010,957
Burmese, .....	5,926,864
Malayalain, .....	5,428,250
Hindustani, .....	3,669,390
Sindhi, .....	2,592,391
Santhal, .....	1,709,680
Western Pahari, .....	1,523,098
Assomese, .....	1,435,820

Ghoud, .....	1,379,580
Central Pahari, .....	1,153,384
Marwadi, .....	1,147,480
Pashtu, .....	1,080,931

The population averages 167 to the square mile, including mountains, deserts and jungles, as against 21.4 in the U. S. Bengal, is most densely populated, having 588 to the square mile. Behar has 548; Agra, 419; Bombay Presidency, 202. It is estimated that there are two acres of land under cultivation for each inhabitant in India. 90 per cent of the population is engaged in agriculture.

There are:—

Towns	Population
8, .....	200,000
3, .....	500,000
1, .....	1,000,000
29, .....	100,000
49, .....	50,000
471, .....	10,000
2,134, .....	1,000

and having organized municipalities.

Institutions of learning number 148,541, pupils under instruction 3,195,220, natives possessing a knowledge of English 386,000, teachers 497,509, doctors 520,044, lawyers 279,646, universities 4, 99 per cent of the female and 90 per cent of the male population is illiterate.

In the 1700 hospitals and dispensaries in British India, 10,000,000 patients are treated annually. In 1900 there were 345 women studying in the various medical schools in India. That same year there were in active service 33 lady doctors and 73 assistant surgeons, relieving the pain and suffering of more than 1,500,000 women and children.

The number of widows in the Hindu community alone is 19,738,468, the regular army numbers 200,000—60,000

British soldiers and 140,000 native soldiers, the native police force numbers 700,000.

The yearly, average death rate in India is 56 to the thousand. 1,236,855 persons perished in the famine of 1900-1901. In Bombay alone in the last seven years the population has decreased 200,000 from plague.

90 per cent of the population, as noted above, is engaged in agriculture. 14,000,000 acres are devoted to the raising of cotton; 575,000 acres to opium; 236,000 to coffee; 3,000,000 acres to sugar cane and sugar beets; 800,000 to indigo. In 1903 India exported 182,594,000 pounds of tea. Besides the above, wheat, rice, millet, pulse, potatoes, other vegetables and fruit are raised.

330,000,000 of gods and goddesses are

worshiped by the idolatrous people in India. In Benares alone, the sacred city of the Hindus, there are 500,000 idols established in permanent places for worship—these all in 2,000 temples and innumerable shrines. 62,000,000 of India's people are being led by the false prophet Mohammed, 95,000 are worshippers of the natural elements, while other millions are given over to spirit and demon worship. Who is ready and willing to help save the millions in India? Each one can help in some way.

Three ways in which I can help:

1. I can go myself into the harvest field. What is to hinder?
2. I can pray "the Lord of the harvest to send laborers into his vineyard."
3. I can give so that others may go.

*Waterloo, Iowa.*

## THE OUTLOOK.

MRS. EFFIE V. LONG

Just what many have been looking for in order to understand work in India. The writer has set forth conditions and results in an effectual way

What have missions and missionaries done in India? What are they doing now and why does mission work seem to make so little progress? Why does it appear to go so very slowly? Is not the promise, "Lo, I am with you," just the same to the missionary today as it was to those sent forth centuries ago? Yea, verily, just as the commission to "Go" is for all, so is the promise, "I am with you."

But the occidental who is not in actual contact with life and work in the Orient, and who is all push and hustle himself and is accustomed to see things moving,—he, I say, has a right to inquire and a reasonable desire to know.

Now we are not going to say to you that "Rome was not built in a day" and all such other trite sayings, but we want to give you a few dry facts concerning

what has been done in India, and what is being done today.

It is true that missions have been doing aggressive work in India for more than one hundred years and yet India is not Christian by any means,—no, not one-half nor one-fourth of the people are Christians; and perhaps if I were to tell you that only one out of every 290 are Christians, you would hold your breath, but it is true, nevertheless. Please remember that in every instance I am speaking only of Protestant missions, and that I have for the basis the census of six years ago.

At the present time there are sixty-seven different Mission Societies or Denominations working in India with a force of 2150 missionaries. The work is both city and district work and in spite of the fact that there are 5692 native

women as helpers, Bible women, etc., and 5756 men as catechists and preachers, not including the 894 ordained native men, still there are many districts and talukas or counties that have neither a missionary nor native evangelist within their bounds.

Let us notice a bit the three different lines of work,—educational, evangelistic, and medical. In all the mission schools, from the lower school to the Training College, there are 97,722 girls yearly under Christian influence, not including the 39,900 Zenana women and girls who get spiritual training in their homes. The mission schools for boys and young men from the lower to the theological college, claim the yearly attendance of 223,950 students. These are not all Christians, by any means, but they all attend a mission school and are learning the principles of Christianity, though it may still be to them an intellectual knowledge and has not touched the heart. A majority of the girls graduated in such schools are Christians, while a large majority of the male graduates are non-Christian. That does not mean that more girls are Christians than boys are; but almost all castes and sects believe in educating the boys, while in the education of girls, Christians are far ahead, especially in higher education. There is cause for rejoicing in the fact that Christianity is teaching haughty India that girls have minds as well as boys and they need to be cultivated. It has been shown too, by many noble examples, what a powerful influence a woman, with the proper training, may wield for good. One boy in every twenty and one girl in every four, attending schools under government inspection, are in mission schools.

These students of this host of over 300,000 go back to their homes or places of work, and tho they may never become Christians outwardly, yet the influence remains and they can never be what they were before,—can never be real Hindoos again. The education of the girls who are to become the mothers of the coming generation is ridding the home of

its superstition, the desire to cling to old customs, and idolatry, and will open up the way for something purer and better in the home, and that will be the purest thing on earth,—the religion of our Lord and Savior, Jesus Christ.

Let us notice the medical work. There are no less than 148 mission hospitals scattered all over India, besides the thousands of stations where medicine is dispensed. Of the number of converts out of the 1,150,000 yearly patients in the hospitals, we cannot know for many go long distances to their homes and are never heard from again. But we do know that these are brought in contact with the Gospel, and although they may forget all else, they cannot forget that Christianity practices what it teaches, and they see the results in what it has done for them.

The doctor or the dispenser of medicine does not rejoice because the patient who was without hope, now being cured, falls at his feet to worship him, but because through this means he has touched the tender chord of the patient's heart and so can draw him to the Divine Healer, the Great Physician. We believe that there are many all over India secretly worshiping the true and living God because, like the blind man of John's Gospel they can *see* what he has done for them.

Then the preaching of the Word together with the distributing of sacred literature comes in for its share. As in the other lines of work, so in this, the results cannot be measured. With the 12,340 native evangelists and 2,150 missionaries, something ought to be accomplished. There can be given no statistics of how many hear the Word preached, but here in our own little corner we have at times had an audience of five and six hundred sit quietly for an hour or two to see and hear the Gospel Story plainly presented to them. There are, without doubt, thousands of such meetings every year. Are the people of India not learning to know of our Savior,—this "best Story of all,"

our true Love Story? Yes, they are hearing, and, as the water, by its continual lapping, lapping of the little wavelets wears away the hardest rock, so the Gospel is slowly, slowly wearing its way into the hearts of men.

The Bibles, Gospels and tracts sold is an item not to be lightly regarded. There are sixteen Bible Houses, or Societies all doing a thriving business. In the year, 1900 there were about 6,149,175 books circulated from these Societies. Many also are distributed from the publishing houses before they reach the Bible Houses. There are colporters all over India selling Bibles and Gospels. Those near the railroads meet every train as it stops at the station and it is surprising how many are sold. The Hindoo says outwardly that he does not want our religion, but when on the train among strangers he will buy a Gospel, for he can read that secretly. One colporter in Bombay sold 9,000 Scripture portions in 1905. When we know that the agents at our doors sell several hundred portions monthly, such as Matthew, John or Proverbs, we must ask, "Where are all these Gospels going?" Into what homes are they entering? We know they are not bought by Christians for they are supplied elsewhere. But think of the thousands of Gospels sold monthly and how many wend their way back into the jungles where the missionary has not yet gone! Occasionally books are bought and at once burned before the eyes of the agent, but this is not

often. These little books printed in so many different languages, are most assuredly bearing the glad Message into a very great number of dark hearts and homes.

What shall we say then concerning the outlook? When we consider all these agencies at work day by day can we say there is a shadow of such a word as failure? The Gospel is surely being spread over India. There is a desire to know what is written in The Book, the knowledge of Christ is gaining ground. It may be working silently, though surely. It is as leaven in a measure of meal. The leaven is working and some of these days the whole lump will feel the effects of it. Christianity may still be a head-religion in India but it is going to be a heart-religion by and by.

It is said on good authority that if the Christian community continues to increase as in the past, at the end of the twentieth century there will be 30,000,-000 Christians in India, and at the close of the twenty-first century, 200,000,000. In other words, present-day Christianity will have conquered the Indian Empire in less time than the early church won the Roman Empire for the Lord. So let us do our part and leave the rest with Him whom we can trust, praying that the time may speedily come when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

*Jalalpor, Surat, India.* ,



## CHRIST IN INDIA

J. M. BLOUGH

"The martyr spirit is not wanting. . . . Surely Christ is in India and He is drawing her children unto Himself." Thus declares the writer for missions

We do not know just when Christ first came to India, but we do know that He has come and that, too, not only to make a hurried visit but He has come to stay; we do not know at whose home

her salvation, and He is depending upon His disciples to stay here with Him to win her children for His kingdom, regardless of any opposition or persecution.

*Christ is in India but still a stranger!*



Mary Quinter and Some of the Orphan Boys. The One with an X Over Head is Supported by the Class Shown on Front Cover.

He was first entertained but we do know that He is the welcome guest in many an Indian home today; we do not know how many have truly accepted Him as their Savior, but we do know that nearly all of India's millions have died without Him or even a knowledge of Him; we may not know how much India loves Christ, but we do know how much Christ loves India and her people. Yes, Christ loves India and He has come to India for her good and He is staying here for

Oh, how few of India's people are acquainted with Him, and how few really know Him! Hundreds pass by on the road each day and should they meet Him they would not know Him, and should we accost them with the question, "Who is Christ?" the multitude would answer, "We know not, we never heard of Him." Or should some answer, "He is the Christian's God," still they would have but a faint idea as to who Christ really is. A few hours' walk from many a

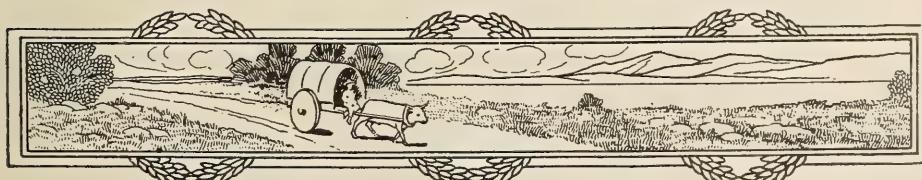
Mission Home will give you the privilege of preaching the Gospel to some heathen for the first time, or else you will find how inperceptible has been the effect upon the idolatrous hearers of the blessed story once told, twice told, yes, ten and twenty times told. To them Christ is indeed a stranger. Many who live in sight of the Mission Home know not Christ's love, His power or His purpose; but largely because they have no desire. Can Christ take pleasure in the fact that He is still unknown in a large majority of India's homes? I think not.

*Christ is in India but oh, how despised!* "Despised and rejected of men," it is the same old story. Many will not let Christ into their homes when they have the opportunity. Christians in India are a despised and persecuted people. The name "Christian," which the Apostle James Calls "that worthy name," is a synonym for outcast and disgrace. Many say, "We do not want your Christ," and some even study his life that they may oppose the Christian preacher and cast into his teeth the miraculous birth, the cursing of the fig tree, etc. But why should Christ be despised? It may be somewhat on account of the inconsistency of Christians but the main cause lies in the fundamental principles of our religion. Christ is striving hard to break down the terrible caste system of India—that bulwark of Hinduism and barrier to Christianity; He seeks the destruction of idols and the end of the worship of heathen deities; He claims the honor of being the truth, the life, the only way to God, and the only Savior

of the world, which things arouse the enmity of Mussulman and Parsee as well as of the Hindu. Thus as Christ preaches the brotherhood of man, man's true relation to God, atonement by His own blood, the vanity of idols and heathen customs, He brings upon Himself the reproach of the nation.

*Christ is in India and honored too.* As Christ had His faithful followers in Judea and Macedonia and Rome, so He has in India. There are thousands in India today who honor Christ with their whole hearts and lives, and who, blessed be His name, have suffered many persecutions because of their faith, yet have remained faithful and are willing even to die for Him. The martyr spirit is not wanting. Many have been compelled to give up home and lands and friends for Jesus' sake, but they have clung to Him. Sunday after Sunday sees a faithful company of Spirit-filled believers gather for the praise and worship of the Most High God. Every day they assemble around their own family altars, and we cannot but believe that their prayers are acceptable unto our Heavenly Father. And these are your brethren and sisters in India. Praise His holy name. And this number is increasing year by year. Surely Christ is in India and He is drawing her children unto Himself and preparing them for the eternal kingdom. Christ is conquering, and some day India's knees will bow and her tongues confess that *Christ is the Lord too, the glory of God the Father.*

Bulsar, India.



# THE MISSIONARY AND HIS PEOPLE

STEPHEN BERKEBILE

An interesting view of work, and how glad will everyone be for this,—“We have seen some, and you pray that we may see more, yes, thousands of these brands snatched from the burning”

As Westerners we are not Easterners in our thought and never can be. We do not know how the boy of India thinks and reasons and reaches conclusions about certain things, and right here is one of the hard problems for the missionary; because the same underlying principles of thought are found in the men and women.

Our only recourse is then, that the Holy Spirit will teach us and give us wisdom that we may know how to best apply the lessons of Salvation to the Eastern mind. The Bible is an Eastern book and therefore must appeal to the mind of these people.

The people's idea of what a missionary ought to *be* is usually about true, but as to what he ought and ought not to *do* is quite different. No doubt they have gotten their idea from the English and the higher castes. If we get out in the garden and do some work, they say, “That does not look well for a Sahib; or Shaib is stingy and does not want to pay for to have any work done; he could get lots of people for eight cents per day.” If we walk long distances, say, eight, ten or sixteen miles in a day, to be among them and tell the story, they say, “You ought to have a horse and ride.” Then if we do as they think about working and riding they will say, “Missionary people have an easy job of it.” When the missionary first enters a new unworked field in India, as we did here at Vada, many of the people get the idea that that means lots of bakhshish at every holiday, of which there are many. Apparently sincere enquirers have often in mind the loaves and fishes, and the new worker is often deceived by such. “How much will the missionary give me if I become a Christian?” is often the ques-

tion in the minds of many. When the missionary lives in a common way in a native house they say, “He has nothing back of him.” When he lives in a good bungalow for his protection they say, “The mission is rich.” There is nothing strange about this, for when Jesus was in Palestine working among the Orientals they said, of John, who came neither eating nor drinking, “He hath a devil.” The Son of man came eating and drinking and they say, “behold a man gluttonous, and a winebibber, a friend of sinners (thank God!) But wisdom is justified of her children.”—Jesus.

Did our Master despair because of this condition? No, indeed. He knew there were those that would accept Him, and they did by the thousands, and so we feel about these people here. They are religious, they work, eat, sleep and do everything, even sin, religiously, and when they once become converted many of them are the truest of Christians.

Do you ask why I write thus? Some may say this is the discouraging side to show the weakness of a people, but to us it is not, for we are all weak when in sin, and sometimes after being redeemed from sin. We want you to know so that you can pray definitely, so you can sympathize more fully.

Jehovah says, “I will fight for you.” Let us go on sowing, for the harvest is near. But not all are outside. Thank God! Some are accepting and coming into the family of Christ. A brother in the home-land one said, “The man who is instrumental in keeping and growing up in Christ twenty souls is doing a greater work and more difficult task than the one who is instrumental in bringing them to Christ.” This is especially true here. The real work only

begins when they are brought to Christ. This we learn just in dealing with our native workers. It is hard for them to say from the heart, of his brother or even of Christ, "He must increase but I must decrease." *Is it at home?*

Then as a result of this, spirit jealousies arise. Only by daily contact and Bible study and prayer with them, can this and other weaknesses be removed. Paul labored in tears, day and night, teaching the people and this is the need here for those with whom and for whom we labor. Paul says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." To teach the word daily, even to our native preachers, is necessary for the best results. The continual grind of opposition with which they have to meet, taunts and persecutions is oh, so trying on the spiritual nature that they need to drink deep, continually, from the living fountain, so as to give out unto others, and, to direct so that they drink properly, is one of the great opportunities of the missionary. At the same time the missionary must keep a strong upper hand or the native preacher may turn against him at times, until he has been

taught fully of the Gospel of the higher life. But you ask, "Why should he take advantage of the missionary's kindness?" Do you not see from whence he has come and the pit from which he has been dug?—Oppression by his caste fellows and out from the worst kind of slavery,—CASTE!! He cannot appreciate being freed at once. He must be dealt with for a time as we would deal with a big school boy, with a firm but loving hand.

Did Israel at once appreciate all that God was doing for them? *Do we?* No. Moses interceded for them, so today Jesus, the world's Savior intercedes for us and these, and because of this we rejoice even in the face of opposition, knowing that our labor is not in vain in the Lord. Victory must attend the Lord's side.

We have seen some, and you pray that we may see more yes, thousands of these brands snatched from the burning, developing into useful Christian men and women.

"Ask of me and I will give thee the heathen for thy inheritance."

Will we tire in asking?

*Vada, Thana Dist., India.*



The Bungalow at Dahanu. Bro. and Sister Adam Eby with Natives in Front.

## REMINISCENCE OF '84

MARY E. STOVER

Who will read these lines and not thank God for our workers in India and the helpfulness which the church at home has been thru them. Perhaps, too, a tear will be dropped, a prayer breathed and a gift increased for India

This does not mean of the year '84, for of that I recall but little. Nor does it mean the '84 which to the proud Brahmin signifies perfection. What I have to say is of the '84 children who came to us in one day in May 1900.

We received several parties of children into the orphanages at different times during that dreadful year of famine. This one contained perhaps the largest number received at one time.

They had wandered here and there in search of food, and by ones and by twos had come to Dholka, about 150 miles north of us, where the missionaries had given them temporary food and shelter. But the mission there already had more than they could provide for, and hearing that we could take care of more than we already had, they asked us to take these. Burie and I went to bring them. The details of that journey, by cart and by train, in the intense heat of May, I have told before.\* Even after seven and a half years have passed, I recall some of the kindnesses shown us on the way, such little things that we often remember longer than seemingly more important matters. The driver of our train had our vessels filled with drinking water, he secured half a bag of parched grain for the hungry children to eat along the way and would not allow me to pay for it. I can see the pinched, drawn little faces and thin bodies almost naked, some too weak to sit up long at a time, reclined on the benches or floor of that long third-class car. I can hear yet their feeble cry for water now and then. Others, stronger, were interested in looking out of the windows, and kept us busy watching them lest they fall out, for a ride in the

train was a new thing to all of them. The picture was burned on my mind during those long, hot hours, for we rode from 12 o'clock, noon, until 10:30 at night, for it was the slow train. I am sure I shall never forget it. Whenever I think of it, involuntarily the prayer bursts from me, "O God, spare us from seeing another famine." But again the thought comes, "His ways are right. If through famine and pestilence any are brought to Him: Thy will be done, O Lord." His promise, "As thy days so shall thy strength be," is ours ever.

How thankful we were to get home that night, I well remember. It seemed to me home was never dearer. We had only a shed to shelter them from the cool night winds and the scorching sun of the day, but a shed with the promise of food and clothing was to these children a home indeed. At that time, they could think of nothing else. Did they



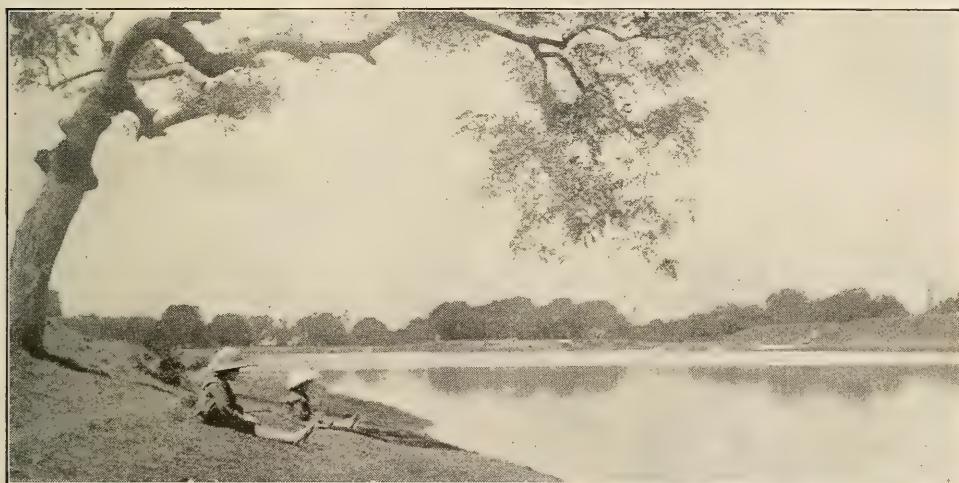
When Little Feet Swell, We know there is No Hope.

know that Jesus loved them and longed to draw them by His love? Did they understand why we could care for them, dress their sores and cleanse their bodies of unmentionable filth? Did they know that behind this was our great desire to turn their darkened minds and hearts toward the Light of the World? No, not then, nor for perhaps many days.

Some of them never grew stronger, but suffered with one or another of the dread diseases that follow famine. Dysentery, scurvy, dropsy, weakness of the

gangrene settled in an ugly sore. Her sufferings dulled her mind too much to grasp the meaning of the pictures we showed her, so we thought. But one night she called Burie to her, and pointing to a tree outside the open window, she said: "There they are flying this way. They call me. Let me go." Did she remember the picture of the Christ-child with the angels hovering around him? Burie thought she did.

There was M, who had an ugly sore. It was hoped that her famished little



The Great Tank, Ankleshwer. Emmert and Miriam Stover Looking over its Peaceful Waters.

digestive organs consequent upon having eaten raw grain, roots, leaves, or tile. For a long time after we had them with us, we had to watch so that they would not steal garbage and eat it, or eat pieces of tile, brick, or even earth. How little any of us know of these things, who have always had sufficient food!

Many of them passed away, in spite of all we could do for them. But we were gratified to feel that we had done what we could. With gifts from home and the prayers of our people, we were stimulated to our utmost effort. We laid them to rest, knowing that "of such is the Kingdom of Heaven."

There was G, a bright little girl, but

body would grow stronger with the care and nourishing food we gave her, but the sore deepened until it reached the spinal column, and she became a bent little cripple. But I wish you could have seen the light that shone in her eyes, even though she was never free from pain. Cheerfulness beamed in her face; she was a general favorite. Later we took her to Bombay, and entered her in a hospital, where she was kept until the end. All that could be done by skilled and kind hands was hers, free of charge. But she never grew strong enough to undergo the operation which it was hoped would bring her relief. Once when I went to see her, the nurse while directing me to the ward, spoke of her pa-



A Poor Man of the Hill Tribes.

tience, gentleness, and loving ways. She was much pleased to show the toys which visitors had given her, and the Bible pictures we had sent her from time to time. She could tell the story of each picture, and often entertained the other hospital children with them. Who shall say that some did not hear the message from her perhaps for the first time? Did it not pay to rescue these poor children, even to give them a glimpse of the loving Jesus for a short time?

But time passed on. Those spared from the after effects of the famine grew stronger as they grew older. Among them some were most dutiful and diligent. Others became dissatisfied and disobedient. Some left, to ramble here and there. Finding the way hard, many of them returned poorer and wiser. One, K, seemed quick to learn, and not a bad boy though mischievous, when he first came. But somehow or other he failed to pass in school and became unset-

tled. We expended lots of energy on him, but he turned bad. He is with us now in Ankleshwer. We feel we can do him no good. Still we bear with him, and hope. How must parents feel when their own children disappoint them, when we feel so keenly our disappointment in some of these?

As I look over the list of remaining ones of the 84, a number stand out distinct as having been always trustworthy. Many are young men and women now. Some are married. There is V, always a good boy, who is teaching school in a village ten miles from Bulsár, where there are no Christians. He is shining for Christ, he and his wife alone.

At Gholwad is A, teaching, preaching and book-selling.

V at Jalalpor is weaving, and showing how Christians should live honestly and of good report. B is gardening at Jalalpor. J is the wife of one of our young men, who is to our family much as Timothy must have been to Paul. These are among the older ones, married and busy with life's work. Among them several are parents now.

A much larger number are still in the orphanage at Bulsar, busy with their school work. Before another seven years pass, they too will be men and women grown. Riding in the car homeward that day, we could not look into the future and see what God's purpose might be concerning these children. The present was too real, too heavily laden with care for their present needs to admit of time to speculate on what they might grow to be. But now in looking back, we may well marvel at the wonderful leading of the Lord, and hope still greater things for the future.

#### Ankleshwer.

\*Gospel Messenger, July 14, 1900.

## AS WE LEARN

SADIE J. MILLER

Real glimpses into India life as seen  
thru one of India's earnest workers

Work among the Indian women is one of great interest though not without its difficulties in many respects.

In civilized countries a missionary may go into a home and when leaving give a pressing invitation to the members of the non-church-going family to attend the services at the regular appointed place. He may do and say many things of this nature, for people know his business and expect him to be working at it.

The people among whom we work are similar in that they need this same help and teaching; we need to exercise the same eagerness and zealousness but apply it in an exceedingly different way.

When we first came to this village, we felt very desirous of becoming acquainted with the people. Accordingly, we arranged and called a meeting in which most of the village women were present. We had a good sociable hour together and extended the invitation for all to return to a like meeting each week.

But they had come, out of curiosity, more than to learn, and when they left they said among each other—"we know what they have come here for, it is to make Christians of us, but we'll show them." Nothing had been said about religion but this much they learned, seemingly, even though it was a mistake. They expected us to be about our business, not knowing how eager we were that they know God and receive salvation for their souls.

When we visited their homes they would stay in the house and talk very little to us. No one but a fellow-caste-man is allowed in the houses and we ventured not in, lest we cause them to be defiled.

But we continued going, even though

they would let us sit outside, alone, or with a half-dozen men, while they went to carry water or some such work.

One man forbade his wife to associate with us, "because," said he, "you will do as those women who are with them and now wear no jewels," the thing for which a Bheel man loves his wife; but the non-wearing disgraces him.

So to save her from distress, we refrained going there to that particular home until after a few months they entreated us to come. But, meantime this woman would come and sit with us when we came to her neighbor's house. Now we seldom go to visit her but that she begs us to eat of her food that she has cooked, and when we do it is a great pleasure to her.



Rhoda, Devallie and Jonah, Orphan Children  
Who are Making a Happy Christian  
Home Since Their Marriage.

Hence to form an acquaintance with them is oftentimes a process of several years, but the better in the end than to have it more abrupt.

The wife takes no part in religion only to do the drudgery work, such as carrying the gods from place to place or doing the limpoing around the idol premises. She learns of him if she learns at all, and we need not be surprised that the women are so inattentive at our services or that they turn their backs when we talk to them. This must all be overcome.

Her husband is her great lord. The secret of winning her is first getting on good terms with him. Making friends with their children is another means of admittance in the home. But she must do according as her lord dictates. She can please him no better than when she sets his food before him, the which she must always do, before she herself may partake. They never eat together, so they have not what can be called a family meal.

The children do most of their eating between meals. This partly accounts for the enlarged stomach which is often three times the natural size. It reminds me of a poem I have often read:

"Little Willie isn't well—  
Seems to have a bilious spell,  
We're afraid he's delicate.  
Had some apple-tarts at eight,  
Nine o'clock 'twas cookies; then  
Followed ginger-cakes at ten.

At eleven slipped around and some cheese and doughnuts found,  
Didn't heed the dinner bell; wouldn't eat;  
he isn't well.

"Little Willie isn't well—

One o'clock 'twas bread and jell;  
Two o'clock 'twas pumpkin pie;  
Three some cake upon the sly;  
Maple caramels at four;  
Hickory nuts at five galore,  
And when supper time came he was languid as could be!  
What can ail the boy? Do tell. Little  
Willie isn't well."

The Bheel child has not these abundant varieties of luxury to be sure, but as long as food is about he wants to be

eating, and he usually does what he wants to do. They eat but two meals a day, regularly speaking,—that is, the grown people: one at eleven A. M., and the other in the evening about dark. Bread and jungle-vegetable for one meal, and vegetable and bread for the other. Doughnuts, cookies, apple-tarts, ginger-cakes, caramels; of these they know not.

During the tody season (tody is the sap of the palm tree.) the children drink quite as freely as they please. It is a very nourishing food if used while sweet but invariably they use it after the sun's rays have made it sharp; as a result in the evening the children are restless and silly. In other words, they are drunk. It is sad to see the little tots of two and three years in this condition. Their young and tender minds are corrupted in every other way, as well as the drink habit.

Another luxury they sometimes have is when a cow or some such animal is butchered in the village. The children are given the pieces of tallow and the internal casings. These are hung over the chula (fire or cooking-place), strung on a bamboo stick, and left until dry and smoked. They become hard and brittle and the children place them in the fire for roasting after which they are ready to eat. I had a strong invitation to partake of such a feast several times, and always made it a point to get a small piece of the tallow, the best of which is not very clean.

The wife is supposed to go and come at his pleasure and not at her own. We asked two Christian women to accompany us to a village, thinking they would appreciate their turn and it would please their husbands. We had started and were happily on the way when the men ordered their women home. Since that, when we wish them to go along we call the husbands and say, "Now we are going to a certain village and shall be glad for any who wish to come with us. If it is your pleasure to have your wife go, please send her." Now this is not a hard thing to do and the only reason

we did it not before was that we were not aware of the fact that it must be done a certain ironclad way.

A woman never speaks her husband's name. She refers to him as this or that child's father and woe unto the woman who is so unfortunate as not to have any children! Of all Indian women who suffer wrong, the childless one stands first. She is accused of having committed some great crime or sin, and therefore the gods that never forget and never forgive are angry. If no sin that she has done can be traced, then it must be the sin of some former life. They believe in the transmigration of the soul to the

very letter and their conception of sin is a very peculiar one.

For instance, a father in offering fruit to a certain god forgot to put some ripe mangoes with the fruit and the god punished him by causing his next son to be an idiot. Another father in offering carelessly put some rotten fruit and his next son was born blind.

A woman of our village who has no children averages about three times a year running away from her husband. She endures the beating and illtreatment as long as she can, then goes only to be brought home in a few days by him. She knows little of true happiness.

## SOME HINDO IDEALS

ISAAC S. LONG

This is a splendid, brief view of ideals in India, ideals that are binding India's millions to wretchedness and death

Every person has his ideal. Other things being equal, the higher the ideal the more elevated in refinement and culture the people. In other words, our ideals go far toward making us what we are or become.

There are people at our doors who believe that it is the highest virtue to save life, and of course the greatest sin to take life. These people often acquire merit by hiring fishermen not to fish on certain days. Suppose an old wornout ox by accident gets a broken leg. In such a case we foreigners commit the great folly and sin of killing the brute, while they keep him alive as long as possible in his misery and thereby are more merciful and meritorious, so they think.

The fishers are people of very low morals indeed, being great drunkards and thieves, but they confess to sinning only in that they catch fish, thereby killing them. "For who does not know that it is sin to kill fish?"

Today I walked a short distance with a Koli woman whose husband is a bha-

gat, that is, a worshiper. Bhagats are thought to be the better and nobler far than the average man. For several weeks he has been quite sick. The woman said to me "The bhagat does not take life nor eat meat; he feeds the beggars and Sadus and in other ways does religion, so why should he be sick?" All religious (?) people wish to know of us whether we eat meat or not.

The highest ideal among mortals, of the ordinary Hindu, likely is the true sadu or sannyasi. The sannyasi is one who has abandoned worldly concerns. There are various orders of these men and each order has its distinctive ideal. Ordinarily they bathe daily, but straightway smear the whole body with ashes to show that they have renounced the pleasures of life. The long, matted and plaited hair, the body covered with dirty ashes, and the few filthy and foul clothing, of the ordinary sadu make a picture far different from the ordinary cleanly Hindu. To us these men make a hideous and unenviable appearance, and their

bodies at least appear anything but holy. They wear the least possible clothing. Some indeed as a mark of superior sanctity go perfectly naked. I saw several of such, walking the streets of Karachi city, last spring. City authorities, however, usually rightly arrest and commit these people to jail.

Some of these bad fellows do thus and so, copying the example of Siva, the third person of the Hindu Trinity. Siva is described as having been reproved by Parvati, his wife, for going among prostitutes. "As the gods so the people" the Hindu says. Certain Hindus have confessed to me that the vast majority of these sadus are bad characters, and are sannyasis merely because they are too lazy to work. But only the intelligent and extraordinary will make such a confession. The sadu is often vile and without character, threatening curses upon those who would not give him alms. It is no wonder there is a current saying "Do as the sadu says but not as he does." And yet he is so holy that he would be defiled by wearing ordinary shoes or going barefoot. Instead, he wears wooden clogs.

Banaras is the holy of holies of the sadus and is the place to study them; for they may be seen there in great numbers. Some may be seen greatly afflicting themselves in various ways. We saw one whose finger nails were several inches long and the nails were bent backward and growing thru the wrist. The sadu sat unconscious of all about him, staring into space apparently and holding one arm over head. The arm is held in that position so long that he is unable to bend it or put it in its ordinary position. Another sits and sleeps on a bed of sharp pointed spikes, sometimes called a "bed of thorns." Some are "abandoners of action" called vairagis. They sit where people may see them under a rough covering, and are often under vows of silence for years. Their condition is dreadful and indescribable, and yet the Hindu when passing by reverently bows his head be-

fore the holy man, giving him a penny as he does so. Not long ago one sannyasi came to our village. He would hang for several hours with head down, his feet being looped over a limb or tied by a rope to the limb. Beneath him was fire burning. As people would draw near, he would hang down. As they left he would pull himself up in upright position. We caught him in this. But the wonder to us was the respect and reverence with which the villager holds such people. This class is selfish and useless and doing good to none, and yet it is most meritorious for the family man as he nears the close of his life to abandon family and worldly affairs and become a sadu.

As we have our ideals among men, so idolators may and do have their ideals among the gods or incarnations. Krishna, who is thought to be the incarnation of Vishnu, the second in the Hindu Trinity, is commonly known as the Hindu ideal. Let us think of him for a moment. He is represented as a disobedient and mischievous child. As a man and incarnation his ideas of truth were far lower than those of some of his devotees. After saying "there is nothing higher than truth" he makes the following exceptions—when in company of women, on wedding occasions, when life is endangered, for the sake of saving one's property, and for the Brahmins, falsehood may be uttered. He is said to have stolen the clothes of the gopis, maidens, while they were bathing; and then in order to get their clothing, compelled them to come to him naked. He had eight wives and 16,100 concubines, also sometimes called "wives." His favorite queen was the wife of another man. Of course he was a failure as a father and ruler. Lastly, when on one occasion his sons, of whom there were 180,000, were quarrelling among themselves and killing one another, he in anger, ended it by slaying the remainder with a club.

He is thought to be the eighth incarnation. The Hindu incarnations came to earth to rid the earth of evil and encourage the good, to relieve men out of their

distress and make them happy. Krishna is represented as having performed the most marvelous and gigantic undertakings. Of course a man or god of such power, and coming to do good could hardly be without some noble qualities. But who but a Hindu is able to reconcile such wonderful contradictions in character? Or who but a Hindu is able to forget the mountain of wickedness before the mole hill of goodness? How shall we estimate character? Who having been born in a land where the Bible is read can in the least revere such an incarnation? And yet, we are told "Just as you have your Christ, so we have our Krishna and Rama." Educated Indians in a host may be found who say, "There is no doubt that he, Krishna, combined in himself, in the most perfect manner, all human excellencies—physical, mental, moral and spiritual to their fullest extent." For say they, "The being who is equal in virtue as well as in vices is to us a grander figure than the extremely virtuous man."

Such is the Indian mind, poor, wretched, miserable, and blind. Truly they

have eyes and see not, ears and hear not, and hearts that understand not. Yet, we thank God that when the gospel light begins to shine into their hearts they confess that they would have nothing to do with us and would give us no respect whatever, if we did the same things attributed to their gods and ideals.

Brother, aren't you glad for your perfect Ideal, Jesus? Among all the gods of Rome or Greece or India, or among all the heroes real or ideal of all history, is there one like "unto the Son of God?" Certainly we have the *supremum benum*, and in proportion as we hold that ideal before us, in that proportion we shall grow into the divine image; for, "He has given us an example that we should follow in His steps." Moreover, as you read the above, does not your soul burn within you to help loosen the fetters and shackles that bind such a large part of humanity to such unholy ideals? Shall we not double our diligence by prayer, by giving, and by consecration of self in order to bring about the salvation of the sons of darkness?

*Jalalpor, Surat, India.*



By the Wayside, Ankleshwar.

## A N U N K N O W N N E E D

ELLA MILLER BRUBAKER

Not a dream, not a fancy, but a stupendous truth is this chasm and the flood of people passing over. Awful! Awful!!

This illustration came to my notice not long since. A lady saw a precipice, wide and steep—so steep in fact that the bottom could not be seen. She was horrified to see a steady stream of people coming toward it and falling over. On looking more closely she found the poor people were blind and knew nothing of the precipice until too late. One terrified cry, and they were gone forever. There were sentinels placed at the edge to warn the people of the danger ahead, but the number was insufficient. There were wide gaps between. There were fathers leading sons and both went over; there were mothers with babes in their arms and children clinging to their skirts, confiding in the mother's leading, but alas! they being blind all were lost. Some of the sentinels were doing their best to keep the people from the awful chasm, but there being so few, each sentinel had 250,000 people to tell. Then there were a few sentinels who were indifferent to their duty and were even found merrily chatting and having a good time with friends, wholly unmindful of the loss of souls near by.

This picture is not a dream but a reality. We see the blindness of these people every day—and the certain destruction to which they are coming. They are our Indian neighbors—your brothers across the sea. Just now they are having a great holiday. It lasts four days. They feast, dance and drink. They come and dance for us expecting to receive money, that they may go and drink more. We think of Peter and John, "silver and gold have I none but such as I have give I thee." So we stop their music and dancing and by means of the pic-

ture-roll tell the story of Christ. They are interested for a time but do they appreciate it? No. Why? Because they wanted money. Poor blind people. They think money is worth more than the story of Christ. A few days ago a woman said to me, "Money is everything. If one only has plenty of money one can be perfectly happy." She does not know her need. These people bow down to wood and stone. They need the living God. They wash in so-called sacred rivers. They need the cleansing blood of Christ. In sickness they immediately become terrified. They need the Great Physician. At death they give up their friends forever. They need the hope of a future with Jesus. Oh glorious hope! On the one side is Jesus, which means life, love, joy, peace, rest and a never ending home with God; while on the other hand is Satan, which means death, hate, sorrow, strife, misery and eternal torment.

Now unless someone tells these people about the difference in the two ways they are sure to go the wrong way. There are 250,000 people to every missionary in India so you can readily see that all will not be reached.

What a pity so many will be lost because some one in the homeland does not feel the "special call" to be a missionary, some one else does not "feel fit," someone else has planned to be a teacher, physician or book-keeper and yet others who could not give up their lives of ease. But to be fair with all, we know there are those who would come but feel they are needed at home. That is all well and good, but the Lord will raise up others to take your place. Come.

## BLESSINGS CHRISTIANITY GIVES

ANNA Z. BLOUGH

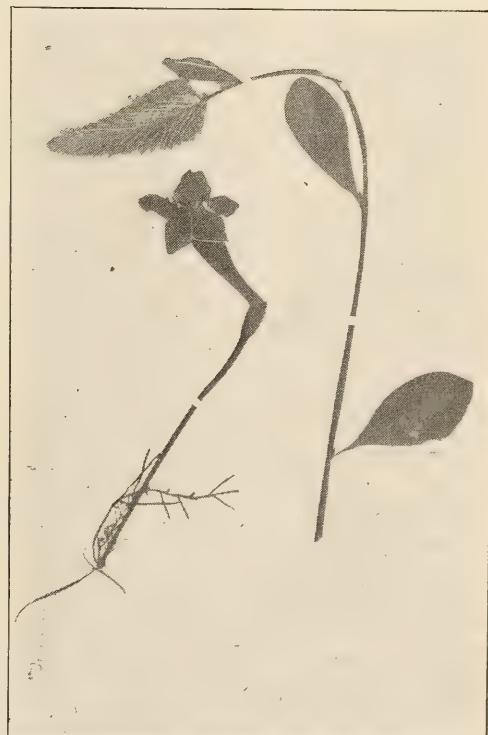
Sister Blough does not often write, but here she pleads earnestly and concludes with the question: "Who would not be a Christian after he once tasted of its goodness and enjoyed its blessings?"

In India, people are not so easily persuaded that Christ is the Savior of the world; not only that, but if they have been persuaded and have become Christians, it is no easy thing for them to leave their heathen ways and become ideal Christians, for they have much to put away and much to acquire. The Gospel has a standard set for them, and we are continually striving to have them desire it and live up to it. While working to this end we almost become discouraged with some of them; we really feel sometimes that they do not want to be good, and that perhaps after all they would rather turn back to their heathen ways of living again. We are apt to forget their former condition and not realize just how much improvement they have really made. Let us take an illustration by way of contrast.

Some time ago one of our educated young girls was married to one of our boys who is engaged in teaching in Raj Pipla State. The wedding was at Anklesvar, and Bro. Stover officiated. A few days later I had the privilege of visiting their home. It is in a heathen village, and theirs is the only Christian family in it. It was evening and quite dark already when we arrived. As we drew near we heard the voices of the children as they were studying aloud, for there was night school in the teacher's house. Some thirty were present, older, younger, under the instruction of a Christian teacher. We passed into the second room of the house, which is the home of our newly married couple. There we met our girl, now home-maker, as happy as she could be. Her home was nice and tidy, and she made us so

welcome. Love rules that home, and husband and wife help each other in making it pleasant. She is modest and nicely dressed, and happy because she is well treated and has something to live for. She is the only woman in the village that can read, and so she has a great opportunity.

Out around the edge of the building were a few heathen women who had come to see what the Sahib would do. They were shy, dirty, immodestly dressed and one could easily imagine what a



Two Flowers from Sunny India Sent as a Christmas Greeting by Some One Over There.

home they would make in contrast with this Christian home, and how their children would have to suffer because their mothers do not know how to care for them. From just such a village and such homes were this teacher and his wife taken during the famine of seven years ago; and now they have returned to their people to teach them the way of life. And then I thought, O what a blessing Christianity bestows upon the women and children and homes of darkened India! Truly such a home is the light of Jesus Christ, shining in the darkness of sin and heathenism. Pray for these Christian homes.

Last week at our women's meeting I asked them whether they are happier now than they were in their heathen homes, and all quickly replied, "O yes, Mamma, we are very much happier

now." Then I asked them to tell me the reason, and they said: "Because we do not steal nor tell lies nor slander one another, as we used to; and when we worship, we know whom we worship; we pray to a living God, and we know He answers our prayers. We do not want to go back to our heathen worship again." And I hope they spoke from their hearts, as they bore this testimony. As Christians, they have something to aspire to, and they know that by making an effort they will be able to advance. Heathen have no ambition of this kind, and nothing to live for. Who would not be a Christian after he has once tasted of its goodness and enjoyed its blessings? Christianity in this life can give greater joy than any other religion, and in the life to come, eternal bliss.

Bulsar, India.

## A CHRONOLOGICAL TABLE; INDIA

W. B. STOVER

This table is not only interesting,  
but has much historical value

1894 Wilbur and Mary Stover and Bertha Ryan sailed for India, on ss Havel, Oct.

1895 Missionaries located at Bulsar, March 8.

1895 D. L. Miller and wife visited India, December to February 1896.

1897 First Baptism at Bulsar April 25. (eleven persons)

1897 Famine Relief work on Reservoir at Bulsar, July to October.

1897 First Orphans received at Bulsar, August.

1897 S. N. McCann, D. L. Forney and family, and Lizzie Gibbel went to India, November.

1898 May Oller visited India, with D. L. Miller and wife on second visit, December to February 1899.

1898 S. N. McCann and Lizzie Gibbel married, June 29.

1899 D. L. Forney and family located at Novsari, January.

1899 Church organized at Bulsar, February 11.

1899 Secured land and began building at Bulsar, May.

1899 Bertha Ryan returned to America, September.

1899 S. N. McCann and wife located at Ankleshwer, November.

1900 Great Famine, January to July.

1900 First orphans received at Ankleshwer.

1900 First orphans received at Novsari.

1900 Secured land and began building at Ankleshwer.

1900 Secured land and began building at Jalalpor.

- 1900 Adam and Alice Ebey and Eliza B. Miller went to India. September 19.
- 1901 First District Meeting, Jalalpor, October 10.
- 1901 W. B. Stover and family return to America, October 15.
- 1902 D. J. Lichty, J. B. Emmert, W. B. Stover and family went to India, October 28.
- 1902 Adam and Alice Ebey locate at Dahanu, December.
- 1903 Second District Meeting, Ankleshwer, January 2.
- 1903 D. J. Lichty transferred from Bulsar to Ankleshwer.
- 1903 J. B. Emmert transferred from Bulsar to Jalalpor.
- 1903 J. M. and Anna Blough, I. S. and Effie Long, Sadie J. Miller, Nora Arnold, Mary N. Quinter and O. H. Yereman went to India, October 13.
- 1903 Lizzie G. McCann returned to America, September 15.
- 1904 D. L. Miller and wife (third visit) with W. R. Miller visited India, December.
- 1904 Third District Meeting, Bulsar, January 6.
- 1904 D. L. Forney and family returned to America, March 15.
- 1904 I. S. Long and wife transferred from Ankleshwer to Jalalpor, October 24.
- 1904 D. J. Lichty and Nora Arnold, married October 20.
- 1904 J. B. Emmert, J. M. Blough and wife transferred from Jalalpor to Bulsar, October 26.
- 1904 J. W. Swigart, under appointment for India, died at home, October 17.
- 1904 First Missionary Trip to the Dang States, beyond Vansda, November.
- 1904 Jalalpor orphans divided between Ankleshwer and Bulsar.
- 1904 Lizzie G. McCann returning, A. W. Ross and wife, J. M. Pittenger and wife, Gertrude Rowland, S. P. Berkebile and wife, E. H. Eby and wife, went to India, November 2.
- 1905 Fourth District Meeting, Bulsar, January 2.
- 1905 J. B. Emmert and Gertrude Rowland, married February 23.
- 1905 D. J. Lichty and wife located at Vulli, Umalla, Raj. Pipla State.
- 1905 Sadie J. Miller transferred from Bulsar to Vulli.
- 1905 Mary N. Quinter transferred from Bulsar to Ankleshwer.
- 1905 J. M. Pittenger and wife transferred from Jalalpor to Dahanu.
- 1905 A. W. Ross and wife located at Vyara, May.
- 1905 W. R. Miller returned to America, May.
- 1905 Secured land and began building at Karadoh, Dahanu, September.
- 1905 Deaths of Adam and Alice Ebey's children: Little John, November 5, '05. Mary, May 26, '06. Paul, June 6, '06. Infant Anna, August 2. Paul and Mary buried in the cemetery at Bulsar, John and Anna by the riverside at Dahanu.
- 1906 Fifth District Meeting, Ankleshwer, January 2.
- 1906 O. H. Yereman transferred from Dahanu to Bulsar, January.
- 1906 Orphanage removed from Ankleshwer to Bulsar, February 1.
- 1906 D. L. Miller and wife returned to America, January 23.
- 1906 S. P. Berkebile and wife located at Vada, Thana District, January 24.
- 1906 E. H. Eby and wife transferred from Jalalpor to Ankleshwer.
- 1906 Mary N. Quinter transferred from Ankleshwer to Vulli, Vulli to Bulsar.
- 1906 Chas. H. Brubaker, Ella Miller, and Josie Powell went to India, November.
- 1907 Sixth District Meeting, Bulsar, January 14.
- 1907 S. N. McCann and family, and O. H. Yereman returned to America, January.
- 1907 J. M. Pittenger and wife located at Ahwa, via Bilimora, Dang States.
- 1907 D. H. Zigler, W. R. Miller (2nd

time), D. M. Glick and C. W. Guthrie visit India.

1907 W. B. Stover and family transferred from Bulsar to Ankleshwer, June 1.

1907 E. H. Eby and family located at Jhagadia, Raj Pipla State, July 9.

1907 First India Minister, Lellubhai Jalem, elected at Bulsar, August 27.

1907 Chas. H. Brubaker and Ella Miller, married September 4.

1907 Chas. H. Brubaker and wife located at Dahanu, September.

1907 Adam Ebey and wife, and Eliza B. Miller returned to America, September 15.

1908 Seventh District Meeting, Vulli, station Umalla, Raj Pipla State, March

## BLESSED TO BE A BLESSING

E. H. EBY.

"Failure to accept and to be controlled by this law of the kingdom results in a self-satisfied indifference to the needs of men: a paralysis of the spiritual senses, atrophy, death." Such an expression should be of sufficient weight to cause everyone to read this strong plea in behalf of a really useful life.

THAT is the fundamental law of the Kingdom of Heaven. "I will bless thee and be thou a blessing, in thee shall all the nations of the earth be blessed," were Jehovah's words to Abraham in which he revealed the basic principle of His dealings with His creatures. "The Lord be merciful to us and bless us and cause His face to shine upon us, that Thy way may be known upon the earth and Thy saving grace among the nations," is the response of the devoted soul by which it recognizes the principle and asks for a blessing only that it may be a blessing. And no soul who refuses to accept the divine principle has any right to ask God for His blessing.

The Sea of Galilee receives the waters from the great gushing spring at the foot of Hermon; it gives life to myriads of fish and a living to the many people who live on its shore—and all this because its waters are kept sweet by giving out to the Jordan below as much as it receives from above. The Dead Sea receives these same waters—but here is only death and decay, because there is no outlet for the incoming stream, except as the water evaporates, leaving behind an ever-increasing deposit of life-destroy-

ing minerals. So is he who receives and keeps—his soul is a depository of all the refuse of a self-centered life from which all the freshness and vitality is continually evaporating and vanishing.

It is a matter of individual attitude toward God and toward fellow-men. God created you that He might reveal in you and thru you His glory, His love, His power. It is your highest glory as a creature to maintain toward the Creator a constant attitude of self-surrender, emptiness, humility which is willing to be *nothing* and to let God be all in all. God means your life to be a transmitting agent—not an insulator; a radiator—not a cold storage; a river channel thru which may flow the floods of His divine grace to the sea of lost humanity—not a dam to stop the flowing stream.

It is a matter of your personal salvation. Christ secured your redemption, by emptying Himself and becoming a servant, His humility is your salvation—His salvation must be your humility, your self-emptying, your entire self-devotion. Salvation is Christlike character. You are being saved just in proportion as you are turning every side of your being toward God to be warmed and animated

by His pervading Love-Life. So long as your worldly interests are kept separate from your religious life you can lay no claim to salvation in Christ. So long as you keep your own thumb on your business you are committing the sin of Achan, and of how much sorer punishment are you deserving who not only once, but every day of your life, are breaking the command of God and are hiding your silver and your wedges of gold in the bank, your silks and linens in the wardrobe, your cattle and fine horses in the barn, and your children in the lustful tent of social position and business success. You are covetous—an idolator with less religion than these Hindus to whom we have come to preach the gospel of perfect salvation *from* the self life *to* eternal fellowship with a loving God who gave His Son to redeem men from the bondage of selfishness, pride, lust, covetousness, which is idolatry. He is reaching after God in the dark—you are giving the lie to the very essence of the Christian religion—fellowship with Christ in self-forgetful service to a needy world.

The hypocritical props of your ostentatious devotion to your church and her sacred ordinances on which you are evidently depending for what you call salvation will slip out from under you just when you will need most the help they cannot give.

"But," you say, "you base all your talk on scriptures of the Old Law, we are living under the freedom of the Gospel." Well, take this and see if it is any pleasanter to the lustful heart: "To whom much is given of him shall much be required." (Luke 12: 48), the gospel statement, and more positive even than the other. "To whom much is given"—what does that include? It includes first of all your *Christian inheritance and environment*. Think of the millions of mankind in Africa, India, China, Korea, Japan, who are subject to all the temptations, all the moral and spiritual perils that have ever come into your life and in even intenser degree than you are familiar with, but who are without the

power of resistance that you possess as a result of your Christian inheritance, your Christian environment, the prevalence of Christian ideas, and ideals and institutions in that environment. Here is all the difference between certain defeat and possible victory. And you have no more moral right to those advantages than have they. Of you shall the more be required.

The "much" that has been "given" you includes *personal, intellectual and moral powers, your faculties and capacities*. The "much" includes your *capital in business*, your stock in trade, your *dividends and profits* on investments, your farm and your cattle. And never in the history of the Church has she been intrusted with so vast a stewardship of material wealth. Of her, of you, will the more be required.

The "much" includes your son and daughter. Devotion to God can be measured only in terms of *life*. Money is of real value in the Kingdom of Heaven only as it represents *life*. And the blessings of parenthood, of parental affection, were given to you to be idolized but to be the measure of your devotion to your God. Blessed to be a blessing—that Thy way may be known upon the earth and Thy saving grace among the nations. God has blessed you with talented children, and you are cursing them by creating for them an atmosphere of unhallowed straining after more wealth, by setting up for them ideals of social and material prosperity, without the modifying influence of Godliness and contentment; by educating them solely with a view to business prospects, with never a hint of personal responsibility toward their fellow-men.

Brother, the consequences are terrible which follow the checking or withholding of the stream of divine blessings which God meant you should transmit to the needy world around you. Failure to recognize this essential principle of God's Kingdom results directly in the worst form of *worldliness*, self instead of God, pride instead of humility. It results in a loss of spiritual power. The transmitting agent is "grounded" and the cur-

rent of power is lost. There are no storage batteries in spiritual electrics. The power is granted just as it is expended in working force. The promises of the Holy Spirit's power are all conditioned on witnessing. Is your life powerless? Does the Church in America need power? You will find it and she will find it in the path of obedience to this law of the Kingdom: BLESSED TO BE A BLESSING. If you do not before, you will on your dying bed become terribly conscious of the fact that in all your life what you spent you had, what you kept you lost, but what you gave you have—a perpetual fund in the great treasure-house of Heaven.

Failure to accept and to be controlled by this law of the Kingdom results in a self-satisfied *indifference* to the needs of men: a paralysis of the spiritual senses, atrophy, death. Daniel Webster once characterized the social condition of western New York in these four words: Abundance, luxury, decline, desolation.

And those words apply fully to the state of any church, any soul that fails to transmit God's mercies. The failure of the church and of the individual Christian to become the communicating channel of divine grace will result in widespread *hypocrisy*. If your faith is false it is your first duty to change it; if it is true you are bound to propagate it. If you claim to have the Truth the only reasonable, the only right, the only Christian, manly thing to do is to spread it abroad. Christianity must be propagated to test and preserve its genuineness.

Obey, or have a stunted spiritual life; give, or lose; testify to the truth, or become a false witness; enter into helpful relations with your fellow-men, or forfeit your fellowship with God; be a savior, or yourself be lost; be a gushing fountain, or become a broken cistern; be a blessing or you will be a curse. *You are blessed to be a blessing.*

Jhagadia, India.

## A CHRISTIAN FROM THE KYCH-ECRO, OR SOLDIER CASTE

S. N. McCANN

India's Christians must be judged in the light  
of their opportunities; yet here is one who  
stumbled and arose again and again, and thus  
sets a good example for everyone in every land

In 1900 our Christmas day, in the sacred Nerlenda River, four miles out from Anklesvar, we baptized a high caste man by the name of Heridas. He was a soldier born and a soldier trained, well educated and intelligent.

We had the problem as all missionaries have when a high man is baptized to either let him starve, feed him or give him some work. We chose the latter and made a Bible reader and teacher out of him.

Nearly all missionary work is house to house in India, and a native

Christian can often do more effectual work than a missionary. Heridas had much trouble to practice the principles of nonresistance. We must not censure him too strongly because we often find even in the home church, brethren refusing to return good for evil, really holding spite against the one who has said or done something to injure them. There is no nonresistance in spite of hatred. The Mohammedans of Anklesvar were not friendly to Christianity. They, especially the boys, would throw sand and cow dung on our Christian

boys, and even on me in passing through their quarter of the city. I had advised our boys to go around the Mohammedan quarter, and I did so myself, not caring to provoke them. Heridas in his Bible reading went into the Mohammedan quarter, and they threw cow dung on him. This stirred up all his old soldier blood, and he said to them they might kill him, but they could not do that. He told them he was going to teach Christ if they killed him. He called the police and took some who were mistreating him before the court of Anklesvar, and had them bound over to the peace. This worked well for us but not well for Heridas. It stopped throwing anything at our Christians from the Mohammedan quarter. They became friendly and treated us with respect after this. It encouraged the spirit in Heridas that we felt should be discouraged and conquered. His soldier spirit frequently got him into trouble and made it hard for us to help him in the Christian life as we longed to do.

One day a man called him out from his house and called him a liar, in reference to some matter that had occurred in a store between them and a merchant. Heridas proposed to go to the store and see the merchant, and prove who was lying. The man refused to go. Heridas told him he was lying or else he would go. The man told him he was a liar and raised a cane as if to strike him. The old soldier spirit at once came back on Heridas and he knocked the man down, making him very bloody, having hit him on the nose.

The man came to me all covered with blood saying, "Just see what your Christian Worker has done." The appeal was such that my sympathy went out to the man. I went at once to Heridas, censured him severely for such conduct. He took the censure patiently and then said, "when I struck the man it was my feeling that I will kill the man and then run away. When he felt so hopeless, I just pitied him and let him run up to your

place." Heridas was sorry for this and begged pardon of the man and all was right again.

He was an earnest worker, and we trust a real Christian. He went up into the Rajpipla State during the time of strict plague quarantine regulations. He and an officer on plague quarantine duty, who disliked Christians, disagreed and the officer treated him as if he had been a low caste or an outcaste. This he resisted and the result was that he was placed in a quarantine shed with little shelter and not sufficient cover for the cool, damp night. He took a severe cold from which he never recovered. He died after nearly four years of Christian work. Had he lived we think he would have made a strong man for Christian work in India.

When we know some things that he patiently bore without manifesting any of the spirit of fight, we feel that he was a good man. We were made to feel and say that he bore some things with Christian grace that would have been a severe test for us. We said and feel that in some things he was a better man than we were.

After he had been in the church over a year he desired to visit his mother, sisters and brothers. He wrote them he was coming and that he was a Christian. They wrote to him that if he came they would kill him, that he would never leave their village alive. He never went to see them. He knew they were soldier blood as he was, and that they meant all they said. He never got to see any of his relatives because of caste.

If we only knew what our poor native Brethren in India have to endure for Christ's sake, we would hold them up in prayer more frequently and more earnestly.

If we could only realize what great privileges and advantages we enjoy in this beloved land, we would more earnestly consecrate ourselves to God and to his work.

# OUR SUNDAY SCHOOLS IN INDIA

J. B. EMMERT

Will not this report of organized Sunday-school effort in heathen India set many to think how much more effectual Sunday-school work in America might be if every Christian would take hold in the right way?

In no other department of our work has there been more visible progress during recent years than in the Sunday-school work. The first regular report of the district secretary in January 1904, showed the existence of only four schools and these composed chiefly of orphan children. The force of Indian Christian teachers was small and inexperienced. Very few non-Christians outside of the orphanages were reached, and practically no money was given for the advance of the work. Some of these things have changed. The number of schools has increased from four to twenty-four, sixteen of which are doing direct evangelistic work among non-Christians. Not only are we now able to secure many good teachers, but some of the schools are officered by Indian Christians, and others conducted almost entirely without the aid of the missionary. The contributions during 1906 amounted to over one hundred and fifty dollars, contributed by ten schools, the gifts of self-supporting Christians.

The older schools take an interested part in the All India Sunday-school Examination held each year in July. This year in the Bulsar school alone, 220 entered, and 187 passed and received certificates. Others from other schools also entered and passed.

We held the examination in two of our schools for non-Christians, with the result that in one school ten out of ten passed and in the other, fourteen out of twenty passed. See how pleased they are as they hold their certificates in the accompanying pictures. Two medals were taken by members of our mission last year and two again this year. One young man took the medal twice. The

second one taken this year was the highest awarded in the Marathi language and was taken by one of Bro. Berkebile's Christian workers.

The most permanent and promising of the schools among non-Christians are those held where we have mission day-schools. The teachers are able to induce their children to come to school on Sundays to hear the religious lesson. In the older of these schools Bro. Blough's Gujarati Quarterly does valuable service. In the newer schools a course is given in a catechism, or lessons are drawn from large pictures taken along for the purpose. The children know practically nothing of God and right, so the teaching must be of the simplest kind. Christian songs are taught. The children like to sing. The noise they make could not be called



The One to Left, Superintendent of Vuli Sunday School. The one to right, Recently Elected to the Ministry and Assistant Sunday School Superintendent at Bulsar.

music of American standard, but it is music to the ear of the missionary who sees in these crude songs the first reachings of their hearts after God. In these schools the children also get their first lessons in prayer.

Some schools are held where there are no day schools. The missionary and his helpers go to a suitable place, or if the school be a regular one, to the regular place and open a song service. There may be no one in sight when the service is opened, but the song brings the people and especially the children. When the work is new the children are timid and do not like to come near, but the nice big colored pictures prove too alluring and they come close enough to see. When the chart is closed the little fellows are likely to scamper off to their mothers, fearing the white man might catch them. But later this wears away and they sit or stand in comparative quiet till the meeting is over, though some are not too good to throw little things at each other or shoot off a pop gun in the midst of the service. I give a picture of one of the schools in Vada. A lot of the boys got stubborn and would not sit in the picture, so it looks small. But the boys repented good, when all the others got a copy of the picture and they didn't. See the little fellow in the lower left-hand corner looking at a picture card that some good friend in America made it possible for him to get.



Part of One of Bro. Berkebile's Sunday Schools.

And just here I want to thank all who ever sent cards or picture rolls to any of the missionaries. Some may not have heard from their cards and question whether they are appreciated, but I want to say that the good they are doing cannot be measured. These cards and rolls are used in all these raw Sunday schools. They not only give the teacher a splendid eye-gate to the child's mind, but serve as a strong inducement for the child to come to the school. The cards and rolls of the first six months of 1908 will be most suitable for this work and any who care to save and send to any of the missionaries will do a valuable service.



Boys of the Kakkwada Sunday School Who Passed the Recent Examination.

# BOMBAY THE BEAUTIFUL



## FIRST EXPERIENCES AND IMPRESSIONS

JOSEPHINE POWELL

First impressions are always interesting. This writer saw things, seemingly, that no one else has,—at least tells about them.

After our voyage of over a month from New York to Bombay, you can perhaps understand to some extent the pleasure we felt when nearing Bombay harbor. We were anchored out from the shore a little way and in the early dawn of this beautiful Sabbath morning we could just faintly see the city of Bombay. Our missionary party, composed of members from different denominations, were up early and out on deck eagerly watching for some one to come and meet them, for though we had not reached the shore we could see small boats coming toward us and of course each one hoped to see some one coming to take them to shore, as our boat would not land for several hours yet. We did not need to wait long until several of our own missionaries came out to welcome us and we were soon in one of the little boats making our way to shore. As we glided over the water and in our hearts praising God for His protection thus far, and thinking of soon again being permitted to step our feet upon old Terra

Firma, some one started to sing, "There's a Savior for India," and, as the notes rang out sweet and clear over the water, there seemed to be a halo of peace come over us as we meditated upon the goodness of God and the privilege we as Christians have of sending the glad tidings of salvation to this people, and we were very much impressed with the earnestness of these missionaries, some of them having labored on the field several years, and we felt as never before that truly there is a Savior for India, and not only for this people but for all who hear of and accept Christ. We could not but shed tears of joy as the rest sang this beautiful hymn.

We soon landed and as we made our way to the hotel we were surprised to find that Bombay resembles our American cities as much as it does. After reaching the hotel we ate breakfast, then took a rest.

In the afternoon our little band had a season of worship together which we

enjoyed, and by which we were strengthened spiritually and again encouraged. In this meeting the missionaries told us of some things we could expect upon the field, some of the difficulties and disappointments and they also spoke of the joy in service for the Master even though there are some discouragements. And I believe they presented to us things as they are and not as some suppose them to be.

We then went to the hospital to visit Sister Long who was there sick. As we came into her room and her cheerful face greeted us we were made to wonder how she could be so cheerful under such circumstances. But when Jesus is in the heart we can rejoice even in affliction.

As our people have no services in Bombay, we attended evening service at another church and here I was impressed with the solemnity which prevailed. Each member as they came in knelt and offered a short prayer before being seated. There was no talking and to me it was an impressive service even before the regular preaching service began.

We stayed in Bombay a few days and while there took special notice of the odd-looking costumes of the people, and of their manner of life, the work they were engaged in, etc., all of which seemed very strange to us. We had a little shopping to do and I don't know how many shops and stores we visited trying to get a few things. When one first visits the native shops there is a feeling of disappointment and I think I might say disgust at the little crowded-up store-room, the small stock of goods to select from, and the lack of accommodations. But I am glad to say we soon get used to this way of doing things and we enjoy going to these shops and looking at their goods and purchasing the things we have need of, for we can often get things cheaper at the native shops than at English stores.

After leaving Bombay we went out to Brother Adam Ebey's. When we got to their station Sister Berkebile was there to meet us, and we three, Sisters Berke-

bile, Miller and myself were soon seated in a bullock cart and making our way out to Brother Ebey's, a distance of three miles from the station. I was glad to have the experience of riding in this vehicle, for so often in reading about them I had wondered what they were like and how it would seem to ride in one, etc. Well, we found they were not quite as easy to ride in as a carriage. We spent a most pleasant time at Brother Ebey's. While here we were impressed with the vastness of the field, as we visited two or three villages and saw the people having no ray of hope beyond this world. Truly the harvest is great and the laborers are few. Who will help gather in these golden sheaves?

From Dahanu we went to Bulsar where the orphanage boys and girls as well as the missionaries gave us a hearty welcome. The several days meeting that followed was indeed a feast to the soul. We praised God for having sent some of our brethren to India to teach this people and that their efforts had been crowned with success. I especially enjoyed being at the girls orphanage building watching them grind, sweep, cook, eat, and wash dishes, each girl washing her own dish and putting it away. Their bright, cheerful faces make one glad, and from the first we loved them. On Sunday it was our privilege to be in a class of girls and as their teacher asked questions on the Sunday-school lesson and received such a ready answer to each question asked, we could not but feel that these girls have a better knowledge of the Scripture than many who have been raised in Christian homes, and again we rejoiced that these girls had been as it were snatched out of the hand of the enemy, and are being taught the way of eternal life. Most of them have already given their heart to the Savior, and, judging from their cheerful, happy faces, they are happy in His service.

After the meetings closed Sister Berkebile brought Sister Miller and me out to Vada, our jungle home. We had

twenty-nine miles to ride and I enjoyed the trip. I was pleased with the mountain scenery, good roads, etc., and as for it being jungly, it did not look at all like I had thought the jungle would, for I had supposed it would be a dense forest of trees and brush. We reached Vada about eight P. M., and from the first were well pleased with our new home, and Brother and Sister Berkebile did everything they could to make it pleasant for us. We thank God for leading us into such pleasant places in Christ Jesus. Surely His goodness and mercy have followed us all the days of our life.

We were soon impressed with the sociability of the native people. They seem to always have time to be sociable, never too busy to sit down and have a social chat and entertain their friends. A guest never leaves without asking to be excused. The host accompanies his guest to the door when he leaves. Before coming I had thought that these people would not care much for their children, especially the girls. But since

seeing them I am impressed that many of them love their children dearly even the little girls, who at first are unwelcome, but after they are in the home awhile they seem to love them and I have noticed some who seemed even proud of them.

But the one thing that impresses one more forcibly than all the rest is idolatry. I do not believe we can realize how dreadful it is until we do see it ourselves. We had been at Vada only a few days when one afternoon we all went out walking and on our way back we stopped at an idol temple. When we came near a young man was there worshiping. When he had gone through with the form of worship, Brother Berkebile had a long talk with him about the true God.

Many of the gods are shapeless stones daubed with red paint and they are not always in a finely built temple but sometimes in a most rudely constructed one, and often just a stone painted and set up under some tree seems to be just as devoutly worshiped as those that are in the temples.

## THE DIGGING OF THE VULI WELL

D. J. LICHTY

A good word picture of how work can be done in India. This article will help to understand some phases of mission work that many have wondered about

If it can be said that pure water is a greater blessing in one country than in another, it is certainly true of the tropics. How many a native of a cooler clime, while in the agony of fever or returning from a tramp through the burning heat of India, longs for a draught of good cold water from the old pump at home or a sip from the mountain spring on father's farm. Just one cup would satisfy him i. e., for the time being but he would soon want more. Ice he can get but what is coldness in comparison with purity. That a typical Indian well is

not an emblem of purity goes without saying for those who have seen. Women of every description filling with water vessels brought from fever and plague infested houses, and puddles of mud and dirty water in close proximity, left by those who care more about the cleanliness of the clothes and body than of what is to be taken inwardly,—in other words the village bath and wash tub, as it is often called, is no more appetizing than the sight that meets ones eyes in the common Indian buberchakhana (kitchen of Indian cooks). If it must

be taken, better taken "sight unseen." Frequently the well is dug at the place of least resistance and where the least work is required; in keeping with the true spirit of the country, and thus it becomes a good reservoir for all kinds of surface water. Streams there are in some places. Fresh water? Yes, in the sense that they are not salty, but the best of them are the wallowing places of the buffalo cows and the washtub of the community. Even the native chooses to dip his water from a little dugout after it has filtered through the sand. But thrice blessed are you when your lot falls in a place where there is neither a village well nor a village brook; when only one thing remains to be done and that to dig; this in spite of the fact that there is often no royal road to attain it, as the following account will show.

Well digging in India requires that you deal with the professional well digger who does his work well and who is also professional in securing high wages and especially in making a long job of it. Or you may choose rather to employ the raw villager who, though he be more honest and does a greater amount of work for less money, you will hesitate in saying that he has done you a good job or in other words that he is cheaper than the other man.

In sinking our well we employed both classes. First, we employed the professionals, ten of them, at 10 cents per day. They dug until they reached hard dirt and then wanted one feed of grain extra a day which if they would not get they would go. Of course they went. This was December of 1904. In January of the new year we tried to get some more professionals but failed. Finally we persuaded ten of our villagers who were not professionals to undertake the job.

Before going further with the account it will be necessary to inform the reader that the task set before these men was not the digging of a new well but rather the redigging of an old one which for

the lack of a wall had caved in. It had been dug by Ublo, the former chief of the village, to a depth of 45 feet, through 10 feet of black soil and the rest through a layer of a kind of limestone rubble which served as a wall as far as it reached. The 10 feet of black soil had caved in from the top, and washed by the heavy rains of several years, had left a hole 10 feet deep and 30 feet in diameter. The shaft of the old well was 12 feet in diameter so we took that for our standard.

At first the work proceeded fast. Six men dug and filled the baskets while four men carried the dirt away, but soon it became necessary to pull the dirt out by rope and pulley. To do this we had to throw a strong log across the wide mouth on which to build a bridge so that operations outside might go on directly above the diggers. The men now organized themselves as follows: three in the well of which two were diggers and one to fill baskets, one at the top to receive filled baskets and to dispatch the empty ones, four to draw out the dirt and two to empty the baskets. Thus day after day they toiled in their simple antiquated style until a month had passed, when they came to the bottom of the old well. But to our great dismay where formerly there had been water in abundance in the old well, only a bucketful oozed out of the clay. Digging continued on, mostly through hard, blue clay, until about the middle of March when water again made its appearance at the depth of 60 feet, but to secure an abundance of water, digging cannot be suspended until the water comes in so rapidly that it cannot be drawn out fast enough to continue digging. By that time about ten feet of water comes in during a single night, and in such a case the wall for the well could not be built from the bottom; so a large wooden wheel, the circumference of the well and 18 inches in width is constructed and lowered when first water is struck, and six to eight feet of wall is built on top of it, and the digging is continued and

the wheel with the wall on it is let down as they dig from beneath so that by the time digging is suspended you have your wall built in the water.

But who was to build the wheel? We had never seen one so we did not know how. And it happened as Sahib people were new in these parts, the native carpenters were a little bit superstitious about working for us, especially since we lived so far in the jungle. Like most of the workmen we tried to get, it was the jungle air, the jungle water, and the jungle people that made them loath to come, and that called for almost double the regular wages which they never got, though often they did get more than they earned. Finally a certain carpenter came and agreed to have the wheel done in ten days, but as usual he had to go home after his tools. Ten days passed but no carpenter and all the while the soft clay beneath the 30 feet of limestone above was continually caving in and the work at a standstill.

About this time Bro. W. R. Miller called at our Vuli home and at his suggestion we decided to construct and lower the wheel ourselves. And while lowering the pieces of the wheel how the big rope parted, letting Bro. Miller and a large piece of timber drop 30 feet in the well at my side, is still fresh in our memories. We are thankful that we both escaped with our lives, though Bro. Miller likely carries marks of the fall unto this day.

Work had to be stopped and two weeks more passed without anything done. The dirt kept caving in and the timbers which were in the well were covered up. Finally the carpenter turned up and after censuring us for spoiling the pieces of wood for him, he proceeded to build the wheel according to his notion. By the time the well was cleared of rubbish the green wood, of which the wheel was constructed, had shrunk to such an extent that it was drawn out of shape and with difficulty was repaired by another carpenter. Finally on the first of June it was ready and

with the help of the villagers was lowered into its place in the well.

We had gotten masons with about as great a difficulty as carpenters, but they were on hand to build the first 8 feet of wall on the wheel. Then came another problem. Our well diggers would not undertake to lower the wheel with the wall on it, so in our extremity another set of professionals were called and that too at their own price. In sinking the wheel they had not dug more than 6 feet until it stuck fast and in trying to force it the wall on it received a horizontal fracture which looked serious. Fortunately, however, solid rock was found after digging a foot further. Using this as a foundation we built a wall 4 feet high, reaching up to the wheel. But there was still not the flow of water that we desired to see though we had already attained to the depth of 70 feet. So we commenced breaking up the rock, being careful not to injure the foundation of the wall, already started. It was a hard task but at the depth of 75 feet we struck a vein of good, clear, pure water and there was a sigh of relief and a shout for joy.

By this time we had gotten most of our lime and bricks hauled. Lime in this country is about one tenth as strong as American lime. We had to burn it ourselves and haul it 8 miles. We attempted burning our own bricks but the brickmakers engaged were afraid of wild animals and the Bhil people, so left us after making 7,000 which turned out bad. Finally we found bricks in Nandod, 14,000 of them had to be hauled two miles to the station there and two miles from the Umalla station to Vuli.

By the time the wall proper was begun the rainy season was close at hand and one or two showers would cause the top to cave in. The masons and workmen said there would be no harm done by the rain but I had scarcely thrown another log across the hole, drove a lot of stakes, piled up an embankment and built a temporary roof over the whole thing until the rain be-

gan to fall in torrents. Had we listened to their advice all our previous work would have been lost. This was the last week of June. The following week was fair weather and the wall was brought up nearly half way when it began to rain and continued for two days and nights. Our roof kept the water out from above, but it began to ooze through from beneath and soon great chunks of clay and stone could be heard plunging into the water below. One of the boys ventured to throw a platform of poles and Chatti across the masonry below to keep the mud from going clear to the bottom. When finally work was resumed we found that a hole had been knocked in the center of the platform and a large amount of rubbish had fallen through. After the well was completed this was removed and found to be about 15 feet deep and about 8 feet of mud had piled up on the platform. This 8 feet was removed before work could go on. The month following brought a good bit of rain, but only in slight showers and by the 5th of August the wall showed itself above the ground.

Had we taken the way of the country to fill up the part of the old pit outside of the wall, another month would have been consumed but instead of using hoe and basket we converted an old piece of sheet iron into a scraper and with the aid of a team of bullocks the work was completed in one day, much to the surprise of all.

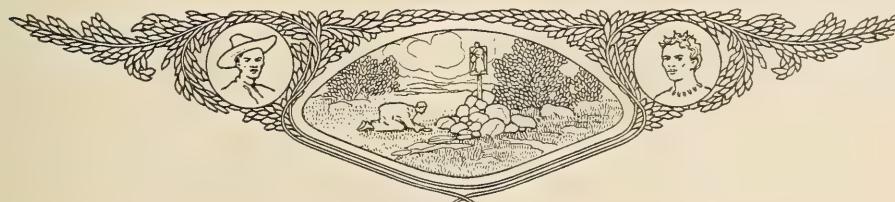
In case a well is to be used for irrigation purposes, it is necessary to build a talla (basin) for receiving water as it is drawn by the kos (leather bag) and also a small reservoir from which to conduct the water to the garden. This is

all of masonry and since it would settle and crack the plaster if built on soft earth such as we had filled about the well we were compelled to wait until July of this year to complete it. In the meantime we used the hollow trunk of a moura tree for receiving the water.

While the bungalow was in course of building, the water ran low sometimes. But much water was used in the masonry and the entire village took water out of the well. It was thought necessary to deepen the well so now it is 80 feet deep with a cost of \$335.

The well is open to the use of the public besides supplying our own needs for drinking and watering purposes, and we feel well repaid for the effort. It is said that one must go a good distance to find better water than ours. People of nearly all castes come to drink from it as they pass through the village. Even those who for religious reasons refuse Christians the right of drawing from their well have no scruples about drawing from a Christian's well and will even use their vessels for drawing.

Could we have had such water to drink when we first came to Vuli, doubtless two years of almost continual fever might have been avoided, but likely we would know less of human nature and of the world than we now do, and we would not appreciate the water so well. And now since the well is completed, we do not want those of our friends who for two and a half years kept writing and asking "if that well will not soon be completed" to do so any more, but if ever they come to India and with a burning thirst lust after the water of their native land, let them come to Vuli and be satisfied.



# A VISIT TO KARLA CAVES

C. H. BRUBAKER

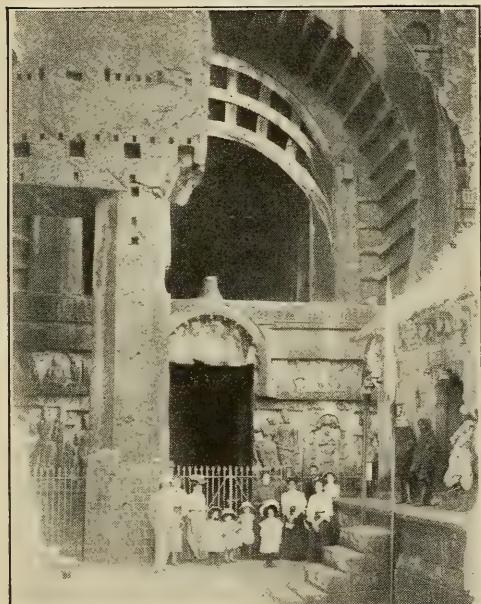
*Even in her idolatry India lacks not in interesting scenes; so much so is this true that many say, "Beautiful, sinful India." This article describes one of these interesting places*

To live in Poona for six months and not see the Karla Caves is to miss seeing one of the most marvelous examples of ancient carving in natural rock formations. These caves are near Lonavla, where the average rainfall each year is over 240 inches, and 32 miles north of

The chief cave is one of the largest and most complete in India, and was excavated at a time when the style of carving was in its greatest purity. This is supposed to have been in the second century A. D., although some think it was begun 100 or 150 B. C. and was not completed until after Christ. It is hewn in the face of a precipice out of the solid rock about two-thirds up the side of a hill which rises 800 feet above the plain, and is approached by a narrow path among the trees and brushwood. We made the ascent in a half-hour or less, taking it quite leisurely, for the sun was hot.

An insignificant temple of Siva serves as a sort of gateway. The entrance portico is 52 feet wide and rests on four columns, two of which are set in the walls. In front of it, on one side stands a lion pillar, so called from having four lions fixed back to back in its capital. The doorway under the portico is through a screen, above which is a rather imposing arch. The front of the screen, as in picture No. 1, is carved with nearly naked male and female figures, larger than life. Three colossal elephants are also seen in relief, as picture No. 2 shows. Their heads are looking outwards and boldly projecting from the wall.

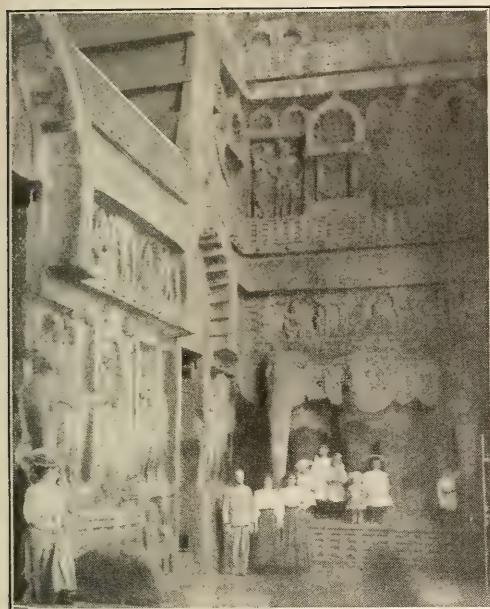
The cave itself in the interior view, picture No. 3, is something like an oval church, with a nave and side aisles. It is 126 feet long, 45½ feet broad, and I should judge fully 50 feet high. The roof is circular, resting on 41 large pillars, each of those in the aisles having "a tall base and octagonal shaft, and richly moulded capital on which kneel two elephants each bearing two females,



Entrance to Cave Temple Showing the Little Hindu Temple at the Right.

Poona. They are among the finest and best preserved Buddhist Caves in India.

One fine summer day in company with Mr. Thornton and his family, the people with whom I lived during my stay in Poona, I took a day off from my language study to visit these wonderful caves. It is through the kindness of Mr. Thornton, who has a good camera, that I am able to give the readers of the Missionary Visitor the splendid views of the temple cave.



Side View to the Entrance Hall Showing the Three Large Elephants.

all much better executed than such ornaments usually are." The pillars behind the dagoba are plain. The dagoba is a dome or circular drum, surmounted by the remains of a wooden *chattah* or umbrella. The only light which is admitted within the building, falls on this object with great effect. The interior is spacious and in good repair. The arched roof is lined with teak-wood.

Both as to dimensions and elaborate ornament, this temple merits high distinction among buildings of its kind. It contains no visible object of devotion, except the mystic *chattah* or umbrella which you see in the back part. Buddhist symbols predominate throughout. One striking thing about these caves is that besides the principal temple which I have described by word and picture, is that the excavations contain many smaller apartments apart from the temple, evidently intended for lodging of monks or hermits. In some of the excavations I saw common halls or refectories, with sleeping-cells around them. Without doubt these Buddhist monks

lodged and ate in these stone-cut caves and worshiped in the magnificent temple until they were hunted and driven out by the Mohammedans some centuries later.

Another striking thing is the presence of a small Hindu temple which has been built to the right of the entrance. The Buddhist temple is kept locked, and is opened only to visitors, but the little Hindu temple at its gate-way is open to the worshiper. You see the flag-pole, and some Hindu people standing by the door. I peeped in and saw a hideous idol god with a garland of flowers about its neck. I saw people go in and lay rice on the altar as an offering to a dumb idol which has no power to help or strengthen. Then I thought what a glory to our Heavenly Father and to Christ whom He hath sent, if there were only a temple erected here for the worship of the true God! How it makes one's heart ache to see men with a worshipful spirit bow down to wood and stone! They are ignorant of the true God. One religion has displaced another here. Let us pray that the true religion may find a place in the hearts of these people. And as we *pray* let us *give* of our *means* and of *ourselves* that it may be so.

Dahnu, India.



Interior of Temple Showing Large Ornamented Pillars and the Chattah in the Back.

# MISSIONARY ECONOMY

NORA E. BERKEBILE

Here is a forcible article on economy in missions that should not only be read but remembered so that when the General Board calls for funds for bungalows there would be a most liberal response

. There is a true and a false economy and you have no doubt seen both practiced. The woman who skimps her table of good, substantial food, that she may save money, has to pay out in doctor bills, for herself, husband and children, twice as much as she had saved.

Buying the cheapest grade of clothing may seem to be a saving at first, but when you count up the cost after a year or two, the one who buys good cloth has saved the most money in the end, for his clothes wear much longer than the cheap, shoddy goods of the false economist.

And just as false and true economy is practiced in secular things, or in the daily life at home, so can it be practiced in missionary work. When I speak of this I do not mean to speak of any special one, or collection of ones, as being false economists. We are all a "part of the concern" and all of us are doing the work,—the worker on the field, the one who supports him, and the Mission Board at home, with its minor board and committees over here.

We are all working together as a whole and we seek to do what is to the interest of the work, and how we may bring these people to Christ. So do not think we have any special body in mind as a false economist, for we have not, but we need to watch ourselves lest we be this kind of savers in money and strength.

When we take into consideration what a missionary costs the church, up to the time he is really fully prepared for work, it is too great a sum on which to practice any false economy and then fail in the end. We will see what he costs the first seven years. Really, we are just ready for work after being here that long. The

Rev. Bonar, of the Scotch mission in Raj Putani, India, a grand old man who has been here thirty-three years, said to us, coming over, "I was in India eighteen years before I did really good mission work. I thought I was doing it before, but I was really not doing good work, as I see it now. It takes awhile to get the experience for proper work."

We will count the cost for less than half that time:

Cost of passage, carfare, hotel bills, etc., .....	\$ 250
\$250 per year for 7 years, .....	1,750
Total .....	\$2,000

To get a man ready for work costs \$2,000. Rather an expensive investment to let go and not take care of, is it not? Who is to do the care-taking? The ones who send money are free from this responsibility, so it rests upon the missionary himself, to a great extent, and on the mission boards. To my notion, it rests more on us over here, for on that side of the water you do not see the conditions as they really exist, and will not see them until you come and *live* as we *live*, and *feel* the responsibilities as we *must feel them*. You must study the language, live in one of our *poorest* houses, in one of the *hottest fields*, and then you can have an idea of it all, as it is.

Now, what saving is it if we must live under such improper conditions as will ruin our health, and cause us to be sent home? It is a clear loss of over \$2,000; for there comes in the cost of the home passage and the cost of sending out new recruits who are liable to end up the same way. The thing to do is to get after the root of the trouble.

I am going to get very personal, to explain my point. In some of our publications there have been quotations printed from missionary papers, about how the missionary should use good common sense, and take care of his health.

The man who writes about this same good common sense is a sensible fellow. It is a waste of money, energy, and life, when the missionary fails to do this, but there is another side to look at, and right here is where I mean to be personal.

Come right home to our own mission today, and see who has had good health. It is the man who has had a well-ventilated house in which to live from the time he landed, and who has not had to break down his nerves by dealing with native workmen on his bungalow work, and then come to his rest in a sweltering native hut.

These more fortunate ones were placed where they were, not because they feared to do just as the others did, but because when they came they were needed right where they were placed.

It is no easy matter for the man or woman who has chosen this as a life-work to give it up and go home. Could you have seen how Brother and Sister Lichty tried every means to keep from going home, when the board recommended their return because of ill health, you would know a little of what it means. They determined to try every means possible before they would go home.

Could you see what kind of a hut they lived in and know how Dan worked, you would not wonder that they had fever. Did he expose himself purposely? No. Did he use good common sense? Yes. If he had not done the work who would have looked after it? For the romantic side of things that would have been fine, but I tell you it ceases to be romantic when the other fellow crawls out, and we must crawl in.

Now since they have their bungalow, they are much better, and they say they are both so well that if their good health

keeps up, they need not go to a health resort this season and recuperate.

Still pardon me for coming nearer home. The house in which both Bro. Pittenger's and ourselves lived the first year, was so infested by snakes, rats and fleas, that the native workers refused to live there, so need it be wondered at that we felt the need of a better place, and that Bro. Pittenger was sick a long time with fever and later stomach trouble, from which he has not yet fully recovered? Their room was worse than ours and not half so good as some of your barn rooms at home, and Bro. Lichty's first house was still worse than this. This is not exaggerated, for those who have seen it know how it looks; but not how it feels to live there.

Bro. Pittenger's have better health than they did, for now thanks to the kind government official, he permits them to live in the government bungalow, on a high place, where they can breathe the pure air of the mountains, thus proving that Sahibs can live and be healthy in the densest jungle, if properly sheltered; but when they have to vacate that, it will mean a change of conditions not enviable, if their own house be not finished.

An aged Missionary said in open conference, "I will go anywhere, anywhere you send me, only give me a good house in which to live."

Stephen's hemorrhages have been brought on more by breathing impure air than by overwork. It did take work to look after the laying of the foundation of the house, for only a man who has tried it knows what it is to deal with native workmen. Had he not done this, who would? Another Sahib, with the same amount of work would have fared the same. But to be tired from the day's duties, and then to sleep in rooms 8 by 14 with no window, and only a small door, when the temperature was up to 98 degrees until late in the night, is enough to make anyone hemorrhage, is it not?

We often hear, "Be careful and don't overwork." "It doesn't pay." "It means so much." We know what it means. We know as well as anyone the loss it is financially, and none can count the loss it may mean when workers must leave the field; but what is to be done? Ever since we have lived in India, we have lived in a poorly ventilated house and have been compelled to breathe the vile odors from stables and worse places, and was it any fault of ours? I don't know that anyone is to blame. It is only the fault of a system which we all have the privilege of helping to make better, and not of any individual or board of individuals.

The doctor advised eating more fruit and vegetables, but how can we when they are not procurable, short of twenty-nine miles from us and fifty from Bro. Pittenger's? This we hope to remedy when our gardens are ready for cultivation and well ready for irrigating.

Nine persons are in this house and there are four windows, each eighteen inches square. Two are in our end of the house and two in the end where the native preacher lives, but his are no good, since a house is built only two feet away from them. It is shut in by other houses and but little good, fresh air is procured.

One defect of the system has been remedied by giving the building contract into the hands of a native Christian contractor who can endure the heat. The most important one has not been remedied, and that is, "How can the missionary start up a new station and not injure his health by living in a house that is full of foul air and infested by vermin?" The only remedy I can see is for him to direct the work of the new field the best he can from one of the older stations, where there is a good place to live, or else secure the most airy place he can in the town, before he goes there to live. Then when his house is built, he will not be broken down in health. It may require a little more

money, but may it not be a saving in the end?

One of the most saving of our Missionaries who was also one of the healthiest, goes home broken down because he had to do things to make ends meet, nor could anyone have made them meet, in building a comfortable house.

By "comfortable" we do not mean such as your ordinary houses at home. We only ask for cement floors, plenty of windows, high enough and wide enough to let in the good pure air, glass in them to protect from the damp and cold, plain iron-bolted doors, whitewashed walls and a roof to protect from heat. Is this asking too much? We could live on cow-dunged floors and have no glass in our windows, but the rats and bedbugs would run riot and fungus grow upon the posts as they did this rainy season, fungus as large as two hands, but we can not long keep well that way. We could live a time on native food, but we would not live long. After living for three years on this kind of floor in this kind of house, need you wonder that we are anxiously watching the construction of the new house, where we will have windows large enough to let in pure air, and a floor that can be scrubbed and kept nice and clean?

The cost of one missionary for seven years will more than build this house and it will shelter, not only one, but three more if need be. If we have proper protection, I see no reason why we cannot stand as good chance to live to a ripe old age here in India as well as at home. The first years mean so much, and if proper care is not taken, much loss of life or health will be the result.

You see we like to be obedient and go where we are sent, so if under the most favorable circumstances we break down in health is it due to a lack of common sense on our part, or to a lack of proper methods of missionary economy?

Just let me repeat this: *our healthy men are the ones who have good houses in which to live while building their own bungalows, or who have had no bunga-*

*low to build.* And does it pay to expose our men or *let them expose themselves* and be invalidated home when they might be spending a happy, healthful life in active service?

Let a good native contractor do the building, let the house be well ventilated and a proper protection from dampness and heat, and I think the Missionary will do his best to care for his health, for he is as anxious and more so than the other fellow can be that he may stay on the field. When a man feels called of the Lord *to come* he will do his best *to stay*.

We all want to use, in the best way

possible, the money given for our support and for the work. We realize how our dear brethren and sisters at home are sacrificing to keep us here, and much of the money is being given by those who can tell how every cent has been earned and whose backs often ache because of extra toil, that they may give more for missionary effort. We owe it to them and to the Lord who has given us our body to care for, to use proper economy of money and strength, that we may do the most good possible and live as long as possible for these people whom we are trying to bring to the Savior.

*Vada, Thana Dist., India.*

## WHAT THE COMMON PEOPLE THINK OF CHRISTIANITY

LELLU JELLAM

*It is a pleasure to print this message from one of our India Brethren; it will be read with interest.*

As most of our work is among the common people and among the villagers I am very glad to give you some of their ideas about the religion which they are taught.

Looking back to distant period, in the time of our Savior, and also in the time of the Apostles we find that the common people were the first to adopt this soul-saving religion. It was a fisherman who confessed that "Thou art the Christ, the Son of the Living God." It was a peasant of Galilee who confessed and said, "Rabbi thou art the Son of God, thou art the King of Israel." It was true centuries ago, it is true at present. Those people are far back in education generally speaking, good many of them agree with what we say and teach, yes, they appreciate our old-time religion. Some of them give us an as-

surance that sooner or later this religion will prevail all over this country and all would be one in this religion. They say that the Guru of this religion is God-sent and powerful to save. One day I met a Hindu ascetic (Sadhu) who told me that this is a good religion for the people if they follow it, also he recognized that this is the Guru whom our Guru taught. Through God's grace. Some show a good interest and give some hopes also. They know that this is the only Guru, who asks nothing from His followers. When we talk to them, they say (khari wat) it is true and very good. If these common, and village people, and ignorant, be drawn to Christ, surely they are apt to become true followers. Pray for this people and pray for us also. God bless you.

*Mission House, Bulsar, India.*

# EDITORIAL COMMENT

## A CHANGE

Last June it was announced thru these columns that the plan of including the subscription price to the Missionary Visitor in each donation of a dollar or more to the funds of the Committee would be discontinued with July 1, 1907, and that after that date the periodical could be secured only upon the payment of fifty cents, the regular price for the paper. The change has been enforced with reasonable diligence and the circulation of the paper has been decreased. In view of this condition the Committee comes to every reader of the Visitor urging that they fall into line with the subscription plan and not lose interest either in missions or the Visitor.

It is with a full understanding of the situation that the Committee feels that the only terms on which the paper should be sent out is a regular subscription price of 50 cents per year. It has taken this position, believing it is for the best interests of the cause and that in time every member will be convinced that it is right.

It is aware that in some parts pledges to support a missionary for a term of years had in them an understanding on the part of the donors that they were to receive the Visitor during the life of this pledge. It regrets that this understanding exists but seeks to meet the issue squarely with every one on the ground that every member will be glad to fall in line with a policy of the Committee that seeks the highest good. Surely no member will for the sake of fifty cents lose interest in so good a cause as supporting a missionary on the field, when for fifty cents per year more he can continue that support and have the Visitor also. Or if he feels the Visitor is not worth fifty cents he can drop that and continue the support.

Those who have given a dollar but not

to any special work, can still continue to give the dollar for missions. It has been urged to give 50 cents to missions and fifty cents for the paper. This is very good, but the editor does not urge any one to withhold 50 cents from the mission funds to secure a subscription. Our contributions show low enough without this.

Our ministers have been faithful workers in the church. Many of them are in limited circumstances and are worthy every help tendered them. Others are not interested in missions and have taken no interest in the Visitor. There is no better way to reach this condition and save a loss of sending the paper where not wanted or appreciated than to ask our ministers to subscribe at the special rate of 30 cents per year. This is done believing that every minister has confidence in the care of the Committee that it seeks only the highest and best in every phase of its work.

Will there not be some loyally good work done on the part of every one to quicken the church to greater efforts in mission work? Will there not be some sacrifices made in this change that would not have been made had the change not come about? Will there not be some helping and pushing that has never been noted before? Come, Brethren and Sisters, what may seem to you as a reverse in this good, great work, let it prove to be our greatest blessing, because we are all unitedly going to do more for the great cause of our Master.



¶ The A. B. C. F. M. with Dr. E. E. Strong as editor of its Almanac, always comes out with the latest and best of general missionary information, and this year's booklet surpasses any in interest. The tabulated survey of Foreign Missionary Societies in the United States, which we hope to give in these

columns in February is full of valuable information.

¶ The preparation of this number of the Visitor practically all rested with the brethren and sisters in India. They brought their energies together, agreed upon subjects, and are to be commended for the scope of treatment as well as ability manifested in each article. It is to be regretted that several articles had to be omitted for want of space, but they will come afterward and will be of interest. Brother and Sister Pittenger's articles came too late, the delay being because both had fever at the time they should have been prepared.

If the Brooklyn number opened the eyes of many in the brotherhood to work that they did not know was going on in that city, this number ought to open the eyes of many to phases of work in India never thought of before, and quicken a new interest in our mission in India.

The Little Missionary, the Meeting Houses, and other features of the Visitor have given way in this number, to give India a chance to speak.

¶ About one-half the orphans are supported by some special one or class or Sunday school. The other half have no one. One-half have loved ones in America who think of them, pray for them and give to them; the other half do not. Why? Simply because many able to engage in this good work had never thought of it before. But here it is now laid upon your heart, brother, sister, Sunday-school class, Sunday-school teacher, or whoever you be with ability to do this work. Take it up; take it up now.

The Mission Rooms are arranging that the assignment of and systematic report on all these orphans be made at least once each year, and any other information or inspiration from the field for the home that can be gathered will be gladly secured. What you want to

do is to take up the work, as Bro. A. G. Crosswhite from Flora, Indiana, says they will do,—with the new year and keep it up.

Assignments will be made in the Mission Rooms in the course of a few weeks.

¶ The Visitor is only indirectly interested in Sunday-school work, but that interest is vital. For as the Sunday schools become more missionary, will the future church be more active in missions. From this angle the Visitor is glad to call special attention to the Sunday-school report of W. O. Beckner, of McPherson, Kansas, which appears in the District Meeting minutes for Southwestern Kansas. The report shows one of the most aggressive, self-sacrificing, pushing campaigns for a larger usefulness of the Sunday school that has come under the notice of the editor. Write Bro. Beckner for a copy of the minutes, gather suggestions for your own district work and push things in your own territory.

¶ The picture on the cover this month is a class of young people who are supporting an orphan in India. This class is raising \$16 per year for this purpose and with this amount the orphan is fed, clothed, housed and educated. On another page the picture of the orphan supported is given, along with a class of boys under the direction of Sister Quinter at the time it was taken.

This is all good. Within the bounds of the orphan children are largely the workers of the church in the coming generation. From their ranks are coming the preachers and home makers of the native India church. These will be able to reach the people better than our foreign brethren in India.

¶ Do you want a bound volume of the Visitor for 1907? You must order at once. You need not send your copies,—give them to some one who will read them. Just send us 75c and we will be glad to send you a copy postpaid.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church ..... Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Committee, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

## COMPARATIVE STATEMENT.

	Nov. 1906	Nov. 1907	Apr.-Nov. 1906	Apr.-Nov. 1907	Dec.	Inc.
World Wide .....	\$572 19	255 02	2873 48	13905 04		11031 56
India Missions .....	276 76	112 55	3536 00	2681 93	854 07	
Brooklyn M. H., .....	99 50	41 69	2828 07	1678 98	1149 09	
Miscellaneous, .....	32 83	24 75	231 46	251 98		20 52
	<hr/> \$981 28	<hr/> 434 01	<hr/> 9469 01	<hr/> 18517 93	<hr/> 2003 16	<hr/> 11052 08

During the month of November the General Missionary and Tract Committee sent out 67,075 pages of tracts for distribution.

The General Missionary and Tract Committee acknowledges the receipt of the following donations received during the month of November, 1907.

### WORLD-WIDE MISSION.

#### Illinois—\$31.26.

Northern District, Congregation.

Naperville, .....

Sunday school.

Polo, .....

Christian Workers.

Polo, .....

Individuals.

J. W. Manning, \$5; Collin Puterbaugh, \$5; John Burner, \$5; D. Owen Cottrell, \$1; Mrs. G. W. Miller, \$1; Mrs. A. Cummings, 52 cents; G. W. Miller, Marriage Notice, 50 cents; G. H. Van Dyke, Marriage Notice, 50 cents.

Southern District, Individuals.

Lizzie Gergen, \$1; D. J. Blickenstaff, Marriage Notice, 50 cents; Eliza Renner, 50 cents, .....

#### Pennsylvania—\$18.17.

Eastern District, Individuals.

A Sister, \$5; Cassie Yoder, \$4; F. F. Imler, Marriage Notice, 50 cents.

Western District, Individuals.

Mary A. Kinzey, \$5; Nancy Madison, \$1.

Middle District, Congregation.

Spring Run, .....

Southern District, Individual.

Sarah M. Amich, .....

#### Kansas—\$71.97.

Northeastern Dist., Sunday school.

Wade, .....

#### Individuals.

T. A. Eisenbise, Marriage Notice, 50 cents; J. F. Hantz, Marriage Notice, 50 cents, .....

Southeastern Dist., Cong.

Cedar Creek, .....

Individual,

John Wise, Marriage Notice, ....

Southwestern Dist., Individual.

J. C. Peterson, .....

#### Indiana—\$37.52.

Northern Dist., Individuals.

Thomas Cripe, \$5; T. J. Downey, \$1; H. W. Kriegbaum, Marriage Notice, 50 cents, .....

Southern District Congregation.

Lower Fall Creek, .....

Individual,

A Brother, .....

Middle District, Individual.

A Brother, .....

#### Ohio—\$5.73.

Northwestern Dist., Christian Workers.

Emmanuel, .....

Individuals,

David Byerly, Marriage Notices, \$1;

S. I. Driver, Marriage Notices, \$1,

Northeastern Dist., Sunday schools.

Meeting of N. E. Ohio, .....

Individuals,

Three Sisters, .....

#### Iowa—\$18.00.

Northern District, Individuals.

Edna Logan, \$1; J. S. Zimmerman, Marriage Notice, 50 cents, .....

Middle District, Individuals,

Daniel Watters, \$5; J. S. Flory, Marriage Notice, 50 cents, .....

Southern District, Congregations.

English River, .....

11 00

**Tennessee—\$22.00.**

Individuals.

Mrs. D. T. Keebler, \$20; A. A. Nine  
and M. M. Fine, \$2, .....  
**Washington—\$2.00.**

Individuals.

Helen Moomaw, \$1; E. B. Eby,  
Marriage Notices, \$1, .....  
**Nebraska—\$1.00.**

Individuals.

J. L. Snavely, Marriage Notice, 50  
cents; Martha E. May, Marriage No-  
tice, 50 cents, .....  
**West Virginia—\$3.50.**

First District, Individuals.

Eliza Hilkey, .....  
Second District, Individuals.Fred Bauer, .....  
**Michigan \$1.37.**

Christian Workers.

Chippewa, .....  
Individual.

G. E. Dierdorff, Marriage Notice,

**Minnesota—\$1.00.**

Individuals.

Jonathan Broadwater, Marriage  
Notice, 50 cents; D. K. Keller, Mar-  
riage Notice, 50 cents, .....  
**Canada—\$15.00.**

Congregation.

Fairview, .....  
**Virginia—\$8.50.**

Second District, Individuals.

Catharine Boys, .....  
**Alabama—\$5.00.**

Individual.

Luther Petry, .....  
**Colorado—\$5.00.**

Individual.

A Brother, .....  
**Idaho—\$5.00.**

Individuals.

Perry and Lydia Senger, .....  
**Florida—\$1.50.**

Individual.

Mary R. Malphurs, .....  
**California—\$0.50.**

Individual.

F. M. Gillett, Marriage Notice, ...  
**Maryland—\$0.50.**

Middle District, Individuals.

John S. Bowlus, .....  
**North Dakota—\$0.50.**

Individual.

A. M. Sharp, .....  
.....  
.....Previously reported, .....  
Total for November, .....  
Total for the year so far, .....  
\$12,840 02  
\$255 02  
\$13,095 04**INDIA ORPHANAGE.****Indiana—\$13.00.**

Middle District, Sunday schools.

North Manchester, Primary Dept.,

Northern District, Individuals.

Thomas Cripe, .....  
**Pennsylvania—\$29.00.**

Eastern District.

Green Tree Christian Helpers' So-  
ciety, .....  
Middle District, Individuals.Michael Clear, .....  
**Missouri—\$11.00.**

Northern District, Sunday schools.

Shelby, .....  
Individual.W. A. Phillipps, .....  
**Ohio—\$3.00.**

Southern District, Individuals.

Stewart Cocanower, \$2; Ellen

Holladay, \$1, .....  
**North Dakota—\$4.25.**

Christian Workers.

Snider Lake, .....  
**Michigan—\$4.00.**

Aid Society.

Woodland, .....  
**California—\$3.85.**

Sunday school.

Reedley, .....  
.....  
.....Total for November, .....  
Previously reported, .....  
Total for the year so far, .....  
\$ 68 10  
1,904 29  
\$ 1,972 39**BROOKLYN MEETING HOUSE.****Indiana—\$13.00.**Northern District, Individuals.  
Mrs. Dora Smith and daughter, \$2;A Sister, \$1, .....  
Southern District, Individual.A Brother, .....  
**Pennsylvania—\$21.19.**

Western District, Sunday school.

Rayman, .....  
Individual.Mary A. Kinzey, .....  
**West Virginia—\$3.00.**

First District, Individual.

Eliza Hilkey, .....  
**Ohio—\$2.50.**

Southern District, Individual.

J. R. Holladay, .....  
**Kansas—\$1.00.**

Northeastern Dist., Individual.

Addie Brown, .....  
**Illinois—\$1.00.**

Northern District, Individual, ....

Total for November, .....  
Previously reported, .....  
\$ 41 69  
1,637 291 00 Total for the year so far, .....  
\$ 1,678 98**INDIA MISSION.****Indiana—\$21.00.**

Southern District, Individuals.

A Brother, \$10; J. Heilman, \$10, 20 00

Northern District, Individual.

A Sister, .....  
**Pennsylvania—\$1.50.**

Southern District.

Girls' Mission Band, .....  
**West Virginia—\$1.00.**

First District, Individual.

Christopher Dodd, .....  
**California—\$0.50.**

Individual.

Selma Stephens, .....  
**Ohio—\$0.25.**

Northeastern Dist., Individual.

Bro. Eikenberry, .....  
.....  
Total for November, .....  
Previously reported, .....  
\$ 24 25  
609 59Total for the year so far, .....  
\$ 633 84**CHINA.****Indiana—\$7.00.**

Southern District, Individual.

A Brother, .....  
Northern District, Individual.A Sister, .....  
**Pennsylvania—\$3.50.**

Eastern District, Individual.

A Brother, .....  
Southern District.Girls' Mission Band, .....  
**Ohio—\$2.50.**

Southern District, Individual.

J. R. Holladay, .....  
**North Dakota—\$2.25.**

Sunday school.

York, .....  
**Iowa—\$2.00.**

Northern District, Individuals.

Dorothy Gaffin, 5 cents; Ralph

Gaffin, 10 cents; La Forest Gaffin,

5 cents; Royal Gaffin, 60 cents; Mrs.

Royal Gaffin, \$1.20, .....  
**California—\$0.50.**

Individual.

Walter Stephens, .....  
.....  
Total for November, .....  
Previously reported, .....  
\$ 17 75  
180 94Total for the year so far, .....  
\$ 198 69**INDIA CHURCH.****Pennsylvania—\$16.20.**

Western District, Sunday school.

Rayman, .....  
.....  
Total for November, .....  
Previously reported, .....  
\$ 16 20  
59 50Total for the year so far, .....  
\$ 75 70

## CHURCH EXTENSION FUND.

**Ohio—\$4.00.**

Northwestern Dist., Individual.

John A. Trachler, .....	4 00
Total for November, .....	\$ 4 00
Previously reported, .....	16 29

Total for the year so far, .....\$ 20.29

## COLORED MISSION.

**Indiana—\$5.00.**

Southern District, Individual.

A Brother, .....	5 00
Total for November, .....	\$ 5 00
Previously reported, .....	26 00

Total for the year so far, .....\$ 31 00

## PHILIPPINE MISSION.

**Oregon—\$2.00.**

Individual.

Jacob and Nancy Bahr, .....	2 00
Total for November, .....	\$ 2 00
Previously reported, .....	0 00

Total for the year so far, .....\$ 2 00

**Corrections**—In the October Visitor under World-Wide Missions, the Waddam's Grove Sunday school is credited with \$13.97 which should be under the India Orphanage Fund.

In the November Visitor under World-Wide Mission the Osceola church of Northern Indiana was credited with \$12 which should have been credited to the Bicentennial Fund.

The General Missionary and Tract Committee acknowledges the receipt of the following donations received during the month of November, for the Bicentennial Thank-offering.

58 .....	10 00	81 .....	5 00
59 .....	10 84	82 .....	5 00
60 .....	10 00	83 .....	10 00
62 .....	10 00	84 .....	2 40
63 .....	4 00	85 .....	3 70
64 .....	5 50	86 .....	1 50
65 .....	10 00	87 .....	5 00
66 .....	5 00	88 .....	2 00
67 .....	1 00	89 .....	10 00
68 .....	5 00	90 .....	1 00
69 .....	75	91 .....	5 00
70 .....	20 00	92 .....	10 00
71 .....	54 07	93 .....	10 00
72 .....	5 00	94 .....	8 00
73 .....	10 00	95 .....	10 00
74 .....	35 00	96 .....	5 00
75 .....	5 00	97 .....	1 25
76 .....	1 00	98 .....	1 00
77 .....	9 00	99 .....	10 00
78 .....	200 00	100 .....	38 28
79 .....	10 00	101 .....	1 00
80 .....	5 00		

Total for November, .....\$571 29  
Previously reported, .....482 08

Total for the year so far, .....\$1,053 37

## BROOKLYN MEETINGHOUSE FUND.

For November, 1907.

**California**.—Eld. H. F. Maust, \$5.**Iowa**.—Jennie Barnhart and Class (Birthday money), \$1.28; Garrison Christian Workers, \$4.**Indiana**.—A. B. Miller, \$5; Sophia Voorhis, \$2; Fairview church, \$10.**Illinois**.—Elda Leedy, \$10.**Maryland**.—Maple Grove Sunday school, \$4.27; Eld. John Bowlus and Wife, \$5; A Brother, \$1.**New York**.—Eld. D. W. Kurtz, \$5.**New Jersey**.—Emilie and Lulu Canaday, \$6; H. T. Horn and Wife, \$2.**North Dakota**.—Warren Slabaugh, \$10; S. L. King and Wife, \$5; Perth Christian Workers, \$1.90.

**Ohio**.—Leipsic Brother, \$5; Ellen Fender, \$2; S. A. Kintner, \$5; B. F. Kintner and Wife, \$5; Eva Ullery, \$2.

**Pennsylvania**.—Girls' Mission Band, \$1.50; Lizzie E. Becker, \$5.75; Roxbury church sewing circle, \$16.50; Geo. Hepner, \$5; Christian G. Erb, \$2; Alice Guyer, \$1; Big Swatara church, Sewing Circle, \$5; Roaring Springs church, \$9.50; Anna Hartenstine, \$2; Wilson R. Brunner and Wife, \$5; Elizabeth M. Grosh, \$2; Kathryn Dively, \$2; Lincoln, Sister, \$5; McAlisterville, Sister, \$5; Sallie R. Style, \$1; Maitland, \$7.02; Harry R. Miller, \$2; A Sister, \$1; Elk Lick congregation, \$15.75.

**West Virginia**.—A. L. and Mary Cook, \$1.**Washington**.—John K. and Elizabeth Sharp, \$5.

Total for November, \$196.47.

J. Kurtz Miller, Solicitor of Funds.  
5901 3rd Ave., Brooklyn, New York.

On Nov. 20, 1907, the Anti-saloonists of Alabama secured the passage of the Carmicheal Bill, which completely abolishes the saloons of that state. The law becomes effective January 1, 1908.



By the admission of Oklahoma as a "dry" state, 560 saloons and two breweries were put out of commission; all because an overwhelmingly large majority of her citizens voted against this evil.



As a result of the special election of Nov. 5, almost four-fifths of the area of Delaware has prohibited not only the saloon, but even the manufacture of liquor.



A concerted effort will be made by the liquor organizations to defeat the proposed Hepburn-Dolliver-Littlefield Bill in the next Congress. This bill aims to deprive liquor of the right to interstate commerce and will aid in keeping C. O. D., liquor shipments out of "dry" territory.

Illinois is fast becoming Anti-saloon territory. At the November election, 16 counties voted under the recently enacted local option law and the result was the closing of 190 of the 260 saloons in the territory.

Twelve thousand townships in the remaining 84 counties of the State are circulating petitions and will wage an active campaign.

# BRETHREN'S TRACTS AND PAMPHLETS

In the following list the one page tracts are for free distribution. They are nearly all envelope size, very convenient, and intended to arouse interest, in which case inquiry will be made for larger tracts. The larger tracts may be had either through tract coupons which are given on the basis of ten per cent of any donation sent to the General Committee, or at the rate of 25 cents per pound. About 500 pages 5½x8 inches constitute a pound. Order by number, asking for five, or some multiple of five, of each kind wanted.

## ONE-PAGE TRACTS.

301. Brief History of Brethren or Dunkers. D. L. Miller.
302. The Lighthouse. A. W. Vaniman.
303. Why Am I Not a Christian? S. W. Hoover.
304. Christian Baptism. B. F. Moomaw.
305. Trine Argument for Trine Immersion. E. B. Edwards.
306. Feet-Washing. J. H. Moore.
307. Lord's Supper. J. H. Moore.
308. Close Communion. I. J. Rosenberger.
309. Salutation. J. H. Moore.
311. Church Entertainments. I. J. Rosenberger.
312. Gold and Costly Array. S. W. Hoover.
313. Christian Giving. I. J. Rosenberger.
314. Modern Skepticism. I. J. Rosenberger.
315. Christ and War. D. Vaniman.
316. Secret Societies. I. J. Rosenberger.
319. The Old Way of Baptizing. W. B. Stover.
320. Are You Prepared to Die? James A. Sell.
321. The Blessings of Divine Association. Adaline Beery.
322. Infant Baptism. I. Bennett Trout.
323. Helping Jesus. D. Vaniman.
324. Saturday or Sunday—Which? G. J. Fercken.
325. The Ministry of Sorrow. James A. Sell.
326. The Judgment. S. N. McCann.
327. Stop and Think. D. Vaniman.
328. Secret Prayer. G. J. Fercken.
329. The Importance of Church Membership. D. Hays.
330. Spirituality. G. J. Fercken.
331. A Few Open Questions. Andrew Hutchison.
318. The Brethren's Card. On the one side the principles of the Brethren church are briefly yet pointedly stated. 20 cents per 100.

## FOUR-PAGE TRACTS.

270. Atoning Blood of Christ. C. Hope.
271. Design of Baptism. W. B. Stover.
272. What Shall I Do With the Commandments of Jesus? J. E. Miller.
273. Close Communion Examined. I. J. Rosenberger.
274. Christian Giving. I. J. Rosenberger.
275. Are Christians Allowed to Swear? S. Z. Sharp.
276. Anointing. L. W. Teeter.
277. The Safe Church Doctrine. L. W. Teeter.
278. Standard of Nonconformity. Daniel Hays.

279. Three Links of Oddfellowship. I. J. Rosenberger.
280. Organization of the Church. B. E. Kesler.
281. How and Whom to Baptize. Daniel Hays.

## EIGHT-PAGE TRACTS.

101. Why I Love My Church. W. B. Stover.
102. Which is the Right Church? S. T. Carpenter.
103. Come Let Us Reason Together. (Tobacco Tract.) D. L. Miller.
104. Communion. H. C. Early.
105. The Bible Service of Feet-Washing. Landon West.
106. The House We Live In. D. Vaniman.
107. Origin of Single Immersion. James Quinter.
108. Intemperance. Jacob Rife.
109. The Lighthouse. A. W. Vaniman.
110. Vocal and Instrumental Music in Worship. I. J. Rosenberger.
111. Plain Dressing. D. L. Miller.
112. Prayer Covering. S. N. McCann.
113. Christian Salutation. Salome A. (Stoner) Myers.
114. Modern Skepticism in the Camp. I. J. Rosenberger.
115. The Lord's Supper. D. L. Miller.
116. Woman's Work. Sadie Brallier Noffsinger.
117. Our Standard of Religion: What is It? D. Hays.
118. Sisters' Prayer Covering. S. Z. Sharp.

## PAMPHLETS.

41. Christian Baptism. B. F. Moomaw. 16pp.
42. Brethren or Dunkers. D. L. Miller. 12pp.
43. Church Entertainments. I. J. Rosenberger. 12pp.
44. Trine Immersion Traced to the Apostles. J. H. Moore. 52pp.
45. Path of Life. Daniel Hays. 40pp.
46. Sabbath, or Lord's Day. I. J. Rosenberger. 32pp.
47. Perfect Plan of Salvation, or Safe Ground. J. H. Moore. 28pp.
48. Secret Societies Incompatible with Christianity. I. J. Rosenberger. 20pp.
49. One Baptism. J. H. Moore. 42pp.
50. Baptism. Quincy Leckrone. 48pp.

## OTHER LANGUAGES.

Nos. 42S, 106S, 107S, 315S will bring in Swedish, and Nos. 42D, 106D, 107D, 315D will bring in Danish, and Nos. 42G, 105G, 106G, 107G, 112G, 271G, 272G, will bring of the German same tract as the same number in the English.

Send all Orders to **GENERAL MISSIONARY & TRACT COMMITTEE, ELGIN, ILLINOIS**

IF THE

# \$100,000 Bicentennial Offering

is not made the first place of failure will be with the elders of the churches.

It is discovered that there are those who do not favor giving and hide behind other reasons. They do not give the members a chance,—they do not encourage them to give. One elder said, "We will have nothing to do with this giving." Another said, "We have our own home church expenses to meet and that is all we can stand." Another of these elders has asked the church their pleasure in the matter. They themselves don't want to give and are in a position to keep the church from giving. How can they be reached?

There are elders, whose churches are carrying much larger loads financially, but whose hearts are warm for the Master. They have appointed their solicitors, have organized a systematic campaign, and good results will come from them.

The former class are decaying churches,—the latter are growing churches. No church ever gave to kill herself,—but many have refused until they are dead.

Where are you? What are you doing? Let this Bicentennial Offering rest with the members after a kind, warm exhortation and the results can be nothing but success.

Below is a pledge. Fill it out and pay it as the Lord prospers you. Do it now.

Address:

**GENERAL MISSIONARY AND TRACT COM.,  
ELGIN, ILLINOIS**

*Because of God's goodness to me, both in temporal and spiritual things; because of the heritage of faith which has been handed down to me through the centuries; and to express an appreciation of these things on the occasion of the*

## Bicentennial Meeting

of the Brethren Church, to be held at Des Moines, Iowa, in 1908

**I promise to pay on or before May 1, 1908, to the Treasurer of the General Missionary and Tract Committee of the German Baptist Brethren Church**

as a Free - Will Offering \$

the sum of

DOLLARS

*the same to be used in World-Wide Missions. This amount is to be considered a part of the \$100,000 offering for our Bicentennial meeting and my prayer is that God may richly bless the work as the church carries it forward to His honor and glory.*

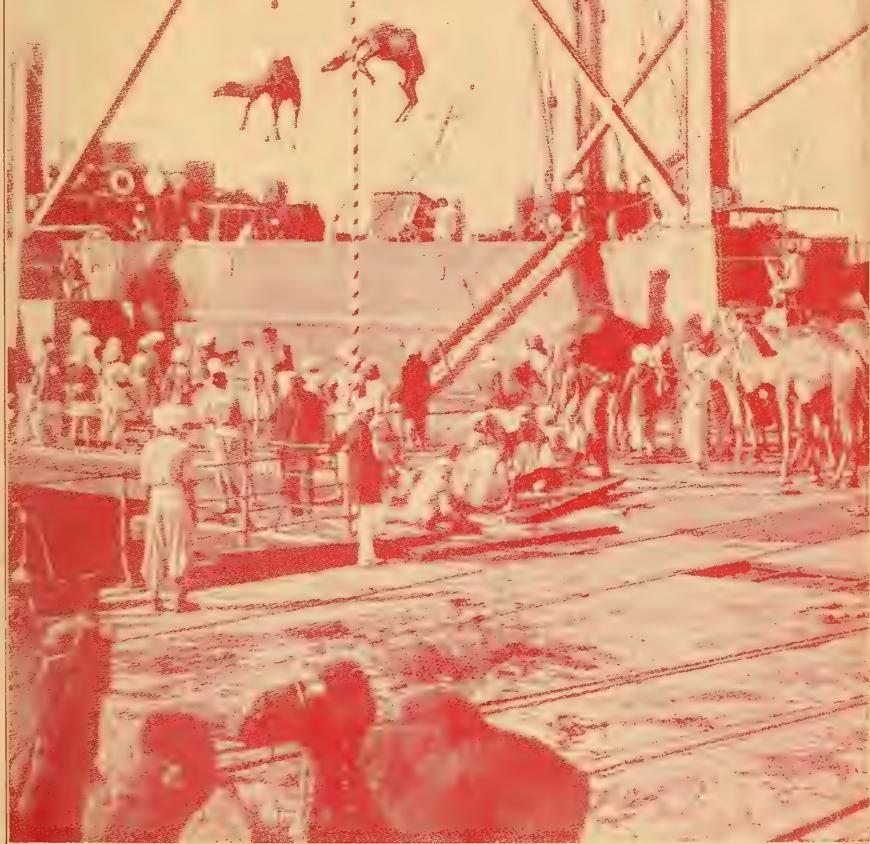
(Signed) \_\_\_\_\_

Congregation \_\_\_\_\_

Post Office, \_\_\_\_\_

State. \_\_\_\_\_

# THE MISSIONARY VISITOR



Karachi Port. Camels from the Hyderabad (Sind) District Bound for Australia.

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Published by Brethren's General Missionary and Tract Committee, Elgin, Illinois

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Vol. X

FEBRUARY, 1908

No. 2

# **YOU HAVE MONEY MORE OR LESS**

Some of it you may desire to give to the church finally. You need its income to support you during life.

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**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**

## OUR PLAIN DUTY

M. M. ESHELMAN

After reading and rereading Sister Nora Berkebile's clear description of our missionaries' hardships in India, I confess my heart is greatly aflame and I feel something must be done by the home people to help our dear brothers and sisters to maintain good health. We are so nicely situated as Americans, so that we can easily bring about better conditions to our self-sacrificing missionaries. No, Sister Berkebile, none of us are injuring ourselves in the matter of sacrificing for you dear ones in the Master's vineyard. We owe a great debt to Jesus and one phase of this debt is to give better care to those whom we sent into India. Why should we be easy when you are annoyed by rats, snakes and vermin of various kinds? Our Brotherhood can well afford to furnish good houses to all who are sent into that great field. I suggest that we greatly augment our bicentennial gifts so as to give our India workers better homes. I shall more than double my pledge. God will bless and continue to enlarge our faith and confidence in all His works. Brethren and sisters, how can you read Sister Berkebile's honest letter\* and sleep well without at once rousing up and helping each missionary into the best possible condition, that all may work more effectually? I am glad the sister boldly gave us the truth. It belongs to us to become a partner in the sacrifices.

Gardena, Cal.

\*See January, 1908, Visitor.

# The Missionary Visitor

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## THE SUPREME OBJECT OF MISSION WORK

REV. G. L. GELWICKS

The following article from the December 1907 issue of the Chinese Recorder and Missionary Journal, Shanghai, China, is so sane and sound and forcible as to deserve a much wider reading than even the Visitor affords. Nothing is so easy as to be led in the wrong direction in church effort. Perhaps it is the enemy's method of defeating the purposes of Christ. Hence the value of carefully studying this article

In developing this theme the terms consummation, purpose and means are used. By consummation, is meant the absolute or final end of mission work; by purpose, that which expresses the tangible or concrete achievement of the end; and by means, whatever methods are used in the achievement of the purpose. No defense is made for the value given to these terms, which are adopted solely for the sake of clearness. The reason for every statement in this paper is the belief that it accords with the teaching of God's Word. No appeal is made to any human authority save as it is believed to express the Divine will. For unquestionably the only right solution to this theme lies not in any appeal to men's judgment but only in true interpretations of God's commands. We need a deeper, more abiding conviction that all Mission work worthy of the name is God's, not ours, and must conform to His will alone. Hence if a dogmatic spirit seems to be manifested it will be due to the humble belief that there is a "thus saith the Lord" for the statements made.

The major premise is that the one consummation of every form of mission

work must be the salvation of souls. At the start we must dissent emphatically from substituting for "salvation of souls" the phrase "elevation of men," and also with him who consents to retain the word salvation if a broader term than soul is substituted. The change of substituting the term "men," for example, seems innocent, but it involves grave dangers. This paper will attempt to meet the objection to a "narrow salvation." Suffice it here to express the belief that a saved soul cannot continue to dwell in a lost body, and, while confessing that many Christians have the false practice of undervaluing the body and its claims, to insist that this is no rebuke of Christianity. This practice is explicitly condemned in James 2: 15, 16. As we use the Chinese words "god" and "true God," so we would use the words purpose and supreme purpose. There is only one supreme purpose of mission work, and there can be no methods equal or parallel to it, as there can be no rival to the true God. Means or methods of achieving this purpose may be many, but they must all be tributary to, and convergent in, this one purpose. There is but one King's highway into

which the road of every one who would see the King must come.

This supreme purpose of all mission work is the establishment and nurture of the Church of Christ, since this is the God-ordained means of saving souls. (See Mark 16: 15, 16.) Later it will be seen that perhaps the simplest and most comprehensive equivalent of the term "salvation of a soul" is "fellowship with God." It is the work of the church, in which she can have no peer and no colleague, to bring men into fellowship with God. Any rival in this service, no matter by whatever name called, is merely a false substitute. Of ministers the church may and does have many, but there is the widest chasm between a colleague and an assistant, and it is precisely the failure to appreciate this vital chasm that leads to unjustifiable aims and perverted service.

That the supreme purpose of all mission work is the establishment and nurture of the Church of Christ, is merely a repetition of the major premise in other words. The thought develops in four stages: 1. What constitutes or is included in the church? 2. What is the relation of the church to the several forms of mission work? 3. What is the authority for this position? 4. What are the practical results of this position on mission policy and work? The church is the fellowship of Christ's disciples for the realization and expression of fellowship with God. For the present the question, "From whence comes the church?" may be answered as follows: The church is a divine coin which Christ found in use and stamped with his own image and superscription. Today we hear much of Christian schools, Christian hospitals and other Christian institutions. Christ himself did not speak of any of these, but He did speak very explicitly and very gloriously of the Christian church. "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." The church was instituted to bring men into, and keep them in, fellowship with

God, a statement which explains the origin of the church, for the essential element of what constitutes the church has existed ever since the creation of man. The expression of fellowship with God is worship, and hence worship is the supreme concern of the church. The first recorded act of God after He created men is that He had fellowship with them. In connection with the other creative acts occurs the phrase "God said," but for the first time, after the creation of man, occurs the wonderfully significant addition, "God said unto them." The history of God's fellowship with Enoch, Noah, Abraham and his descendants must be passed by, but the remembering of these facts is essential that we may realize that the church was instituted in order that men may have fellowship with God, and that the supreme concern of the church is worship.

This is clearly the pristine view of the church held by the Apostles. "It is not reason," said the twelve, "that we should leave the Word of God and serve tables. But we will give ourselves continually to prayer and to the ministry of the word." (Acts 6: 2, 4). It is true that the New Testament is not entirely explicit as to the functions of the church, but it is equally true that the functions which we know to have expressed the life of the early church, can be traced directly back to the command of God. A complete catalogue of what constituted the functional life of the early church is: 1. Reading of Scripture; 2. Prayer; 3. Praise; 4. Instruction (including preaching and prophecy); 5. Breaking of bread; 6. Offering of alms. The authority for the two last is found in the New Testament. The four former were the regular institutions of the Jewish synagogues, to which they were carried over from the temple service, and prior to this from the tabernacle. Precisely these services were performed in temple and tabernacle (see Neh. 8: 6-12, 1 Kings 8: 14, 15, 54, 2 Sam. 6: 5) with the addition of sacrifices, the sin and the peace offer-

ings. The former was fulfilled in Christ for us, and the latter still continues in the form of Christian benevolence. Baptism, as the rite of admission, was not included above and is clearly the direct successor to Jewish circumcision. Right down to today the functional life of the church has persisted the same, and it goes direct back to the thunders and lightnings of Sinai when the Lord said to Moses: "I come unto thee in a thick cloud that the people may hear when I speak with thee and believe thee forever." The church which possesses these elements is complete, wanting nothing to make it a church. Our sole claim to a hearing in China is that we bring something that "the Lord, the most high God, the possessor of heaven and earth" Himself has established.

The Kingdom of God is a phrase used with differing applications and embracing in its scope all of time and eternity, so that perhaps no definition of it at any one time can be fully adequate. For us the most satisfactory definition is that the church is the visible expression of the Kingdom in this dispensation. There are current certain popular views of the Kingdom which find no authority in God's Word. Such is the social definition of the Kingdom as a society in which equity and brotherliness prevail; or as describing a general state inclusive of all men. God's Word is painfully insistent upon the fact that entrance to the Kingdom depends upon very explicit conditions which must be personally and individually accepted. To these conditions the church is to conform as closely as the visible and earthly can to the invisible and heavenly. For the church invisible and the Kingdom are most probably identical in membership.

Christ Himself declared that the foundation of His church was the confession, "Thou art the Christ, the Son of the living God," and Paul adds, "For other foundation can no man lay than that is laid, which is Jesus Christ." And no matter how much else we may have done for a man, if we fail to lead

him to make this confession all that we have built is nothing but "wood, hay and stubble." All forms of service that do not result in confession of Christ as the Son of God are a mere growth by accretion as of a crystal and not the growth of a living organism, which comes solely from a vital principle within. A crystal may be very elaborate and beautiful, but it is DEAD. That is the trouble with humanity. Men are dead. "And you hath He quickened who were dead in trespasses and sins." (Eph. 2: 1.) Christ said: "I am come that they might have life." (John 10: 10.) Nothing, except the Spirit of God, can infuse this life in the spiritually dead soul. The work of the church, through its preaching, is to bring this life to men. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Wherever the Gospel is faithfully preached there will be believers, and believers inevitably result in association, which is the church. So that given true preaching a church will result even, so to speak, in spite of the preacher, as Christ plainly foretold in his instruction regarding church discipline. (Matt. 18: 17.)

If it be said, "this is just what we are seeking to do in schools and hospitals, to lead men to confess Christ as Savior," the reply is that in so doing, the work of the church is being done, but as an accessory to it, and not as a parallel enterprise independent of, and perhaps in competition with, the church. Your road is converging toward the highway of the church but, as we shall see, you need to make certain that your road does not end until it leads INTO the church. The point is just this, and it introduces the second stage of thought; the church is the one indispensable, permanent and constant factor in mission work. The church has persisted as practically one type ever since the days of Moses. All forms of mission work, rightly conceived, are temporary and

conditional ministers of the church and adapted to circumstances. The church uses in some lands and ages agencies that it does not employ where conditions differ. The circle of means which may be used in the establishment and nurture of the church is probably a wider one than most Christians are ready to admit. The writer believes, because he thinks Christ believed, in the broadest kind of a Christianity, one that affects every part of our life. But all that the church does or inspires in this way is NOT as a means to a new life, but as the development and adornment of the new life already existing.

A comparison between a babe and a doll will illustrate the difference between the church itself and all other agencies the church may employ. We may treat a doll precisely as a babe, offer it food, bathe it and dress it, but that will never make a babe of it. The babe can become a babe only in one way, by being born. But once given the life the babe needs all of these things—food and clothes to minister to its well being. The difference between Christians and other men is precisely that between a babe and a doll; the one pulsates with life, the other is lifeless. There can be no real fellowship with a doll since response is essential to fellowship. Our little ones play at fellowship with their dolls, but we realize that it is all pretense. Precisely so, God can have no fellowship with these human dolls. The analogy is faulty because the doll can never become a babe, but the human doll may become a spiritual babe though in only one way, by birth. Jesus said: "Ye must be born again. Except a man be born again he cannot see the Kingdom of God." Nothing on earth, except the church, rightly understood, that is, that of which it is the incarnation and instrumentality, can beget this life. Of Christ it is said that God "hath put all things under His feet and given Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." The hospital,

school, industrial work, lecture hall and museum, newspaper and library can never impart this life. No amount of healing, education, mechanical skill, breadth of view or culture can ever transform dead human dolls into creatures capable of fellowship with God.

This statement should not be misunderstood. The Gospel may be proclaimed through a hospital, school, museum and newspaper and ought to be. But in so far as they do this, all these institutions are a part of and are doing their legitimate work as ministers to the church. There is nothing in the distinctive features of these forms of work that can possibly impart the life that alone makes fellowship with God possible, which is the supreme end of mission work. Hence no form of missionary endeavor can ever be rightfully regarded as a parallel line of enterprise with the church, doing the same work and reaching the same goal, though in a different way. They must all be regarded as converging lines leading into the church. No matter how much the physician's art may benefit a man or how deeply his heart may be touched by the love manifested, if his heart is not renewed by the love of Christ it is all in vain. Morality, which must be the result of true religion, can never become a substitute for it. Culture is certainly consistent with religion, but it can never be the source of spiritual life. Doing good for men can never succeed as a substitute for inducing men to be good. Just here is the vital failure of much of present day philanthropic and professedly religious work, as some of the foremost social workers themselves are coming to confess. Dr. Dixon declares that "it is easier to reach the bodies of men through their souls than the souls of men through their bodies." Good wages, uplifting pictures, culture clubs and the like will never of themselves change that sinful and sin loving heart. All this kind of work, if relied on for itself, is merely playing with dolls. But the church, through all the ages, has been

nurturing babes and 'witnessing them grow into new men. The chasm between these two ideas is as wide as the universe and all the genius of humanity will never bridge it over.

In some cases the authority for a position has been given together with the argument. Space prevents more than a bare statement of those reserved for consideration at this point. That it was God's purpose in creating man to have fellowship with him is evident. See Gen. 1: 28, 29; 2: 17, 19. By his sin man forfeited his fellowship with God. The intervening ages need not detain us and we come to Christ, the restorer of fellowship. See John 14: 6; Acts 4: 12. Christ's main themes were the Fatherhood of God and the Kingdom of Heaven, and we may accept it as beyond dispute that by a child of God and a member of the Kingdom He meant the same thing. He constantly says, in addressing His disciples, "your Father," but never uses "their Father" as including all men. Note Matt. 5: 16, where both classes are referred to. In Matt. 5: 44 He announces very explicit conditions to which he who would be a child of the Father must conform. The conditions of membership in the Kingdom are equally individualistic and definite. See Matt. 5: 20; 7: 21; John 3: 3; 1 Cor. 6: 9, 10. Revelation, which speaks for eternity as well as time, teaches plainly the sharp dividing line between those without and within the Kingdom. The light of these passages ought to dispel forever the confidence of a Christian in any social or humanitarian theory of the Kingdom.

It was said that for us the most satisfactory definition is that the church is the visible expression of the Kingdom in this dispensation. This is a most important statement if correct, for while the New Testament speaks less of the church it says a great deal of the Kingdom. Do these statements describe the church? Christ stated plainly that He would found a church, and also assured His disciples, "it is your Father's good

pleasure to give you the Kingdom." This promise referred to this life, since He said, "seek ye first the Kingdom of God and all these things shall be added unto you" ("these things" being clearly material goods). Therefore either the church and the Kingdom merge into one or we have lost one of His gifts. It was said that the supreme concern of the church is worship. With worship is associated service, but, rightly conceived, service is merely a means to the end of worship. The sole object of service is to increase and improve the quantity and quality of worshipers of God. Jesus gave, as the summation of duty, the two commands, "Thou shalt love the Lord, and thy neighbor as thyself." Love to God is expressed by worship and to men by service. Worship is what God desires, and we are in danger of laying too great stress on service to the detriment of worship. The final test of all our service must be: does it lead men to worship God? That the salvation of a soul means the fellowship of that soul with God is the teaching of 1 John 1: 3.

The best that we can do is to make the aim of our lives coincide exactly with the aim of Christ's life. For what did He give His life? See Eph. 5: 25-27; Acts 20: 28. Christ's last words were, "Go make disciples (or Christians, margin) of all nations." This was the indispensable thing. He did not speak of healing, learning or industry. What the church became under the inspiration of Pentecost, is a safe guide to us. Its energies were all bent towards leading men to confess belief in Christ. And preaching was its great, it might almost be said its only, weapon. See Acts 8: 4; 1 Cor. 1: 17, 21; 2: 2. May there not be a wider significance than we have imagined in Matt. 6: 33? May not schools, hospitals, libraries be included in "these things" which are not means to righteousness, but ministers to those possessing righteousness? We say that we heal and teach in order that men may be led to believe, but Christ and

His disciples expected men to believe in order that they might be healed. Christ did not coax men into the Kingdom. He laid the case plainly before them and expected them to decide it on its merits. See Mark 10: 21, 22. No, we teach and heal to manifest the Christ spirit and to help those who are saved. We PREACH in order to save. It is not contended that the preaching must invariably be first in order of time, but certainly first in emphasis and purpose.

The fourth point is, What are the practical results of this position on mission policy and work? Are we not, in much work, reversing the order of true emphasis, and even worse than this, conducting independent enterprises that are really rivals of the church? Are not schools and hospitals often receiving an utterly disproportionate share of resources? The question is not necessarily one of amount, but one of rank. One hospital in a station may legitimately require more money than all the churches connected with that station, and the church is in danger of more harm from too much than too little money. But the needs of the church are the most vital, the first in importance, and until they are adequately supplied other institutions should stand back. In the light of 1 Cor. 1: 21 how would the Apostle Paul regard the policy of paying medical assistants and teachers the higher salaries, with a salary that can command only inferior men for evangelists? What would be thought of a railroad that invested large sums of money and placed its best employees on small branch roads, while it allowed the main trunk line, into which all these roads converged, to fall into disrepair? This is what the mission is doing which develops any line of work at the expense of, or to the retarding of, its evangelistic work.

Moreover, missions have built several trunk lines in parallel routes, only one of which can ever reach its destination; much energy and expense is wasted on these lines which might be put to splendid use if they were made feeders to the

one true trunk line. For if the hospital and school do not assist the church, the church loses, but her loss is small and temporal; their loss is the great one and it is eternal. The only abiding missionary fruit is that which is grown for the church, and the infallible test for any kind of mission work, whether legitimate or not, is whether it is fostering the church. For example, if year by year, patients and pupils from mission hospitals and schools are not becoming members of and helping the growth of the contiguous or associated churches, then those institutions are missionary failures, no matter what their records or influence may be.

It may be said, "We ought to make Christians, but what does it matter whether they join a church or not?" It matters much. The possibility of a true Christian who never allies himself with any church is admitted, but such cases are abnormal. Christ said, "Whosoever shall confess me before men him will I confess before my Father," and the professed disciple who stands aloof from the church is no glory to the Master and no help to His cause. It is a fundamental trait of human nature that "birds of a feather will flock together." Men do so in every other sphere and vocation of life, and true Christians will be irresistibly drawn together in formal association. It is hard to believe that Chinese graduates of Christian schools, who have nothing to do with the church where they reside, are disciples of Christ. What has really been done for hospital patients who never darken the door of a church? We need to keep the chimes of eternity pealing in our ears. The church, alone and unaided, is able to fulfill every requirement of the Bible, and no other institutions, except as they serve the church, are able to meet the Bible's commands. If we have been cherishing a wrong policy let us change; better far make material sacrifices than spiritual ones.

In that portrait of the bride of Christ

in Revelation (19: 7, 8) it does not speak of her learning, medical skill or culture, but it does speak of her righteousness. "And He gave some apostles, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (which is the

church) till we all come . . . unto the measure of the stature of the fulness of Christ." This is the supreme object of mission service to which all else must minister, for we dare not do anything in the Master's name except that which will exalt and adorn His bride.

## FIELD WORK

L. H. ROOT

**The India message in last number crowded out everything else, even this article, which should have accompanied the picture on the cover of last number. It is given place in this issue with the hope it will stir others to make a similar effort**

Although missionaries are being sent by scores to foreign lands, we cannot see that the field for work is being lessened to a very great extent. The millions that are serving "An unknown god" and the very few souls who go to them may explain why the field remains so great.

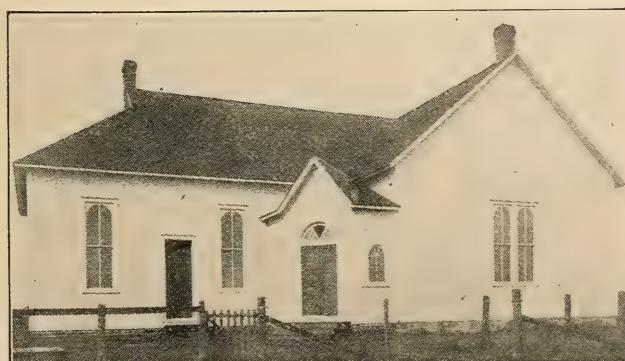
We know that it is not possible for all of us to go, but we wonder how many are using the opportunities afforded us at home to help them. We can pray, we can encourage those who can go and we can send them means of support while they are sacrificing their own interests to those of the Master.

About a year ago our Young People's Class decided to support an

orphan in India. Inquiries were made and it was found that about sixteen dollars a year was all that was needed for this work. The class uses its collections on the first Sunday in each month for this purpose and finds it very easy to raise the money. Thru the courtesy of Bro. J. M. Blough of Bulsar, India, we are enabled to produce the picture of "Our Boy." His name is Goba Mahal. He reads in the third reader, is ten years old and is a happy little Christian.

This is only an example of what may be done by our Sunday schools if they will take hold of the work with a determination to bring forth results of which we shall not be ashamed when Christ calls His workers home to rest.

Fredonia, Kans.



Des Moines Valley Church, Iowa.  
Kindness of E. L. West.

# ZOROASTRIANISM

HEATHEN  
RELIGIONS



By  
JAMES H. MORRIS

"Now it came to pass in the days of Ahasuerus (this Ahasuerus which reigned, from India even to Ethiopia, over an hundred and seven and twenty provinces.") Esther 1: 1.

About the time referred to, a certain class of people in a part of the territory ruled over by Ahasuerus, were living, and their search for the true One to worship developed into what is known as Zoroastrianism. Not all historians are agreed as to the date of their rise, some say about one thousand B. C. About the age we can find and learn very little, but of its actual existence we are positive because in some parts it exists to the present day. At rather an early date, there was a division, and one branch developed into Vedism and Hinduism and the other developed into the dualistic system which still is called Zoroastrianism.

According to this system, the world is the battle-field of two contending spirits, eternal in their origin and possessing the power of creation. The one is *Ahuramazda* (the wise god), who is the author and source of all good; the other *angromainyash* (the spirit enemy), who, evil in his nature, ever strives to neutralize the good activities of the first. By long usage and shortening, these names have

come down to us as *Ormuzd* and *Ahriman*. In due time Ormuzd is to summon all his power and fight the decisive battle. The might of Ahriman is to be broken forever and the good is to reign. Ahriman and his defeated followers are to be cast into hell, and they are to remain there and not be permitted to disturb the good.

Let us notice a few things of the founder of this system. We can only speak in a general way because authorities do not agree as to his existence or time of existence. Legend says that he was born in Bactria; that his father, Pournshaspa, and his mother, Daghda, were in lowly circumstances, though of princely origin, and that his future greatness was foretold to his mother before his birth. When he grew up to man's estate, he spent many years in retirement, and then Ormuzd appeared to him and gave him the command: "Teach the nations that my light is hidden under all that shines. Whenever you turn your face toward the light and you follow my command, Ahriman will be seen to fly. In this world, there is nothing superior to light." He then handed him the sacred book, *Avesta*, and bade him take it to Vishtasp (Hystaspes); he did so and this prince became a powerful propagator of his faith. At the age of

thirty a divine revelation was imparted to him. He was led (spiritually) into the immediate presence of God and the archangels. When he returned to earth, he began preaching. He thus became possessed of sublime knowledge. He was well equipped, having obtained stones as large as a house (?) to hurl at the fiends. The fiends were kept away. After ten years' labor he made his first convert—his cousin.

Zoroaster was probably one of the Loshyantos, or firepriests, amongst whom the religious reform began which he afterward carried out so boldly. The Iran religion had become corrupt and they had turned to the worship of the elements. Zoroaster came at this time and restored the religion of his ancestors to a state of greater purity; of course, after his death many schisms entered in, and it now is an idolatrous religion and its adherents worship fire and the sun.

The early Parsees possessed an extensive literature, but in the long lapse of ages, the greater part has perished. The remaining part is about the size of our Bible and is divided into five great parts. As a whole it is fragmentary and chaotic. Songs, prayers, laws, legends, with strange omissions and repetitions, make up the Avesta of today.

The division called Yasna contains the prayers that are offered along with sacrificial rites.

The second division, the Venidad is the law book.

Third, the Vispered, contains prayers very similar to those in the Yasna.

Fourth, the Yashts, is polytheistic in faith.

Fifth, the Sirozah, a calendar of the days of the month.

It is exceedingly difficult to see any principle determining the division and arrangement of the sacred book. It almost seems as if the various recovered parts had been huddled together as they came to hand.

Mr. Mitchell says: "I don't wish to dogmatize and will only mention one or

two historical facts which seem to bear directly on the question and must not be ignored. The 'Ten Tribes,' when carried captive by the Assyrians, were conveyed to Halah and Hazor, the river of Gozan, and the cities of the Medes. Now Zoroaster was probably a Mede. The carrying away of the tribes from Palestine took place in 723-721 B. C. The probable date of Zoroaster was a little later. And when afterwards the two tribes of the Jews were carried into Babylonia, only the most friendly relations existed between them and their deliverers, the Persians. The acute critic Darmesteter admits that the Avesta represents essentially the religion of the early Persians, but holds that in consequence of intercourse with the Greeks and Jews, it is now pervaded all thru with new principles. He maintains that this took place chiefly after the conquest of Persia by Alexander. I (Mitchell) contend that the Hebrew influence *began* nearly three hundred years before Alexander and probably never entirely ceased. Canon de Harlez earnestly maintains this. I (Mitchell) am far from saying that the Persian conception of Ormuzd rises to the sublimity of the Hebrew conception of Jehovah; still, when we remember the ideas which even the cultured Greeks and Romans entertained of their gods, it is truly remarkable that the comparatively uncultured Persians should have believed in one God, a great and wise and holy God and that throughout their whole history, they have kept themselves free from image-worship."

They attach great importance to fire, and are sometimes called fire worshipers, but now they contend that they do not *adore* fire, but simply pay reverence to it as the purest symbol of the Deity.

Ormuzd and Ahriman are very nearly equal in power, but are as different as day and night. "The worshiper of Ormuzd is commanded to put forth his utmost efforts to counteract the works of the evil power. This is different from anything in Hinduism, and it is a noble characteristic of the Persian system."

An attempt to destroy the works of the evil one resulted in a division of the world into two classes—good and evil. On the side of good were the dog, the stars, most trees, etc. On the side of the evil were the cat, the planets, the bark of trees (because it was the work of demons). This great struggle between good and evil has gone on for twelve thousand years and will end in the complete destruction of the evil or rather the recovery of it to the good.

There is not only moral evil in the world, but also physical evil; there is sickness, there is suffering. Whence came they? The Persians can never see sorrow as a discipline, as a preparation for purer service. Can all Christians see it that way? They do not believe that suffering can come from Ormuzd, for he is invariably kind. They believe that bodily sickness is caused by one of the multitude of demons that are ready to assault human beings, and they would have no power to afflict them if they were on their guard, therefore all bodily illness is caused by your own neglect.

In their worship, they address prayers to the Supreme Being, angels, archangels, to human souls, the souls (?) of animals, springs of water, mountains, and so on. They differ from Hindus in that they think God to be far above all other beings. Quite frequently they sacrificed animals in their worship. One of their early heroes is said to have offered up a hundred horses, a thousand oxen and ten thousand sheep. In later times Xerxes sacrificed horses to the river Staymon. He, too, poured a libation out of a golden cup into the sea. Herodotus tells us that when the waves of the Hellespont had broken down the bridge which the Persian king had built between Sestos and Abydos, he ordered that it should be punished by three hundred stripes being inflicted and further that a pair of fetters should be cast into it. Even the Hellespont (a stream of water) was to be branded with a hot iron. A Parsee who wanted a calm sea, cast three hundred tubs of sugar candy

into the deep to sweeten the temper of the water. In later times these have ceased.

Pussy and the Persian children do not play together, since the cat belongs to the evil beings, but the dogs are rather numerous. They have the watchful house dog and the shepherd's dog and we are not sure whether they have the lapdog or whether that is a novelty of the last two decades, simply for our cultured (?) people. The murder of any kind of a dog is a great offense, but the murder of a water dog is a greater offense than man slaughter.

Zoroastrians are not ascetic, but rather they must eat to keep the body strong to withstand the attacks of the demons. They believe in a heaven and a hell. After three days and three nights the soul advances across the bridge, and if it has been good the bridge is made wide and it reaches the other side; but if it has been bad the bridge becomes narrow, even as sharp as a razor and it falls into the abyss below. But not all are included in these two classes. Some are not good enough for heaven nor bad enough for hell, hence are kept in open space until the resurrection. Here suspended between earth and the fixed stars, they suffer from variations of heat and cold.

Now, merely a glance at their temple and its service. It is known as the fire-house; a building of a single story and three rooms, never any splendor about it. Into the first and large room the priests and people gather and are seen sitting and conversing; just thru a door in the wall is a small square room; into the third the priest only is allowed to go. An officiating priest is always at each of these temples. His dress is a long, white robe and his hands are covered with cloths of white, and his face veiled. The fire on the altar is kept blazing (not smoldering) day and night. The worshiper lays his offering at the entrance. The priest takes up this offering of sandalwood with tongs and gives the worshiper some ashes with a small, brass spoon, because the priest must not

be touched by a worshiper. The worshiper faces the fire and prays in Zend, seldom understanding the words uttered, I presume, but the sounds are sacred. No singing, no reading and no preaching in their service, very meager indeed. It may be public worship, but surely not social worship.

In the domestic worship, the family priest brings seawater, and evening and morning the door-posts are sprinkled and, as often, he bears a little brass pan (censer) into every corner of the house. As he sprinkles the seawater, he prays, mentioning the name of each member of the household. (Where, these ideas?)

They neither bury nor burn their dead but carry them to the top of the "Tower of Silence" and after the waiting vultures have bared the bones of flesh, the remainder is cast into the receptacle below.

You may now have the idea that the Parsee and his system are both bad but if you find that there are many successful merchants among them; that there have been some great philanthropists; that one has been and one now is a member of British Parliament, perhaps you

will think more of them. Besides this, their system has some points of precedence over other gentile religions:

1. "It ascribes no immoral attributes to the object of worship.
2. "It sanctions no immoral acts as a part of worship.
3. "None of the prescribed forms of worship is marked with cruelty.
4. "In the great contest between good and evil, the Zoroastrian is commanded to take an active part in support of the good.
5. "There is no image-worship.
6. "Polygamy is forbidden and a position of respect is given to woman.
7. "Very great importance is attached to good thoughts, words and deeds.
8. "The Avesta never despairs of the future. Good will finally triumph."

There are yet about nine thousand followers, but as shown by their own people to Sir Mortimore Durand, the British minister to the court of Persia, they are sinking because of oppression. They plead to him for help. O Christian! is there anything to do in Persia? Can you not help them to the better—the Christian way?



Black Swamp Church of Northwestern Ohio. Taken at Their Love Feast on Oct. 12, 1907.  
Photo sent by Ella E. Garner.

# WHY STUDY MISSIONS: HOW TO START A CLASS

GEORGE W. HILTON

Now is the time to start a class or begin the study of missions. Let these practical suggestions stir many to action. It is never too late to begin a right work

The time of year has come when our summer's work is ended, and we have more leisure time than we know what to do with.

And we need something to help us pass the long winter evenings. Have you ever tried Mission Study? Have you ever thought what a lot there is to learn about the work of evangelizing the world? Have you ever thought of the millions who are perishing without the light, and of their wretched, hopeless, lost condition? Have you thought how much you could do for them if you would, and of the responsibility that rests upon each of us? If you haven't thought of these things, start a mission study class, in connection with your Christian Workers' meeting or your prayer meeting, and you will begin to think of some of these things. No one who professes to follow Jesus ought to be ignorant of the greatest problem that confronts the church today: "The carrying of the Gospel to all men," and yet how little we know about the work that is being done in His name.

We, as a people, know but little of our own mission work. I proved this to my own satisfaction during my summer's work among the churches. I found that not one-half of our people know where any of our mission stations are located, and who has charge of the work at these places. This shows the necessity for mission study. We must know something of the different fields, before we can give intelligently to missions, and we need mission study to show us the needs of the world, for workers. Read Matt. 8 and 9, and see how Jesus showed His disciples the world's need and after they have seen the need, He sets

them to praying for laborers to be thrust forth into the ripening fields.

Do you know, brethren and sisters, that we will never pray for laborers as we should until we have seen the needs of the field? Mission study shows us the need, and oh, how God's people today need to see this need! We look at our own brotherhood and see less than one worker in the foreign field for every three thousand in the homeland.

But you say, How start a class? I have found that where there are five or six who want to know more of this work, it is an easy matter to start a mission study class. Have your pastor preach a missionary sermon and organize your class after the meeting.

You will want a teacher, and anyone who can teach a Sunday-school class can teach a mission class. The Student Volunteer Movement, 3 West 29th St., New York City, publishes a little pamphlet called "Suggestions for Mission Class Leaders." This pamphlet can be had for ten cents and will be found very helpful. You will also need a secretary to order your books, also a lookout committee to solicit new members for your class.

Then choose a good mission study book. "Effective Workers in needy Fields" or "Princely Men of the Heavenly Kingdom" are good books for beginners. You can secure these books through the Brethren Publishing House, for about thirty-five cents each. Then get busy.

Meet once a week in the different homes or at your church, and vary your programs once a month by having a lesson from the Missionary Visitor. Then when you finish your book, give

the church the benefit of your study by giving a Mission Program at your Christian Workers' meeting.

Always open and close these classes with prayer and let these prayers be "that laborers might be sent forth to reap the world's wasting harvest." If each one puts his shoulder to the wheel, I am sure your class will be a successful one. I shall be willing to

answer any queries concerning this mission study if you will write me, for I long to see mission classes in every congregation in our brotherhood. Then when the call comes for foreign missionaries, as it came last year, there will be those ready to answer the Macedonian call.

If you cannot have a class, get a book and study missions anyway.



Pike Creek Church, White County, Indiana.

Here J. Amick, J. G. Royer, Andrew Culp, J. A. Weaver and others were called to the bishop's office. Here Frank Fisher and A. R. Bridge and others were called to the ministry. Here your editor, 34 years ago this coming February, when but eleven years old, gave his heart to the Lord. Here he spent his youth and in the cemetery hard by are sleeping some very dear friends of his. Here gathers now a most flourishing church, mostly of young people, presided over by Bishop David Dilling. Photo by kindness of Jos. Hutton.

## THE BURDEN OF SIN

IDA M. HELM

"These unenlightened souls . . . are given unto our keeping as a precious charge: they are our kindred and we are our brother's keeper"

Look over to yonder broad highway. See, a myriad of people are passing along, gray-haired grandfathers and grandmothers, husbands and wives, sons and daughters, of every race and every tribe; a mighty multitude, each one bending beneath a heavy burden. Have you never noticed them before?

When our infant eyes first looked about on this fair world, a great throng of oppressed men and women were

walking on that road—each with the same burden, the burden of sin, weighing them down. All these years, while we have been living in comfort, pleasure or luxury, with the illuminating rays of the Gospel of Christ shining into our hearts, they have been passing along that highway. There are still multitude after multitude coming on. If we continue watching till our footsteps have grown feeble and



Sister Sarah Stiverson and Her Class in Mission House Before New Church Was Built.

J. U. G. Stiverson and His Class. Sunday School is Steadily Growing.

Brethren Church at Weiser, Idaho, Corner East Court and 7th Streets. Dedicated April 14, 1907. Seating Capacity, 300. Has Three Rooms Divided by Folding Doors and When Opened All Can See Speaker in Pulpit. J. U. G. Stiverson is the Bishop. Pictures Supplied by Him.

we totter into the grave, they will still be passing along, living without God and so without hope.

These unenlightened souls, whether they be ignorant denizens of the city slums or honored inhabitants of the country, whether in our own country or in foreign lands, they are given into our keeping as a precious charge. They are our kindred and we are our brother's keepers. Let us not close our eyes nor fold our hands in despair, saying, "The task is too great for our weak hands to accomplish." Let us work. There will be time enough for closed eyes and folded hands when life's race is run and darkness and silence reign about our narrow couches. While we are alive is the time for us to be "up

and doing." The Good Shepherd wants all of His sheep gathered into His fold and when He commanded us to go, teach and make disciples in all nations He promised that He would ever be with us. He foresaw the magnitude of the work, He counted the cost and it was not too great for Him, and if each one of His children will do the part allotted to them the work will be accomplished in God's own time.

Before our Great Captain the legions of sin must fall. Ah, you say, just leave the heathen alone and we will work in the home field, "Where there is no law there is no transgression, and if we do not take the Bible to the heathen they cannot transgress the

laws of the Bible." How about ourselves? The express command from the Master's lips to us is "Go, teach them, gather them into My kingdom." If we refuse to do all that we can we must suffer the penalty of a transgressed law. Did you say, "That's the same old story, I have often heard it, the cry always is give, give." Yes, it is the same sweet, old, old story—old yet ever new. When Jesus came to this earth, He did not come with His hands filled with shining gold nor costly gems with which to redeem our souls; but He came with His great, tender heart overflowing with love for His lost sheep, and the sinless life-blood that coursed through His veins He brought that it might be poured out to atone for sinful man. He labored, He suffered, He gave Himself for us, though the world and all of its riches are His. Will we give ourselves that the world may be brought to Christ or will we help someone else to give themselves? Some people do both.

We should give from our purses, it is God's will that we should. The money that we call our own rightly belongs to God. He has only entrusted it into our keeping and He says, "Give as the Lord has prospered you." We should also give of our time and thoughts. We should give of ourselves and be an actual help, a real blessing. The poet has beautifully represented Christ as saying:

"Who gives himself with his alms feeds  
three:  
Himself, his hungering neighbor and me."

We should not give simply for the sake of our conscience, nor from a sense of duty, but because we love the work that is so dear to the heart of our Savior. If we are faithful to our work, God says to us as He did to faithful Abraham: "I am thy shield and thy exceeding great reward." He has borne the burden of sin as our substitute. In love let us do His work.

Ashland, Ohio, R. R. No. 2.

## AND NOW WHAT DOTH THE LORD THY GOD REQUIRE OF THEE?

REBECCA BOWMAN

"Are the resources at our command all exhausted; have we nothing to spare? Listen!" This article answers the question in unmistakable terms, and to read it ought to open the eyes of every one

In recounting the many blessings so bountifully bestowed upon us all our lives long by our dear heavenly Father, it is but natural that we should sometimes pause and consider what is required of us, since He has delighted to love us so, and has made us the continual objects of His favor. Such reflection should produce in us a desire to become helpers to extend the kingdom of Grace in the earth, and it will, if our hearts are rightly attuned to the Divine purposes in our

lives. Nothing will seem too small or valueless for our perfecting, but everything, our thoughts, our words, every circumstance in life, will bring us more fully into His presence, "For of Him, and through Him, and to Him are all things, to whom be glory forever, Amen."

I sometimes think, suppose the poor widow had despised the meagerness of her two mites, and had passed the Lord's treasury by without adding her gift; the beautiful approval accorded

to her would never have reached our lives, heartening us over the hard places and encouraging us to do what we can.

We are too slow to realize that it is the faithful performance of the little things that counts in the final sum of life, and, though we may never be so situated in life as to demand heroic action, we are confident that every individual is equipped by nature for some work of helpfulness, and we

need his help? Ah, no. But I have. How about you?

How many moments have come and gone in their swift flight, yet record for us no kindly smile, no helpful word, no thoughtful service rendered,—even no upward thought of love or praise to God,—so heedless do we live. There is truth and warning for all in the lines of that ballad,

“Oh, the wasted hours of life, that have  
glided by,



Primary Class of Loon Creek Sunday School, Indiana. A. H. Snowberger, Teacher.  
Yes, the Grandfather is Young Enough to Teach the Children.  
Photo Sent by A. H. Snowberger.

should earnestly strive to increase the talent the Lord has given, and which rightfully belongs to Him.

Too often, because of their commonplaceness, we go about our duties in a half-hearted way, especially in those matters pertaining to our Father's house. This should not be. Our work should be marked with heartiness and whole-souled earnestness always. So many little ways in which we may be a shining light for the Master—yet we pass along, blindly indifferent, too sadly slow of heart even to follow the Savior in a plain, open way. Think you, the Master ever let slip an opportunity to be kind to those

Oh, the good we might have done, lost  
without a sigh,  
Love that we might once have saved, by  
a single word,  
Thoughts conceived but never penned,  
perishing unheard.  
Take the proverb to thy heart, take, oh,  
hold it fast,  
The mill will never grind with the water  
that has passed.”

So, if the year that has gone has fallen short of that we had purposed it should, shall we not, this day, consecrate anew to God the remnant of our lives and pray that he may keep us faithful in every respect; not alone faithful in our homes and to the communities in which we live, but faithful

in a wider sense, faithful to the Brotherhood as a factor in the salvation of the whole world!

It may be we have been so pleasantly situated, and have had so little to remind us, that we were almost unconscious of the fact that there were other interests to which our energies might be lent for good, even other lands that might reap rich blessings from some thoughtful act of ours? How is it? Are we at ease in Zion? Do we have a flourishing congregation with a large ministerial force well able to manage our appointments? Well: how about the Bread of Life for those who have not? What is required? The Lord has promised blessings, but we must do our part. Are we willing now to prove Him?

Are the resources at our command all exhausted? Have we nothing to spare? Listen! Would we not call it a very foolish waste, if a man who owned a large and exceptionally productive farm refused to raise more than just enough grain for his own bread, none to spare, while all around him were people lacking food? Now,

if we can see the unwisdom of such a course in the farmer, let us think a little for ourselves. Are we doing all that we can, as a church, to spread the Gospel of peace and good will? Might we not help some by calling into office more of our efficient young men who are standing idle as it were, because we, ourselves, are not in need of ministers? And when they are called, if further preparation should be needed, shall not the money the Lord has blessed us with, bear their expenses? Oh, let us gladly restore to God our tithes. Be assured, when the needs of a lost world have become as vital to us as our own physical requirements, then we shall not hesitate to send men and means to carry the Gospel to the uttermost parts of the earth.

May God speed the day when every brother and sister shall feel the responsibility of souls, and become willing to take a cheerful part in the evangelization of the world. Faithful; will we not, each of us, from this day forth, so order our lives that our records may so read?

Harrisonburg, Va.

## THE EVANGELIZATION OF THE WORLD

H. A. STAHL

The writer had one son who said, "I will go." But he was called up higher, and the father is left to plead so earnestly as this article reveals that others might go. Who will go?

The evangelization of the world is not a human issue. Christ is in it. There is nothing in the world or the church, except its disobedience, to render the evangelization of the world in this generation an impossibility. It is possible as far as Christ is concerned. He gave us the authority when He said "Go ye and teach all nations." God has blessed us with sufficient means if we will use them for that holy purpose.

Christians often talk as though

Christ was not interested in this all-important work. Christ is interested. Are we? No: not so deeply interested as we should be. For instead of spending our pennies, nickels and dimes for the evangelizing and uplifting the world we spend them for liquor, tobacco, jewelry, and chewing gum. The United States spends in one year \$1,240,000,000 for liquor, \$750,000,000 for tobacco, \$700,000,000 for jewelry, and \$11,000,000 for chewing gum—all simply to gratify the ap-

petite and thirst. And then, on top of that, spend only \$7,500,000 for missions in foreign lands! There is need that every Christian wakes up to a sense of duty, and becomes a missionary with his pocketbook. Our beloved nation spends only \$250,000.000 to carry on her own religious work at home.

**AWAKE! ARISE! ARISE!** thou that sleepest and Christ will give thee light, strength, courage, and enthusiasm that we who live now and have the message must carry it to those who live now and are without it. It is our duty through our own preachers and workers to attempt now the speedy evangelization of the whole world. We believe this to be God's present and direct call. The call comes through the medium of the Gospel Messenger for \$100,000., to start out workers on a larger scale to evangelize the world; but no call for 10,000 workers to enter the field. It seems to me the Gospel Messenger should make a strong appeal to all

Christian ministers set by divine appointment as leaders of the people to hear such a call and speak it to the church and we believe the answer would come as with one voice "Lord here am I, send me."

The men the church wants are men of God, truly converted in heart, and holy in life; men who are baptized with the Holy Ghost and fire; men who are led by the Spirit of God; men who are filled with the Spirit; men of one idea, one aim, one object; men who are determined not to know anything save Jesus Christ and Him crucified; loving Christ, living Christ, ready, if need be, to die for Christ: they are the workers we need.

May the Lord prepare such workers so the world may be brought to Christ in this generation. May the Lord bless the mission boards and all mission workers that all the world may be brought to Christ in this generation.

Glade, Pa.

## THE ORIGIN AND GROWTH OF THE DANISH MISSION

M. M. ESHELMAN

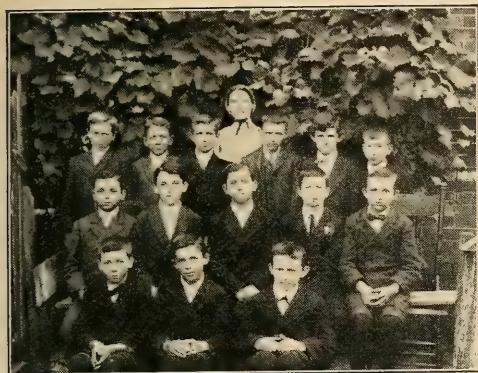
This interesting series of articles from the author has been very helpful and it is to be regretted that this closes the contributions on the subject for the present

Where the love of Jesus is deeply rooted, there the life of Christ is most animated and this high animation produces light for the world. These holy elements were deeply fixed in Elder Hope.

The Annual Meeting of 1877, at New Enterprise, Pennsylvania, by request of the Middle District of Pennsylvania, recommended the Danish Mission "to the sympathy and support of the general brotherhood." However, there being no systematic giving

in the local churches at that time, the "sympathy" and "support" for one foreign missionary, was far from creating any spoils for our missionary.

At a special District Meeting of Northern Illinois, August 13, 1877, it was unanimously agreed to raise \$2,000, the half of this to be available by September 27. Promptly on the day mentioned, a draft for \$1,000 was handed to Elder Enoch Eby to be used by Elders Eby and Fry to visit Denmark. The Northern District of Illi-



Mrs. Annetta V. Miller and Her Sunday-school, Class in September, 1907, in Emmanuel's Church, Va. Photo Sent by Sister Miller.

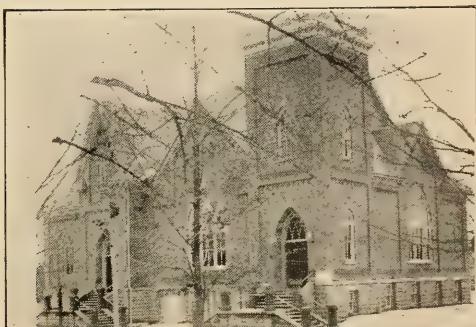
nois entertained some hope that the General Brotherhood would develop a reasonable support of the mission. Even the churches in Northern Illinois were inclined to "rest a little" in giving, after brethren Eby and Fry returned. The theory that no minister should have a generous support lest it spoil him, prevailed to a large extent, hence Brother Hope suffered somewhat from this belief. Some even went so far as to suggest that Brother Hope should "labor" at secular calling to assist in the support of his family. Such a step was not possible for our missionary because in Denmark hands are hired by the year, and one condition imposed upon bindings is, that some secular work be done on Sundays also. How then could our missionary make harness or cheese and preach also? Did not God make ample provision for His missionary servants when He said: "The Master has appointed for those who tell the Good News that they should have a livelihood from the Good News." 1 Cor. 9: 14. Deep down in his soul Brother Hope desired not to avail himself of this right, but as it belonged to him and he had not placed himself in the field, he had the right from every view-point to claim the Gospel support. Had he desired to set up a business, he could not have done so

for two reasons. 1. He had no money. 2. If the money had been at hand, he would have been compelled to swear allegiance to the king of Denmark, and thus lose his citizenship in the United States. The fact that he owed allegiance to this country was all in favor of the successful prosecution of the mission.

Then it must be remembered that Brother Hope did not go to Denmark to make money, but to preach Jesus, hence all his time, talents and energies were devoted to this high calling.

Brother Hope not only broke the bonds of inaction in our brotherhood as to foreign mission work, but with self-suffering and faithfulness to God and Jesus, he was the Lord's instrument to break the seals of hundreds of pocketbooks. His sufferings were at times intense. In all his travels and in distributing tracts, he never permitted himself to eat a warm meal. He used his feet rather than easy means of transportation, the bare floor and barns were his beds, and not infrequently he had Jacob's pillow and Jacob's shelter—the stone and the open country. Sometimes he fasted whole days because he had no gospel money and no one gave him aught to eat.

While he was thus spreading the good news over Denmark, his beloved wife and four children were at home, the former in very feeble health. Few were the hours he could devote to



Brethren's New Church at North Manchester, Indiana, Dedicated Jan. 5, 1908, Prof. P. B. Fitzwater Delivering the Address. Kindness of Anna E. Bowman.

social talks in the family. The midnight hour found them retiring, and the early morning hours found him up preparing to leave on a mission. The calls were numerous, the demands unceasing. People came to his home inquiring for "the better way," so whether at home or abroad the moments were fraught with one unceasing round of cares and work for souls. If anyone thinks that such a diligent work is a life of ease and comfort, let him sell his sheep, and cattle, and hogs, and lands and go and get what he calls "ease."

He was "allowed" \$800 a year for "support." Out of this came rent, fuel, food, hall rent, and fuel and light for the same, and traveling expenses; but in no year did the "allowance" reach \$800. Twelve hundred dollars a year would have about met the necessary things. The misery and suffering, and self-denials of our first foreign missionary are known to God and Jesus and the Holy Spirit and a few on the earth.

The Annual Meeting of 1878 received this query: "Whereas Annual Meeting has heretofore left the Danish Mission to the care of Northern Illinois recommending it to the support and sympathy of the entire brotherhood; and,

Whereas, a church has been fully organized in Denmark, does this An-

nual Meeting consider it advisable for that church to remain under the care of Northern Illinois, or does it properly belong to the direct care of the Annual Meeting?

And here is the answer: "The church in Denmark shall be under the care of the Northern District of Illinois, but it is the duty of the whole brotherhood to help defray the expenses, that the said District does not have to bear more than its part or portion of the expenses that must be met and provided for."

This "decision" was sent to all the churches, yet the close of the year found a deficit which was very easily handled. While the amount of "support" was easily reckoned the full amount of sympathy was never ascertained. As usual the Northern District of Illinois contributed nearly all the mission money.

In 1879 another request was sent to the General Conference and this meeting asked the local churches to contribute \$800. To the meeting of 1880 at Lanark, Illinois, was reported \$624 as the full amount sent in and forwarded to Brother Hope.

The Annual Meeting of 1880 took over the Danish Mission and placed it in the hands of a committee, and by this step the way was opened for the organization of our present home and foreign work.

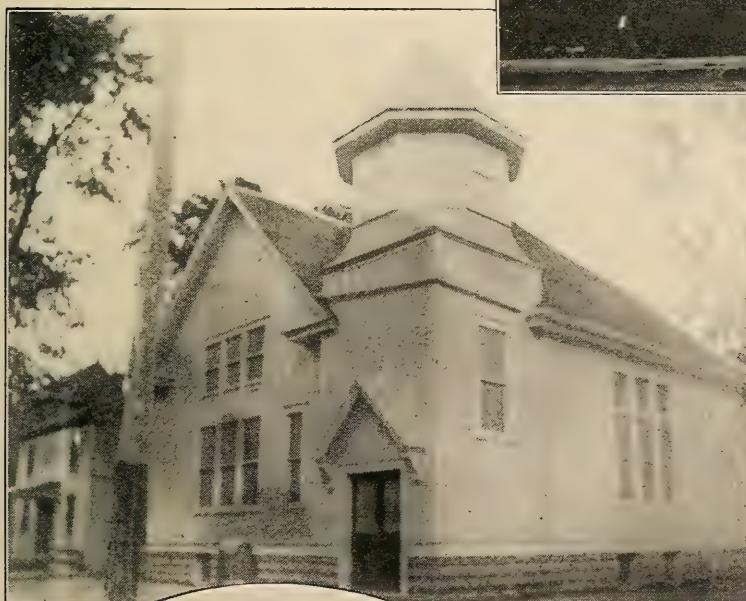


Pleasant View Church and Cemetery, Broad Run, Md.

## DIXON, ILLINOIS

John Heckman.

Dixon is a little city, 97 miles west of Chicago, on the main line of the Northwestern railroad, located on both banks of the beautiful Rock River. About 10,000 souls make up her population. Six miles to the east is the old Emmert meetinghouse, around which cluster rich memories of the past. It was here that the Annual Meeting was held in 1866, when James Quinter, Robert Miller, Daniel P. Saylor and a few others were in the prime of life and made their imprint on those who



The Hall; Brethren Church, and Below, the Universalist Church Where the Brethren of Dixon Have Worshiped. Photo Supplied by Roy Frantz.



follow. Hard by is the well-kept cemetery where lies but little more than the memory of a past generation. Farther to the east, a few miles, is the large and growing church at Franklin Grove. Thirteen miles west from Dixon is Sterling, where has been built up a strong church of about 100 members in the past sixteen years. In the country,

eight miles to the north, is the Pine Creek churchhouse at whose altar about 125 of God's children worship.

These surrounding churches have had their influence upon the people in the city. Many of the members' children are numbered among the citizens. Our people are well known there, yet there are many who know but little of us as a church. There are many people in the city who have in some way, in the past, been related to somebody who were members of the Brethren church. Some have lived in communities of our people in the East. And others have gathered their knowledge and formed their opinions of us as a people by what they have seen of us on the street and in the stores. These various influences have secured for us a host of friends.

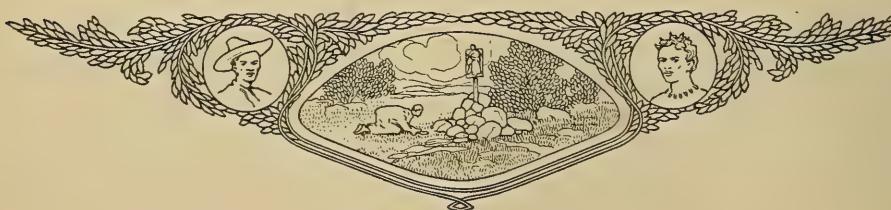
Elder Jonathan Lichy lived and ran a mill in Dixon in the 70's. There were a few members living in the city at that time and Elder Lichy held meetings in their homes and preached for them as opportunity was afforded.

About nine years ago, a call came to the Pine Creek church, from the few members then in Dixon, for preaching services to be held in the city. For about three years services were held in the afternoon in the churchhouse of another denomination. There was no Sunday school at that time. There was an effort made to buy a lot and build a meetinghouse, but for lack of interest it was abandoned and the services were closed.

Some time later the work took on new life, the brethren at Franklin Grove took up the work, a place was found on the other side of the river in which to hold services. Sister Eva Trostle was placed there by the mission board, sermons were preached each Sunday by the ministers of the Franklin Grove church and there is little else to tell that is not already in the mind of every member in Northern Illinois. The work has continued to prosper ever since. It can be said that there has never been any friction here on account of there being four congregations interested and having members who come here regularly to worship.

They now have a neat house of worship costing in round numbers \$6,000. It is to the credit of the members of the Franklin Grove church, assisted some by Pine Creek and Polo, that the house is here. Brother and Sister G. W. Miller are located here under the direction of the mission board. He is doing good work. The members number about 45. They are soon to be organized into a separate congregation. The three most interested churches have already appointed a joint committee to define the church lines and work out the preliminaries preparatory to the proposed new organization.

The Lord has a people in this city and we are glad that we can be the instruments in His hands to receive into church fellowship all them that the Lord shall call. May he call many!



## CHRISTIAN WORK IN INDIA

S. N. McCANN

Here is a telling article on work on the field that every one thinking of going should read carefully, and every one not going should study so as to know HOW to pray for the missionary

Few can understand the difficulties that confront the missionary, that confront the person under conviction and that confront the young convert, on the India field.

Language, social, physical, moral and spiritual problems are to be met by the missionary.

Time, application, and patience solve the language difficulties. An enervating climate, numerous annoying pests, filth, moral and physical, and many deadly diseases call for complete consecration to God or absolute failure.

The missionary comes to a people who have a sacred literature older and more voluminous than the Bible, who have a religion and a religious experience that makes them prayerful and willing to sacrifice daily.

The home missionary can appeal to the Bible as authority to move the sinner, but in India their sacred books are to them authority, and not ours.

The life of the missionary, and his ability to reason and to appeal to the people, is the means through and by which he must produce conviction and establish faith in people for the religion of Christ and the Bible. The point of contact is very difficult where there is no authority to which one can appeal. If there is any place where one feels the need of divine help, it is in the heathen land. How helpless are men and appeals, to reach and awaken the self-confident and self-satisfied idolaters of India, without personal touch with God.

Round about every mission in India there are those who are convinced that Christianity is right. Per-

sons who say the Hindu sacred books are wrong and that the Bible is right. Persons who have given up their idolatry, but, because of caste, they say they cannot take baptism. They say they are Christians, but cannot break caste.

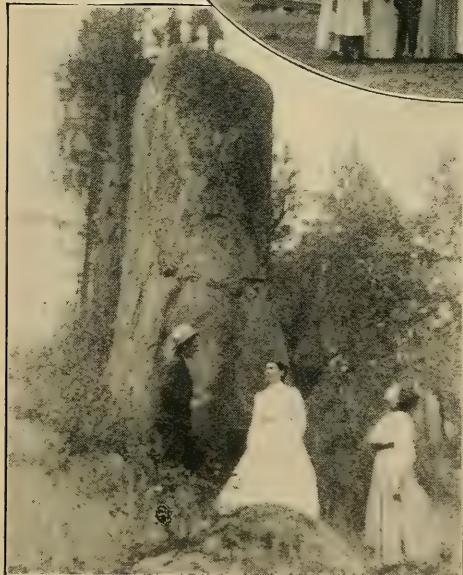
A high-caste Brahman, well educated, who says he is a Christian, spent a few days with us at Anklesvar, reading the Bible and teaching its doctrine and precepts. He was called to Anklesvar to get ready to take charge of the orphanage school. While with us he talked Christianity and encouraged the boys to be Christians. One Sunday evening he accompanied me to a village for preaching. After I had preached to the people, he asked to read a chapter from the Bible and talk to the people, I encouraged him to do so and he read and preached an earnest Christian sermon. On our way home I said, "Why do you not take baptism and be a Christian in full? You cannot help us where you are and we cannot help you. You cannot commune, or in any true way associate with us as a Christian."

He answered, "I am a Christian, I love the Lord and He knows I do, but, I cannot be baptized, I love my mother, my wife and children too well to turn them out, I cannot take baptism." I said to him, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, and he that doth not take his cross and follow after me, is not worthy of me." He said, "I know that Jesus says that, but Jesus knows that I love Him and that I want to

1. Part of Wednesday Evening Prayer Meeting at Bangor, Cal.

2. The Fruitvale House at Bangor, Cal. Bro. Snyder, Formerly of Robins, Iowa, to the Right. Sister Alice Myers in the Center.

3. A Tall Rock near the church.



obey Him. I cannot take baptism. I cannot turn my mother and wife and children out. I feel and believe that Jesus will accept me as I am. He knows that I love Him and want to obey Him, but, I cannot turn my loved ones out." What did he mean

by saying he could not turn his mother, wife and children out? He meant this: The day he would take baptism he would be made an outcaste. His mother would refuse to own him as her son. To own him and to receive him into her home would mean to become an outcaste with him. The ties of caste are stronger than the ties of motherhood.

His wife would refuse to own him as her husband. If she would let him come home she would become an outcaste with him. She would not break caste, the bonds of caste are stronger than the ties of husband and wife.

The children would refuse to own him as father, the ties of caste are stronger than parental affection.

This man looks forward to the day when his wife will take baptism, and then they will break caste together. This will never happen while his

mother lives, but when she is gone conditions may change.

Work among the women would tell much in such homes as this one. There cannot be a very strong church built up unless the women can be reached. Women in high-caste homes cannot be reached except through lady missionaries, who can visit them in their homes and teach and lead them to the light. An opportunity for a great work in our mission field is open at every station for young single sisters who are willing to give their lives for the Indian women. The Zenana work of India is work of this kind. Teach the women of India, and Christianity will succeed where now it fails.

If to become a Christian, if to take baptism meant so much to us here in America, how many would have courage enough to become Christians?

Should a high-caste man take baptism, he would not only be outcasted, but he would be boycotted. This problem confronts every missionary when there are high-caste converts. The convert must be supported, given work by the missionary so he can support himself, or else left to starve. It becomes a grave question to know what to do with converts. It taxes the true missionary beyond his strength, and then his work cannot be understood or appreciated either in the field or at home. There is danger, both at home and in India of the cry being raised of "Rice Christians."

There may be converts who become such for the loaves and fishes, but as a rule this is not the case, especially when high-caste men come.

The Indian convert has more difficulties to contend with than we can realize who live among them, and much more than we who live so far away can comprehend.

The caste difficulties, labor difficulties, temptations and jealousies, make their lives in many cases very unhappy. The people take it as their fate to be in the caste in which they are born, whether low or high. The low-caste man accepts his position as a matter of fate and never thinks of a possibility of change. When they become Christians the fate idea drops out and they are theoretically and often practically made outcasts. To be looked upon as outcasts and to be treated as such is one of the tests that is very hard to bear. It is a test that some cannot bear but turn back to their old ways.

To be shut off from the privilege of making a living because of not belonging to the old caste (or labor union) is a test that some here are beginning to understand. Caste is only the labor union system greatly exaggerated. Labor union, like caste, must prove a great curse to the people in the end.

Looseness on sexual lines and drink operate together to cause the young convert to fall. More privilege, is the cry of fallen nature.

Petty jealousies come because of the old caste ideas still having some hold upon the new life. The Christian community being made of men from the high, the low, the middle, and even from the outcastes, give all the elements for strife and jealousy in the church of India.

The missionary must be a man of some tact, natural resources, deep conviction, gentleness, and yet of firmness to lead the church in India to a higher Christian life. There is much of hope and promise but with it there is much to conquer, and much to discourage in the church in India. Only firm trust and loving loyalty to Christ can ever build up a church in a heathen land like India.

## THE MISSIONARY'S SATURDAY NIGHT

W. B. STOVER.

July is nearly gone. It is the last Saturday night of the month, and there are so many things I should like to have done this month, that are yet untouched. But I have done what I could. Would God I could do more!

The family have all gone to bed. After the little ones were asleep wife and I spent the evening quietly reading together. She read and I listened. We don't do this very often. And now she has retired too, and I remain for a little while, alone. Alone? No not alone, for the very sound of the wee things of the night chirping and singing in the falling rain, are a constant reminder of the presence and goodness of God. Alone? One is never alone who loves the Lord with all his heart. His presence seems ever more real to me, and I am glad.

It is pouring rain. The rain came late, and the people had begun to talk of famine. But now it rains. It pours and pours and pours. This afternoon one of the little ones whom God has committed to our keeping, and who has been studying about Noah and Abraham and Moses, came to his mother and said "Mamma, if the rain don't stop, might we have another flood?" And his mother, ready to scatter the doubt hovering there, said, "No, I am not fearful of that. Don't you remember the rainbow, and God's promise?" "O yes," was the answer, and all the fear was gone. How blessed to have the faith of a little child! Of such is the Kingdom of Heaven. And I somehow have come to think, that, generally speaking, a person does not get the fullest conception of "Heavenly Father," and "Kingdom of Heaven," until he has himself become a parent.

It was rainy all week. There was some work going, some lessons and some classes and some prayers and some preaching, but not enough to satisfy one's desire to get much done. Yet, to have done something, and to add to this a little every day is what counts in the end. Today we did not have our

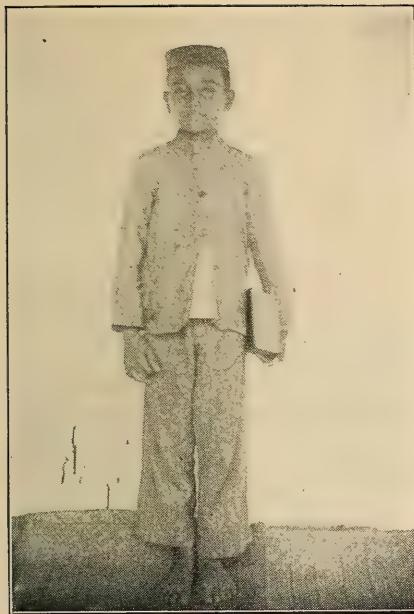
usual Saturday morning preaching in the bazaar. We could have done it easily enough, but in wet and rain none would care to stop and listen. And so we stayed in the dry. And there has been no preaching at all by my own self now for several days.

However, a man did come today to talk to me about some of the trouble he had, and I spent an hour with him. He said he had learned to love the Lord and if he lived here or somewhere else, he would never give up his love and his worship of the Lord Jesus. He is not yet a Christian, but in this talk he was encouraged I know.

And then yesterday, several wood-cutters were together. I had a little business with them, and asked them to sit down in the house while I would tell them something. It was raining, and they enjoyed sitting. I called in two of our young men whom we trust, and who have become real good Christians, and before these simple wood-cutters asked them some questions: "After you became a Christian, were you a better man? Were you happier? Did you understand? Did anyone give you money? Did you want to be a Christian? If a raja should offer you Rs 1000 to recant now, would you recant?" All these questions except the last one were answered with a square "Yes." And then I said, "Tell these men about it. Make it short." And one after another told the men before us just what I would want to tell them if I had been a Hindoo beforehand. And we had a good time together. When they went away, they went thinking.

I grafted some oleanders today. I put red on white, and white on red. I budded the shoe-flower, and crossed some crotons. This is not preaching, but it is interesting, and it pleases any one who comes into our home. And then we fixed a woodshed, for wet weather makes wet wood even in India.

I used to think before I came over here that the most of it would be



Ramchandra, a Brahmin Boy at Dahanu. Tho with the Mission but Two Years, He Has Learned to Read and Read the New Testament Thru in that Time.

preaching. Just preach and preach and preach. Somehow the natural mind does insist on spoiling the facts with its ever present fancies. At home one insists on feeling that the battle is different in a heathen land!

Well, we do preach and preach and preach, but we do a good lot of other things that we had not taken into the list some years ago. One changes his mind betimes, if he has one.

That reminds me: Why, I might as well own up, when we came to India, we felt that the missionaries of other and older societies were a long time doing a little bit. And we felt they might baptize people sooner. And we felt they had no business working with men whom they had to watch. And we just felt a whole lot of things, all of which I am glad I did not tell anybody but my good wife. And I think I did not tell them all to her! How a man changes!

Why, if a man is baptized, I just feel about it now, that it is a good thing. Bless the Lord. It is His work. But we'll wait for results! Gone is the feeling of now-the battle's-over when a

seemingly strong man accepts the Lord. The Lord uses the weak things of the world, and so often confounds the wise with them, that I have just settled it for myself, that one can't always tell what is going to happen next.

I think if the best convert on the field should be proven guilty of violation of the seventh commandment or the eighth, or the ninth, or the tenth, or all four of them tomorrow, while I should be sorry, I should not be heart-broken. Not a bit. And if some dummy of a fellow who does not seem to grasp the idea at all were to turn out a second edition of the Apostle Paul after five years, I would not be taken by surprise. The thing is this: We have the realization deep down in our hearts that the battle is on, it is a hard one, it won't be over in a week or two, but it is the Lord's, and the right is bound to win out, and be established. And we don't know and can't tell who will fall by the wayside. I don't know at all! May the Lord keep me straight and pure and good.

Our native people are our strength.



Natha, Uji and Esther, the Baby Natha. A Christian Tailor: Once a Boy of Beggar Caste, Now Making a Good Living, and a Source of Strength to Our Christian Community.

Otherwise we have no strength. We work with them, we work for them, we work through them. As they love us, we can lead them to love the Master, whom we love so much. Are they really lovable? Why, yes, if one has the spirit of the Lord in him. From God's standpoint, am I so very lovable? If He can love me, I can love,—there is not a soul living but I can love without reserve! I don't need to want to be like him, neither do I need to love his weaknesses, but I can love the man! And I do.

These are my brethren, for whom Christ died. I had good training. I had a good home. I was brought up about a fireside. I had Christian playmates, and teachers who breathed the spirit of Christ early upon me. But these, dear Lord, when I think of it, I tremble. I am their newspaper. I am their Christian example. I am their Christian associations. I am to them what my father and mother were to me when a child.

I am their preacher, their teacher, their example. How can I laugh at one of the least of these who insists that I am his mabap? He has no other. It is I or nobody! He has no choice. I or nothing. Dear Jesus, help me to be to all my people what thou hast ever been to me. Dear Father, grant that my love for them may be wise and large and manifest. Lord, help them to know that I love them. Help them to know. Help me to show it every day. Help them to see. Teach me ever Thy holy will in all the daily things of life. Exalt Thy name among us. Exalt Thy name among the thousands, forever more. Amen.

The rain has stopped. It is near midnight. The wind is blowing and making a cold-weather tune, meanwhile causing pleasant memories. The fragrance of the Jasmine and the Honey-stickle has disappeared with the rain. But the frogs, and the crickets, and the wind, they keep the night awake.

## BEATING AND SWEARING

SADIE J. MILLER.

The men claim that unless they beat their wives there is no possible way of living with them and I verily, partly, believe it now. At one time this seemed like such a cruel way to me and how I did sympathize with the women! But I have learned that, in most cases when they get it they need it badly and that it is about the only way to get them to come to time. Yet I must say that when it comes so beastly as we see it sometimes, we still feel like we ought to interfere.

One day I hurriedly went to the tent door, hearing the screams of children and moans of women and all kinds of oath giving. A woman had come to that village, whose husband went away many days and in his absence this woman's brother tried to compel her to live with her brother-in-law. She refused to do it and as a result was in this village.

The brother was drunk and beat her until her back was streaked. They either

use a sword or bamboo stick as a rule. He pronounced upon her the most cruel oaths until I thought, dear me! if words were blows the population of this village would be extinct before sunset. This was in the morning.

Women are as profane as the men. One oath used more than any other is that to confirm truth. Instead of saying "yes truly" they say "If I am not telling you the truth I'll be eaten by a tiger." This came into my hearing so often one day that I decided to count the next day. In twelve hours I heard it just fifty times and the village population was not all about me either that day.

In some localities plurality of wives is practiced quite extensively. Some Bheel men have as many as seven wives but I have never been in a home where there were more than two and I think that is quite sufficient evidence to know that more than one means anything but happiness.

The one who has most recently become his wife has the most love bestowed upon her, so I am told, but their idea of love is such a peculiar one! When these women are in our presence with none of their family about, they tell all about their troubles and many of them weep, though even in this they shed many crocodile tears.

There is often trouble too with the daughters-in-law. I now think of a family where there are two sons. The older one married several years ago and took his wife home. Like all such, she attends her daily duties obediently and these consist in cooking, carrying water, cleaning

the part of the house where the live-stock stay at night and this place occupies, in most cases, about three-fourths of the house.

This daughter-in-law fared well until number two was to appear. Before she came she quarreled with number one saying,—“don’t you love me? Why have you not three days ago sent me tobacco that I may smoke? I don’t like you and we will surely quarrel when I come.”

The unmarried son too brought many accusations, until number one said—“I will not endure this. I will arise and go to my father’s house.” They often do this.

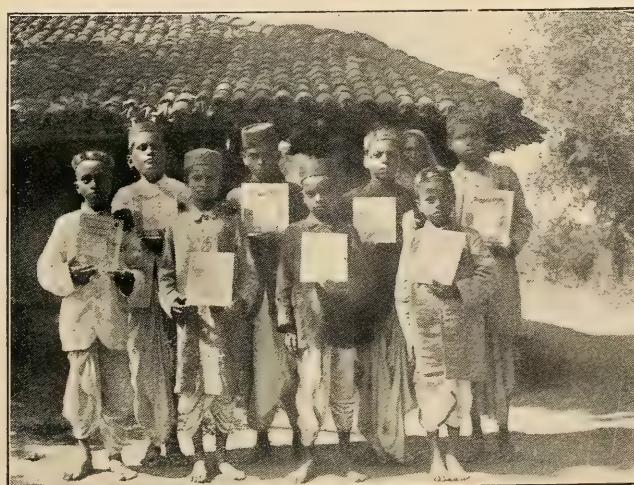
## THE CONVERSION OF ABDUL RAMJI CANPARDI

STEVEN BERKEBILE.

The one whose name is at the head of this article is now one of our number, he having been baptized on the seventh of this month. We always hesitate to write an account of one newly received into the church, after reading the experiences of older missionaries on the India field in our mission and others. It has been known where the one about whom the missionary had written soon went back into sin, even before the account was printed and reached the land from which it had been written; but trusting to the keeping of God for the one named in this article I will give a short account of his life.

Abdul was a born Marathi and seventeen years ago became a fakir, (religious beggar of the Mohammedans); his father had been a liquor dealer but is now working in the police department in Bombay. Abdul was not very old when a sly fakir came to his father’s house and in-

duced him to eat with him, that of course according to the Hindoo idea defiled him, and he had also given him some glowing stories of Ajmere and invited him to go with him there and engage in a business at which they could both become independently rich in a very short time. When his father heard what he intended to do, he begged for him to become a Christian rather than a Mussulman, but his mind was settled and



Boys of Morarbagada Sunday School, Who Recently Passed Examination and Are Holding Certificates.

a few days later found him and the other fakir in Ajmere.

While there Chausaf Khaji made him a Mussulman and gave him instead of Govind (Hindoo name) Abdul (Mohammedan name). The Fakir that had made him such great promises now went away for some herbs and never returned. His purpose had now been accomplished.

He wandered about in his profession from one noted Mohammedan center to another, finally coming to Bhiwindi, twenty-six miles south of here. There he begged of Kyum Allen Shah to make him his disciple. He practiced some jugglery and would often cut a gash in the top of his head making it bleed profusely so as to get more money.

A little over one year ago he came to Vada and was often an earnest listener to the Gospel story, frequently taking off his fakir robe and coming near, among those who were listening to the Story. The Holy Spirit was working and about two months ago he expressed a desire to become a Christian and be baptized. Not knowing his motive we put him off and told him to read and come to our two o'clock Bible class for a few days. Of course when he began to come to our house and sit for hours at a time where we could teach him the Scriptures to a better advantage, his people wanted to know why he was going to the Sahib's house. He told them openly that he was learning the Christian Scriptures, then he began to give back some of the things that they had given to him. They wanted to know

why. He said, "Because I am going to become a Christian." They came in crowds and talked with him; they offered to set him up in the tailoring business and give him all their sewing or that he might just sit idle and they would feed him. They asked, "What do you lack that you want to become a Christian? What is there lacking in the Mohammed's religion?" He said, "I have no peace, I want Christ."

Some months ago his father had written him, begging him to come home and quit the Mussulman's so he told them "If it was money that I had wanted, I would not have left my folks and become a fakir for my father was and is well to do."

So amidst all of these offers and pleadings he came and was baptized on the seventh of this month.

Since this time he has been faithfully studying the word and seems very happy in his new relationship and to the extent of his knowledge he witnesses to his friends.

But dear brethren, it is one thing to baptize a man and another thing to have him converted. One thing to bring them into Christ and quite another thing to grow them up in Christ. Paul says, "I travail as in birth till Christ be formed in you." But we are glad that the Holy Spirit does the work when we present the word as it is given.

Pray that he may prove faithful and become a strong pillar in the Church of Christ.

Vada, Thana Dist., India.

## DEVIL-WORSHIPERS

MRS. EFFIE V. LONG.

In Mesopotamia, the land redolent with sacred history, there is a peculiar sect of people called Worshipers of the Devil, or Yezidis. The Yezidis were at one time a very powerful tribe. Nothing certain is known as to their origin, but they received their gruesome name because of their mysterious form of worship. They have a ceremony at which no one of another faith is allowed to be present, and so others thought

they were worshiping the devil. When they speak of the Evil One, it is with reverence, and they call him the mighty angel, but his name, Satan, is never mentioned, and the utterance of it by any one so annoys and vexes them, that, it is said, they have put to death persons who have carelessly wounded their feelings by its use. And they have such a fear of offending the Evil One that they avoid every expression which resembles

in sound the word Satan, which is like the Arabic for "accursed." They believe that Satan is the chief of those angels who are now suffering punishment for their rebellion against the divine will; but still he is all-powerful and will finally be restored to his former happy state. And so they conciliate and reverence him, for, as he now has power of doing evil to mankind, so later, he will have the power of rewarding them.

There are seven archangels who exercise great influence over the world, but are inferior to Satan in might and wisdom. They are Gabrail, Michail, Rapha'el, Azrail, Dedrail, A z r a - pheel and Shemkeel. Christ was also a great angel who had taken the form of man. They say He did not die on the cross but ascended to heaven.

The Yezidis recognize one Supreme Being, but it seems they do not offer prayer or sacrifice to Him. They hold the Old Testament in great reverence and give less respect to the New Testament and the Koran. The creation and the deluge are true stories and Abraham and Mohammed are prophets. They expect the second coming of Christ.

The Devil-worshipers have quite a mixture of religious ceremonies; they baptize in water like Christians, but generally on the eighth day; they circumcise just like Mohammedans; they reverence the sun like the Sabeans, kissing the objects on which its first beams fall in the morning. And, like the Parsis they reverence fire; never spit into it but often pass their hand through the flame, kiss it, then rub it over the face. And, as the Jews prayed turning to the sun, so these Devil-worshipers turn their faces toward Jerusalem, the Mohamme-

dans toward Mecca, the Sabeans toward the North Star, and the Parsis toward the sun, so these Devil-worshipers turn their faces toward that part of the heavens where the sun rises, whilst performing their holy ceremonies. They have a temple that is called the sanctuary of Sheikh Shems or the sanctuary of the sun. It is so placed as to catch the first rays of the morning sun. In a stable attached to this temple is kept a drove of white oxen. They are dedicated to "Sheik Shems" and never slain except on great festive occasions when their flesh is given to the poor. We shall



Our Bullock—Shigram at Dahanu.

have to remain in doubt as to who this "Sheik Shems" is, though they say it is the sun.

They have a great yearly festival at the tomb of their great saint, Sheikh Adi, concerning whom nothing is known. He does not seem to be an historical character. During this feast they have their secret ceremony. And at midnight, the music gets louder and louder and the musicians more excited, till finally they toss their instruments into the air and strain their limbs into every contortion till they fall trembling and exhausted on the ground. Then there arises a most hideous, frightful and unearthly yell. Perhaps from this they received their name.

The Yezidis are cleanly in their hab-

its, bathe frequently and many dress in white. Pork is unlawful, neither do they eat lettuce and some other vegetables, though all drink wine.

As to marriage, the principal parties present themselves to the sheikh and if there is mutual consent, a ring, or money instead, is given to the bride. Then they have a day of merry-making, drinking and dancing. They have only one wife though the chief has the privilege of violating this law. Wednesday is their weekly holiday and many fast on this day.

The Yezidis have a sacred book regarded with such superstitious reverence that they will not allow any one to see it, it is said. Perhaps if this book could be read it would throw some light on their mysterious forms of worship. It is considered unlawful among them to know how to read and write, and fifty years ago, according to Mr. Layard, there were only two persons among them who had this accomplishment and they had been taught just for the purpose of preserving, and, when necessary, referring to the sacred book.

Mr. Layard says that it is not improbable that these devil worshipers may be a remnant of the ancient Chaldees, who have, from time to time, adopted the outward forms of religion of the ruling people in order to save them-

selves from persecution and oppression.

They possess several figures of a bird in bronze, but they claim that it is a symbol and not an idol. One always remains with their great Sheikh and journeys with him wherever he goes. Another is always carried with those who are sent any distance to collect money for the tomb and priests. The bird is shown as a sign of their authority. It is called the Melek Taous and is held in great reverence, though they will not admit of its being worshiped, nor tell anything as to its origin.

So we leave this peculiar sect, not knowing much more than when we began studying about them. It makes one sad to think they cling with such tenacity to their own religion. It is said that not one was ever known to forsake his religion for any other. Yet they need a true teacher and some one to point them to the true Way. They say they expect the second coming of Christ and how little prepared they are to meet Him! One of their songs in the yearly festival at the tomb is a "Hymn to the Lord Jesus," and yet very few know what they sing as it is in a different language from their own. Those who do know refuse to tell a stranger so it must still remain a mystery. But how we would like to know!

Jalalpor, India.

## BITS OF LIFE IN THE DANGS

J. M. PITTINGER.

"In sending these bits of experience to the readers of the Visitor the purpose is twofold. First, that you may get glimpses into the life of the people among whom we mingle and with whom we deal daily. Second, that through these glimpses you may see more clearly the need of some one living and serving in their midst in the way the Lord sees wise to direct. With this latter thought in mind let us unite in fervent thankfulness to God for the uncounted blessings which we know because He has seen fit to reveal himself to us. May we also be led to see more clearly how blessed and glorious is the life and re-

ligion which we have through Jesus our Lord!"

Are we happy in Him and do we really rejoice and praise Him for what we know and enjoy because of His life and sufferings in the flesh for us? David says to us in loving appeal (Psalm 107: 1, 2), "O give thanks unto the Lord for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." To do as the Psalmist exhorts is one of life's supremest blessings as well as privileges. Have we done so in the days agone? Are we doing so each passing day?

If these bits of experience shall in any way help you to feel and say from the depth of your soul, "Yes the Lord has been **very** good to me! How good? Oh! I never knew! But He has been so good that I am weighed down to tell my friends and acquaintances about it and if I can not tell as many as I long to tell in **person** then I shall be **overjoyed** to make it possible for some one to go in my stead."

The matter of sequence in time of occurrence will not be followed in relating the experiences, since this shall in no wise change the lessons to be learned or the thoughts to be gleaned from them.

#### How the Patel Met and Received Us.

When a stranger enters a village in India the Patel or head-man is supposed to meet and receive him after the manner laid down by custom. He is supposed to provide a place to rest, to bring or have water brought and as much as lieth in his power look after the needs of those who come into his village. The social standing of the ones entering the village is supposed to have its influence with the Patel. The coming of an officer of the English Government is considered an important event in a village and the Patel is supposed to do his utmost by way of being hospitable. The coming of **any** Englishman is the occasion for more or less excitement and affords the Patel and the villagers an occasion to show how well they can entertain.

Last January when we came to The Dangs the Patel of Ahwa did not appear to give us a welcome or to offer even the least assistance. We were not surprised in the least for we did not expect it. We had a place to go, had been instructed how and where to obtain water and so did not stand in immediate need of the Patel's help.

Two or three days passed ere we even had opportunity to meet the Patel. As most of the natives are shy and reserved we thought nothing of the fact that he made no efforts to meet us. Our first meeting with him was quite informal. He wanted to know from whence we had come, why, how long we intended to stay and a number of similar facts. This gave us an excellent opportunity to tell him our purpose in coming to his village and also how long we meant to stay.

Further conversation revealed that he had but little love for or faith in Christians. For a number of weeks after we first came, he made use of every possible opportunity to say how bad were some of the Christians who were here formerly and how much harm they had wrought among the villagers. This he persisted in emphasizing. Nor did he say a single word of the good these **same ones** had tried to do or anything about the noble lives some had lived who were here.

The world over, this trait of character, as a rule, is abnormally developed in the lives of people. They see the bad in the lives of others and talk about that at every suitable opportunity. Does one ever feel happier or better after talking about the evil in the lives of others? How much more blessed to talk about the good! **This** we can do with joy and helpfulness to ourselves as well as those with whom we converse.

I cannot refrain at this point from giving a bit of counsel lovingly given by one of my professors to a class of which I was a member while in college: In speaking on this same point of talking about the good or the evil in the lives of others, he remarked how blessed it is at the close of day to lie down and think how the Lord has blessed us during the day and also about the good and noble in the lives of those about us. This, indeed, makes a pillow sweet and blessed to sleep upon, one not apt to be disturbed by unpleasant dreams.

Now our village Patel was not long in learning that to be constantly talking about the evil in the lives of those who certainly knew how to do better than they did was not a pleasant subject to us. Once or twice asking him to relate the good in the lives of those same people served to stop all conversation about them so far as he was concerned. How blessed it would be if this same were true of all who profess to be followers of Jesus!

Our village Patel seemed to be constantly suspicious of us and our motives, perhaps because of former experiences which he had greatly magnified in thought and hence in relating them to us. He avoided us as much as he could. We, on the other hand, tried to meet him, converse with him and help him



Street Scene in Bansda State.

learn that we meant him and his people only good and had come to spend our all for them.

Time wore on. The Patel became more friendly and occasionally came to pay us a short call. For the past three months these calls were more frequent and seemed to us to be of a very friendly nature. His last call was made about three weeks ago to secure medicine for himself as he has not been well for a number of weeks.

#### The Patel's Death.

Last week, one day, the Patel sent one of his sons to tell us he was sick and in need of medicine which was gladly furnished for that and the following day. On the second day following, wishing to learn about his condition I called at his home. Finding he had considerable fever, I gave him medicine at once to reduce it. At this juncture the Government doctor, a Hindoo, appeared on the scene with the Diwan Sahib who is also a Hindoo. The doctor made a careful examination and prescribed medicine for that day. Each of the three days following I called upon him to learn of his condition and help him in any way I could. Each day he had very high fever. Pneumonia had set in. On the evening of the second day I went to stay by his side all night and administer medicine as necessary. I was not there long until I perceived I was an unwelcome guest, if

such I might be called. One of the village men said, "Now that darkness has fallen, you ought to go home. Come, go, go! In the meantime the Government doctor had come again at an urgent request from me. He had scarcely entered the house until the same man who had so impudently ordered me home, likewise instructed the doctor. There was the poor sick man on the one hand and this, to us, insolent request to go home, on the other.

We talked the situation over and finally decided to choose the lesser of the two evils, which in this case, though very strange it may seem, was to leave the man with his raging fever to be pow-wow'd over that night by their own country doctor in whom these people have the utmost faith. What this country doctor did that night no one but God knows in full. There was beating of a drum chanting and dancing of the people and offering to the monkey god.

Next morning the Patel instead of being better as the native doctor promised he would be, was worse. I pleaded with him and his family to place himself in the hands of the Government doctor but they would not submit. On Monday at the noon hour, he died.

No pen could adequately describe the confusion and the scene of wailing. I stood by and merely gazed or looked on. I longed to comfort in this hour of sorrow. They would hear nothing. All the village women came and joined in the wailing. There seemed to be such indescribable sadness in it all. I wept not for the dead but for the living about whom there seemed to be such a heart-breaking sadness.

The preparation for the burial was a scene of the greatest confusion. I turned away with a sense of sickness upon me. I decided to wait and see all I could

even to the burning of the body in the depths of the forest. The body is washed or rather water and a substance which is prepared and used only on such occasions, were smeared over the dhota which covered his body where he died. Then the body is carried to the bier upon which it is gently put by the women who were wailing, it seemed, to their utmost.

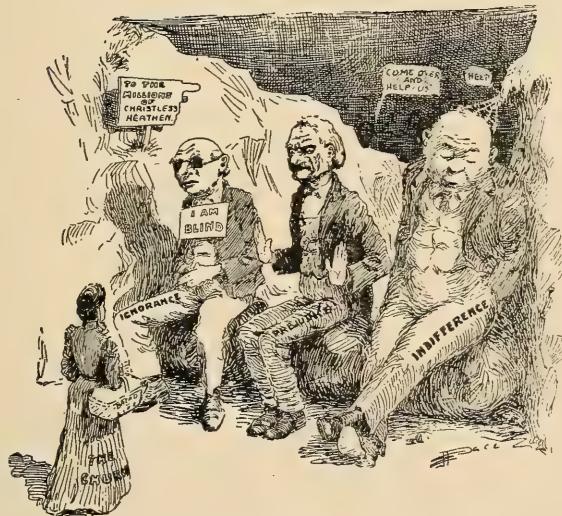
A gun was fired as the body was placed on the bier, and then again as they leave the home. The women of the village accompany a short distance and then four men bearing the corpse disappear over the brow of a hill into the depth of the forest. What will they do next? was the sad question that came to me as they disappeared from my sight.

Ahwa, Aug. 28, 1907.

"He that is SLACK in his work is BROTHER to him that is a destroyer."  
Prov. 18: 9, R. V.

Are you with the Church distributing the Bread of Life to all Nations

?



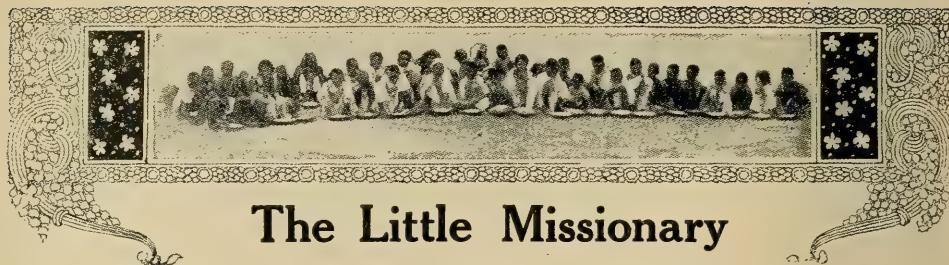
Find out where you are.  
Get where you ought to be.

Reproduced from the Missionary Witness.

?

"Cursed is he that doeth the work of the Lord negligently."  
Jer. 48: 10, R. V.

Are you sitting with the Obstructionists, ignorance, prejudice or indifference in the way of Missions



## The Little Missionary

### *THE CHILDREN OF AFRICA*

In some parts of West Africa, as soon as a baby is born, the nurse takes it by the feet, lifts it up, gives it a good shaking, to make it stand straight. In a few days the mother goes back to her work and the little one is left on the floor to kick and scream, or to laugh and crow, as it likes. If the mother goes to the field the baby goes with her. She ties the little one on her back while she digs or reaps or gathers firewood for cooking purposes. Later on the child is carried on her hip.

Many fathers and mothers love their children and do what they can to care for them and to train them. There are many who do not. Custom requires them to do things that are cruel and brutal. Among the Gallas infanticide is common. The firstborn, if a female, must be thrown into the woods to starve or to be eaten by wild animals. Among the bushmen children are often smothered or strangled or thrown away. If a lion is heard roaring at the mouth of a cave in which the bushmen live, the father and mother will throw out the baby to keep it quiet.

In many sections of Africa the birth of twins is considered a great curse, and the mother is considered disgraced for life afterwards. She is compelled to expose her children that they may die. It is impossible to imagine the horror with which the birth of twins is regarded by the natives; especially by the native women. Hundreds and thousands of little ones have been put to death because their advent was believed to be unlucky. On the Niger, when twins are born, they are

put to death at once, and thrown away, and no one is allowed to speak of them again. In one case, where the mother was a Christian, an effort was made to save the children. The king heard of it and said they must be killed directly, and two other people must be killed as well; one of whom must first be dragged thru the town to take the sin away from it, while the other must be killed on the spot, and his blood sprinkled over the place where the babies had been. Among some tribes, on the contrary, twins are regarded with special favor. In some places if a child cuts an upper tooth before a lower one, it must be put to death. That is a sign of bad luck. Others dispose of children who cut the lower teeth first. If a child should cut a tooth before birth it is doomed. If a mother dies



African Child.



Boys and Girls of Nigeria.

leaving a small child the child is buried alive with the mother.

Some mothers are quite willing to sell their children if they can find any one to buy them. A traveler saw a mother sell her only girl for a necklace. The child clung to her mother's knees and said, "Oh, mother, do not sell me. What will become of me? What will become of you when you get old if you let me go away from you? Who will fetch your corn and milk? Who will pity you when you die?" But the mother took no notice, and the child was sold for a trinket. When children are not sold they are frequently pawned by their parents.

Little if any clothing is worn. About all a child has in the way of covering is a thread around its head or waist, with a small brass button on it, or a piece of snake's skin, as a charm to make it lucky while its teeth are growing; some babies have beads around their necks and ankles. The climate is warm, and clothes are not needed as a protection against the frost and the cold. The people are poor and have little to expend for clothing of any kind.

Children play their games as they do in Christian lands. The girls make toy huts, villages, and

oxen out of clay; they play with skipping ropes, too. The boys play with spears made of reeds with wooden points, and little shields and bows and arrows, or they make toy cows and cattle-pens. As soon as they are old enough they are sent off to the fields to watch the goats and calves. When a girl gets to be about eight years old, she has to begin work. She takes care of younger children and carries water on her head.

It is easy to see how poor their lives are, compared with the lives of children in Christian lands. Few of them ever go to school. What schools are in the bush are very poor. The pupils learn a little, but not much that is of any profit to them. They do not go to Sunday school to read about Christ and sing His praises. In their homes they are not taught Bible stories or taught to pray or taught good morals. They are not trained up in the way that they should go. They are not prepared to live lives of usefulness and nobleness.

These little people need what we have. They need a knowledge of the one true God and of His Son, Jesus Christ, and of the gospel of His grace and glory.—Foreign Christian Missionary Society.



LET THE WOMEN DO THE WORK

## EDITORIAL COMMENT

Turn to the comparative statement at the beginning of the financial report and note the wonderful falling off in mission receipts for the month of December and after thinking carefully over the matter spend two cents for postage and write your candid opinion as to what is the matter. The editor would like to have a letter from every church in the Brotherhood. It need not be official. Just write what is wrong, no matter whether you think it will please or displease the editor. What is wanted is the plain, ungarnished truth.

¶ One of the surest evidences that a Christian is working along right lines is the opposition which he stirs up. No opposition means no real effort. This opposition may manifest itself in a temperance movement by the saloon element organizing its forces to withstand the reform. And until there is such organization in the forces for evil, one may have every assurance that the temperance movement is only half-hearted.

¶ This opposition may manifest itself in the church. Those partaking largely of worldly ideals, those who cling to form alone and in their very lives deny the spirit thereof, those whose ideals of the Christian life are conformed to their own selfish desires rather than modeled after the plain teachings of Christ,—such can, and may, and often will work up a most persistent and trying opposition to the higher ideals of Christian endeavor. The Jews thought they were servants of God, yet they stoned Stephen, and made havoc of the church. Even "false brethren" harassed Paul. But they who suffered under such things received it as God's assurance that they were pursuing the right course.

¶ Such trials and persecutions may have been permitted by a loving Father,

just as He permitted disaster to come into Job's life; but the actual work of distress was not of God but of the Devil as the instance of Job very clearly points out. God can bring forth good from such things even if one of his little ones should be made to stumble, but Jesus spoke very plainly about the one that was the occasion for stumbling. Matt. 18: 6.

¶ Hard though they may be to be learned, at least two lessons should be gathered during such periods. First, the Christian thus persecuted should humbly rejoice that he is counted worthy thus to suffer for Christ's sake. Second, while the storm of opposition is on he should not in any way compromise the right, but humbly bow, his heart crying heavenward for his persecutors, for "they know not what they do."

¶ "Pray for them?" Yes, pray for them, for that is just the way Christ did. If thru ignorance, or loyalty to baser ideals, they persecute or resist a good cause, pray that they may be led to better light and understanding. Such sorely need our prayers, even when they resent them. If they with open eyes and willful hearts withstand the right, how much more should the suffering one cry

louder to the Father for mercy upon them.

¶ Where does not this law apply! The missionary on the field has a great conflict against error. It should be his only attitude. Because of our high civilization at home the conflict is not less, as is repeatedly seen in such noble reform movements as the temperance agitation. And sad tho the admission must be, too often the wide-awake, pushing, really God-fearing Christian must walk as hard a road and meet as great trials among those who should be his loyal supporters—his own brethren and sisters. And the constant cry of every sincere soul must ever be, "O God, for grace to *strive* for Thee and then to *endure* for Thee."

¶ "But seek ye first His kingdom, and His righteousness; and all these things (what we have need of to eat, drink and put on your bodies, see verse 25 in same chapter) shall be added unto you." Matt. 6: 33. No scripture more often referred to, and more completely disobeyed.

¶ Here are things to be sought and other things to be added. What a great blunder it is to seek the things the Father will add! Yet how generally this is the fundamental, underlying principle of the life. Such having placed their seeking at the wrong place, never—yes, never seek the kingdom. And how foolish, too, the course. They wanted the "added things" and God promised them "in the bargain" if they but seek the kingdom FIRST. But, no, faith is too short and sight alone is the guide, and the added things are sought and the kingdom is neglected.

¶ What wreckage is strewn along the Christian pathway because of this confusion of "seeking." And the disaster, too, is greatly increased because prayer is added to this wrong seeking. - The prayers are not answered, for they are set upon the things He had not commanded His children to seek. Nothing is plainer in the Word and more sure in heaven and on earth than that God an-

swers every prayer He has promised to answer. Our unanswered prayers are simply the telltale of *our* own misdirected efforts and nothing else. Never should any one blame God for not answering his prayers; but let us be honest enough to blame ourselves and then right ourselves.

¶ The context is clear on this subject. "Be not anxious" (v. 31). If that means anything it means that Christ sends no disciple anywhere upon any earthly duty, merely, or primarily, to "seek," as is sometimes said, a living. God's kingdom and his righteousness are to be "sought first" and all "these things" which we will need in that work and which the world seeks after primarily, "shall be added."

¶ Surely, brother, sister, God will never dishonor His Son by answering our prayers for things for which His Son has forbidden us to pray. And further, if we seek after the things other "nations" seek, and be anxious for the things which "the Gentiles seek," we must take our chances with the "nations" and the "Gentiles." And we should do it without a murmur. It has been our choice.

¶ On the other hand, if we seek the things which Christ has told us to seek, our hearts will overflow with joy to find what we seek and in addition a lavish Hand adding in unmistakable tokens His goodness and mercy and our days will be filled with His praise. If the world, and the worldling in the church, persists in missing everything here and hereafter, why should you or I? For "all things are yours . . . . things present and things to come . . . and ye are Christ's; and Christ is God's." 1 Cor. 3: 21-23.

¶ Sister Alzy Tipton, near Brunnett, North Carolina, is an example which others might follow. Blind now for over ten years, she has not been discouraged with her lot, but is looking forward to the time when she shall enter

the mansions and SEE her Savior first of all. The largeness of her spirit is seen in the fact that she sends a dollar to the Mission Rooms, fifty cents for Missionary purposes and fifty cents to send the Visitor to one who can see to read. Brother Joseph Peterson who writes about her says, "I fear others are laying up our treasures where they will do us no good."

**C** "Are they waiting for day?" Now and then someone will emphasize the idea that the heathen do not want the Christ and are not waiting for the light. If the meaning is that they are sitting down and waiting for the Gospel as we in America wait for a friend, then indeed the heathen are not waiting for "day," nor is any one anywhere else waiting for righteousness. But if their needs, their half-awakened souls longing for better things, are to be the measure of the expression of their waiting, then how truly they are waiting for the better light. And as it breaks in upon them and the joy of it fills their lives, their souls cry out, "Why did you not come sooner, so that my parents and grandparents might have known this?" While missionaries should know beforehand the problems that will confront them, it would appear unnecessary to emphasize problems, difficulties, discouragements, until even weak faith is afraid to take hold. After all is said and done, mission work is a life of faith and obedience and not problems, difficulties, and the "heathen not waiting for day."

**C** Praise the Lord for this testimony from Korea which would make all heaven ring with joy if it were true in all Christendom. The editor in the Korean Mission Journal in speaking of the evangelization of the country as being possible very soon argues from two points, one of which is the following:

The Korean himself, when converted, becomes a preacher of the Word. He bears constant testimony to the Christ to whom he is devoted. He does not sit in the door of his thatched house and

wait for the foreign shekels to call him to the ministry of the Word or the instruction of his benighted brother, but, with a sacrifice worthy of emulation and with a zeal akin to that of the first century Christians, he takes up his cross and follows Him.

**C** Bishop S. N. McCann, home now on furlough from India, through the month of January and February is making a tour of the colleges of the church. His messages in the evenings bear upon missions in India and they are clear, forcible and convincing. His teaching and lectures during the day are on the theme so close to his heart, "The Lord our Righteousness." He has written a little book on the subject in which his argument is put in very clean-cut and concise way, and should be in the hands of every minister, Sunday-school teacher and mission worker in the church. To master this little volume is to be able to cope with sin and attain unto righteousness better than ever before.

**C** H. L. Sheldon, one of Illinois's staunch temperance workers, recently said:

"Sullivan, the county seat of Moultrie County, Illinois, voted out the saloons a year ago last spring. It is a city of three thousand population and had nine saloons.

"In less than a year and a half after saloons were closed, every saloon building was occupied by some other business, except one, and that was held at too high a rental, or it could have been rented also.

"I spoke of this in my evening address at Sullivan a few weeks ago, and stated that one of the stock arguments of saloon men is that you put saloons out of business, the buildings will remain vacant, and I stated to them that I had investigated conditions in Sullivan and found only one vacant building in the city, of the nine saloon buildings. An old gentleman interrupted me and said that there is another vacant building in the city I did not mention. I asked him what one, and he replied, the county jail,

and I found upon investigation that the jail is empty, and has been most of the time since saloons were voted out."

¶ The Sunday school of the South Waterloo church, Iowa, gave their birthday offerings for the year, amount, \$30, for a Christmas treat to the orphans in India. The amount was sent direct to Sister Quinter as the time was short. That is just like South Waterloo and the Waterloo churches. India has not larger givers elsewhere in the Brotherhood, tho she has as loyal and earnest supporters.

sionaries did not learn of it until the woman was dead and beyond their aid. They are most kind in their ministrations to the sick and needy.

"Once Dr. Grenfell visited Ramah, and exhibited to the astonished Eskimos some stereopticon views, photographs that he had taken there in the previous year. It so happened that one of the pictures was that of an old woman who died since the photograph was made, and when it appeared upon the screen terror struck the hearts of the simple-minded people. They believed it was her spirit returned to earth, and for a long time afterward imagined that they saw it floating about at night, visiting the woman's old haunts."

¶ Some people trouble themselves about converting the whole world. That question should never concern any Christian. The one that should, however, deeply concern every Christian is to speak to his neighbor and bring him to Christ like Andrew brought Peter and Philip brought Nathaniel. Jesus means to convert the world one by one. And here is where the large majority of church members are in complete disobedience to the plan, purpose and example of Christ and His apostles.

¶ In 1900 a dear old brother then past seventy-five sent in \$1,000 for endowment on the annuity plan. Later he sent more and said it was his intention to make the amount \$10,000 before he stopped. After reaching a little over \$8,000, a few years ago, the donations stopped. But recently the aged brother, now past eighty-five, asked how much it would take to make the amount \$10,000 and upon being told at once sent a check. He seemingly took as much joy out of this final gift as it is possible to experience. "It is more blessed to give than receive" and it is a joy to know that our dear brother and sister have been spared to do what they have. On the amounts paid in they receive an annuity of 5 per cent.



An Eskimo's Home.

¶ The Eskimos at Ramah, Labrador, and at the stations south, says Dillon Wallace in *Moravian Missions*, are all supposed to be Christians, but naturally they still retain many of the traditional beliefs and superstitions of their people. They will not live in a house where a death has occurred, believing that the spirit of the departed will haunt the place. If the building is worth it, they take it down and set it up again somewhere else.

"Not long ago the wife of one of the Eskimos was taken seriously ill, and became delirious. Her husband and his neighbors, deciding that she was possessed of an evil spirit, tied her down and left her, until finally she died, uncared for and alone, from cold and lack of nourishment. This occurred at a distance from the station, and the mis-

¶ J. Campbell White in his Challenge to the Laymen in Toronto, on December 13, drove home the situation in a few words that should stick always. In his strong plea for more workers he put it this way:

*The question that comes with great force to the men of our generation is, Are we willing to go on through our lifetime, only attempting to reach one-third of the non-Christian world, when it is so absolutely in our power to multiply our gifts and representatives in order that we may reach them all? If we wanted to supply all the world at this rate it would require 27,000 more missionaries from the church universal and about \$80,000,000 a year in stead of 21 millions as at present.*

¶ Someone writes thus: "One never knows how great his blessings are until they are gone. I never knew before how much I thought of the 'Visitor' until quite recently. Being sick for six or seven months and not being able to read I had not seen one for some time. At last one came and I turned through it and began to read, and it seemed like I had just gotten home from a long trip," and then sends this poem:

One day I had a dollar,  
A penny and a dime;  
I gave away the dollar,  
And kept the change for mine.

One day I had five dollars.  
I gave away just two.  
Why did I keep the three for myself  
And give to the Lord so few?

What if I had ten dollars  
Or twenty or fifty some day?  
Would I give just two to the Savior  
And put the others away?

Open the door of our hearts, dear Lord.  
May we with willing hands,  
Give as the Lord has prospered us,  
Give as his call demands.

¶ Public sentiment against the liquor business has grown to such an extent that the liquor dealers all over the country are alarmed.

## HOW GOD PROTECTS HIS PEOPLE.

EMMA HORNER EBY

The safety of the godly who put their trust in God's protection is beautifully told in Psa. 121. "My help cometh from the Lord." "The Lord is thy keeper." "The Lord shall preserve thee from all evil." Then notice what Peter says, "kept by the power of God through faith." Wherever we are He is ready to protect us if we trust Him, whether it be among the hills of Virginia or in the valleys of Pennsylvania, on the plains of Kansas or in the jungles of India—if we trust Him.

Last Sunday evening after our day's work was done among these dear people whom we love, and the hour hand had passed ten, husband and I knelt down here in our little home to spend some time alone with Him whose we are and whom we serve, when we heard a strange noise outside our door, but continued undisturbed in our devotion and a moment later the same strange sound was heard by our side, and as I placed my hand on the floor to rise my palm struck something cold and slick. It was a large poisonous serpent which is known in this country as the "leopard snake" and a bite from it means instant death. This fierce foe measured nearly five feet in length and as many inches in circumference and his fangs are so long, sharp and curved that what he clasps between his huge jaws he claims as his own.

Was my life in danger, do you ask? Only the power of God saved me. It was He who withdrew my hand.

One hour later we knelt down in the same place and thanked our Heavenly Father for His protecting care and retired for the night.

We shall not cease to praise Him for His goodness. Dear brother and sister, will you not join us in this service of praise and thanksgiving?

Jhagadia, RajPipla State, India.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church ..... Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Committee, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

## COMPARATIVE STATEMENT.

	Dec. 1906	Dec. 1907	Apr.-Dec. 1906	Apr.-Dec. 1907	De- crease.	In- crease.
World Wide .....	\$3808 13	1098 55	16146 81	14186 59	1960 22	
India Missions .....	957 23	201 33	5009 66	3011 44	1998 22	
Brooklyn M. H. ....	176 34	138 15	1945 39	1817 13	128 26	
Miscellaneous, .....	32 00	48 33	453 89	421 07	32 82	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Bicentennial .....	\$4973 70	1486 36	23555 75	19436 23	4119 52	
		1711 62		2724 99		
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$4973 70	3197 98	23555 75	22161 22	1394 53	

During the month of December the General Missionary and Tract Committee sent out 158,733 pages of tracts for distribution.

The General Missionary and Tract Committee sent out during the month of December, for distribution, 158,733 pages of tracts.

The General Missionary and Tract Committee acknowledges the receipt of the following donations received during the month of December, 1907.

## WORLD-WIDE MISSION.

### Indiana—\$226.91.

Northern District, Congregations.

Pine Creek, \$32; Pleasant Valley, \$21; Portage, \$13.50; North Liberty, \$11.35; Pigeon, \$9.51, .....

Christian Workers.

Nappanee, .....

Individuals.

Susan Schrock, \$15; Mrs. C. C. Wenger, \$11; Geo. A. Moore, \$10; J. B. Neff, \$10; J. O. Culier, \$6; Hamon Hoover, \$3; D. B. Hartman, \$2; David Steele, \$1.50; Wesley Miller, \$1.50; Mrs. Lottie Himmel, \$1; I. L. Beeghley, \$1; Samuel E. Good, \$1; J. H. Fike, 50 cents; D. F. Sink, 50 cents; Ethel Fifer, 50 cents; Lanah Hess, 50 cents; I. H. Fike (Marriage Notice), 50 cents; I. L. Berkey (Marriage Notice), 50 cents; Middle District, Congregations.

Salimonie, \$11.38; Pipe Creek, \$3.05, .....

Sunday schools.

Pipe Creek, \$12; Burnetts Creek, \$7.92, .....

Individuals.

Christian Stoner, \$5; A Brother, \$2; David Eikenberry, \$2; Mrs. Louisiana Priser, \$1.50; Isaac L. Shultz,

\$1.20;	Barbara Clingenpeel, \$1.20;	
John W. Hoover, \$1;	Susan Metzger, \$1;	
Jas. Fisher, 50 cents;	Maggie Myers (Marriage Notice), 50 cents;	
Louisa Cripe, 50 cents;	Southern District, Individuals.	16 40
J. K. Cline, \$6;	Ella Lee, \$2;	
H. Shutt, \$1;	Catharine Bowman, \$1,	10 00
	Pennsylvania—\$175.14.	
	Eastern District, Congregations.	
	Indian Creek, \$36; Ridgley, \$20;	
87 66	Germantown, \$11.85, .....	67 85
12 50	Individuals.	
	Isabella Price, \$10; Ella G. Famous, \$1;	
	A. S. Hottel, 90 cents;	
	I. N. H. Beahm (Marriage Notice), 50 cents;	
	I. B. Keller, 50 cents, .....	12 90
	Western District, Congregation.	
	Montgomery, .....	6 75
	Sunday school.	
	Walnut Grove, .....	10 41
	Individuals.	
	David Holsopple, \$10; Jael Gnagey, \$8;	
	Mrs. Hannah Smith, \$2;	
	H. Clara Hibbs, \$1.25; Joseph Holsopple, 23 cents, .....	
	Southern District, Individuals.	16 48
66 00	J. J. Oller, \$30; D. E. Brown and Wife, \$10; C. C. Price, \$3.75; Amanda K. Miller, \$2;	
	Maggie K. Miller, \$2; Susan Fleming, 50 cents;	
14 43	W. E. Roop (Marriage Notice), 50 cents, .....	48 75
	Middle District, Individuals.	
19 92	Annie E. Miller, \$5; Chas. W. Merrill, \$8; J. C. Stayer, \$8; G. S. Myers, \$1, .....	
	Iowa—\$124.70.	12 00
	Northern District, Individuals.	
	Ferdinand Zapf, \$10; S. Beeghley,	

\$10; J. S. Albright, \$10; W. S. Ewing, \$7.50; Samuel Fike, \$12; Jacob Lichty, \$6; Edward Zapf, \$5; H. S. Sheller, \$5; Eliza B. Albright, \$5; John Keedy, \$5; E. M. Lichty, \$3; D. W. Barkman, \$2.50, . . . . .	Individuals.
Jacob Hood, 50 cents, . . . . .	W. B. Price, \$1.61; R. F. McCune (Marriage Notice), 50 cents, . . . . .
Middle District, Congregation.	Northwestern Dist., Congregations.
Cedar, . . . . .	Quinter, \$13.25; Victor, \$8.20, . . . . .
Individuals.	21 45
Ezra and Elizabeth Fahrney, \$5; A. E. Weit, \$5; D. W. and Jennie B. Miller, \$5; W. E. West, \$5; Frank Rhodes, \$4; Vinton Artz, 50 cents; W. H. Hood, 50 cents, . . . . .	California—\$26.90.
Southern District, Individuals.	Congregations.
Jacob Keffer, \$1.20; L. S. Snyder, \$1; Minnie Haught, \$1; L. M. Kob (Marriage Notice), 50 cents, . . . . .	Covina, \$11.55; Laton, \$4.45, . . . . .
Illinois—\$113.08.	Individuals.
Northern District, Congregations.	Andrew Shively, \$5; T. N. and Sarah Beckner, \$3; Sarah Kuns, \$2.40; Jacob C. Funderburg (Marriage Notice), 50 cents, . . . . .
Shannon, \$25.68; Waddam's Grove, \$15.50; Rock River, \$6, . . . . .	21 45
Individuals.	North Dakota—\$12.50.
Wm. Wingert and Wife, \$12; Joseph Arnold, \$5; I. B. Butterbaugh, \$5; Lizzie and Addie Rohrer, \$5; E. Weigle, \$5; Mary C. Fisher, \$5; W. R. Bratton, \$5; J. D. Beckman, \$2; P. H. Graybill, \$1.20; Jennie Harley, \$1.20; G. W. Miller (Marriage Notice), \$1; W. R. Thomas, \$1, Southern District, Congregation.	Individuals.
West Otter Creek, . . . . .	H. W. and Elizabeth Kile, \$8; J. M. Like, \$3; E. H. Staufer (Marriage Notice), 50 cents; Michael Blocher (Marriage Notice), 50 cents; A. M. Sharp (Marriage Notice), 50 cents.
Individuals.	Missouri—\$11.75.
Ira G. Cripe, \$5; J. J. Shively, \$5; J. W. Stutsman, \$1, . . . . .	Northern District, Congregation.
Individuals.	Kidder, . . . . .
Ohio—\$53.59.	Individuals.
Second District.	S. B. Shirkey, \$5; J. C. Van Trump, \$5.
Cottage Prayer Meeting, Luray, Individuals.	Nebraska—\$8.26.
David F. Long, \$8; A. Flory, \$2; D. Saylor Neff, \$1.50; J. M. Garber, \$1.20; Silas Foster, \$1; H. R. Mamrey, \$1; Mrs. Rebecca Bowman, \$1; J. M. and Hettie Smith, \$1; Daniel Flory, 50 cents, . . . . .	Congregation.
First District, Congregations.	Alvo, . . . . .
Bethlehem, \$14.10; Cedar Bluff, \$11; Harman, \$7.85, . . . . .	Sunday school.
Ohio—\$106.81.	South Beatrice, . . . . .
Northeastern Dist., Congregation.	Individuals.
Chippewa, . . . . .	B. Eberson, \$1; David G. Wife (Marriage Notice), 50 cents, . . . . .
Individuals.	Oregon—\$17.20.
Michael A. Domer, \$5; Mary A. Shroyer, \$3; John Dupler, \$1.20; Sarah A. Dupler, \$1; Joseph Kessler, \$1; Lydia Bossier, 50 cents; J. H. Shrider, 50 cents, . . . . .	Congregation.
Southern District, Congregation.	Coquille, . . . . .
Wolf Creek, . . . . .	Individuals.
Individuals.	Sarah Randleman, 50 cents; S. P. Van Dyke (Marriage Notice), 50 cents, . . . . .
J. E. Gnagey, \$25; Lydia Fried, \$5; Wm. Klepingier, \$3; Eli Niswanger, \$1.20; Jacob Griss, \$1.20; Mrs. Lydia Yarnee, 26 cents; Charleston Mission, \$1, . . . . .	Canada—\$52.10.
Northwestern District, Individuals.	Congregation.
Joseph Kaylor, \$20; Jacob and Christian Leedy, \$10; N. H. and Barbara Newcomer, \$3; J. Vinton Baher, \$1; Joseph S. Robinson, \$1, . . . . .	Nanton, . . . . .
Maryland—\$54.46.	Individual.
Eastern District, Congregation.	Epaphram Klepper.
Monocacy, . . . . .	North Carolina—\$19.50.
Individuals.	Congregations.
J. E. Flook, \$1.20; Chas. Miller, \$1, Middle District, Individuals.	Flat Rock, \$15; Brummett and Pleasant Grove, \$4.50, . . . . .
H. Broadwater, \$4; J. A. Merrill and Wife, \$4; Mrs. E. Merrill, \$3.50; A Sister, \$10; Mrs. J. C. McKenny, \$1, . . . . .	Texas—\$21.00.
Western District, Congregation.	Congregation.
Bear Creek, . . . . .	Saginaw, . . . . .
Individual.	Individual.
Sallie Wingard, . . . . .	Abe Moisbee, . . . . .
Kansas—\$41.40.	Idaho—\$5.26.
Southwestern Dist., Congregation.	Sunday school.
Slate Creek, . . . . .	Nampa, . . . . .
Individuals.	Individual.
C. A. Shook, \$2; Leora. M. Wales, \$1; L. E. Fahrney (Marriage Notice), 50 cents, . . . . .	Michigan—\$5.87.
Northeastern Kansas, Congregation.	Congregation.
Parsons, . . . . .	North Star, . . . . .
Kansas—\$41.00.	Louisiana—\$5.00.
Southeastern District.	Individual.
Christian Workers, Grenola, . . . . .	M. S. Bollinger, . . . . .
Individuals.	Washington—\$5.00.
INDIA ORPHANAGE.	Individuals.
3 50	Jacob and Fannie Huffman, . . . . .
3 00	Tennessee—\$4.50.
2 20	Mrs. Martha Deihl, \$1; Miss Anna Deihl, \$1; Mr. Hamer Keebler, \$1; Mrs. Keebler, 50 cents; Mrs. Kartier, 25 cents; Mrs. Miller, 25 cents; Mr. Hensley, 25 cents; Mr. Joe Cauley, 25 cents, . . . . .
22 50	South Dakota—\$1.71.
13 48	Individual.
3 00	Mrs. Lydia A. Helpner, . . . . .
8 34	Total for December, . . . . .
6 00	Previously reported, . . . . .
8 34	Total for year so far, . . . . .
3 50	Kansas—\$41.00.
6 00	Southeastern District.
	Christian Workers, Grenola, . . . . .
	16 00

## INDIA ORPHANAGE.

Kansas—\$41.00.

Southeastern District.

Christian Workers, Grenola, . . . . .

16 00

Northeastern District.		<b>Missouri—\$1.00.</b>
Aid Societies, Appanoose, Individuals.	16 00	Southern District, Individual. John R. Graff, ..... 1 00
Mr. and Mrs. R. J. Shirk, \$8; A. W. Thomas, \$1, .....	9 00	Total for December, ..... \$ 138 15 Previously reported, ..... 1,678 98
<b>California—\$24.75.</b>	3 75	Total for year so far, ..... \$ 1,817 13
Christian Workers.		
Inglewood, Individuals.		<b>INDIA MISSION.</b>
C. M. Cox, \$16; F. C. Myers, \$5; .....	21 00	
<b>Michigan—\$12.00.</b>		<b>Illinois—\$7.00.</b>
Sunday schools.		Northern District, Congregation. Shannon, ..... 7 00
Woodland, \$8; Sunfield, \$4, .....	12 00	<b>West Virginia—\$2.00.</b>
<b>Ohio—\$20.10.</b>		Second District, Individual. Mrs. T. G. Newman, ..... 2 00
Northeastern Dist., Sunday school.		<b>Virginia—\$2.00.</b>
Owl Creek, ..... Southern Dist., Sunday school.	10 10	Second District, Individual. Bettie F. Lamb, ..... 2 00
West Dayton, .....	10 00	<b>Indiana—\$1.23.</b>
<b>Illinois—\$11.25.</b>		Northern District, Sunday school. Goshen, ..... 1 23
Northern Dist., Congregation.		<b>Tennessee—\$2.00.</b>
Shannon, ..... Christian Workers.	3 00	Individual. Rachel Groer, ..... 2 00
Shannon, ..... .	8 25	<b>Nebraska—\$2.00.</b>
<b>West Virginia—\$17.00.</b>		Congregation. Alvo, ..... 2 00
First District, Sunday school.		Total for December, ..... \$ 16 23 Previously reported, ..... 633 84
Pleasant View, .....	17 00	Total for year so far, ..... \$ 650 07
<b>Maryland—\$16.00.</b>		<b>CHINA MISSION.</b>
Eastern Dist., Christian Workers.		<b>Illinois—\$8.63.</b>
Washington, D. C., .....	16 00	Northern District, Congregations. Chicago, \$7.63; Shannon, \$1, .... 8 63
<b>Virginia—\$16.00.</b>		<b>Nebraska—\$7.00.</b>
Second District, Congregation.		Sunday school. Lincoln, ..... 5 00
Glade, .....	16 00	Congregation. Alvo, ..... 2 00
<b>Pennsylvania—\$16.00.</b>		<b>North Dakota—\$18.00.</b>
Eastern District, Individual.		Congregation. White Rock, ..... 18 00
Isabella Price, .....	16 00	<b>Oklahoma—\$12.20.</b>
<b>Iowa—\$8.00.</b>		Congregation. Paradise Prairie, ..... 12 20
Southern District, Sunday schools.		<b>Colorado—\$2.50.</b>
South Keokuk, ..... 8 00		Sunday school. Clifton, ..... 2 50
<b>Nebraska—\$2.00.</b>		Total for December, ..... \$ 48 33 Previously reported, ..... 198 69
Congregation.		Total for year so far, ..... \$ 247 02
Alvo, .....	2 00	<b>INDIA HOSPITAL.</b>
Total for December, ..... \$ 184 10		<b>Illinois—\$1.00.</b>
Previously reported, ..... 1,972 39		Northern District, Congregation. Shannon, ..... 1 00
Total for year so far, ..... \$ 2,156 49		Total for December, ..... \$ 1 00 Previously reported, ..... 100 40
<b>BROOKLYN MEETINGHOUSE.</b>		Total for year so far, ..... \$ 101 40
<b>Iowa—\$14.00.</b>		Corrections.—To be deducted from the World-Wide Fund, a pledge given at Springfield, Ill., not paid, \$5.00.
Northern Dist., Congregation.		Also to be deducted from the World-Wide Fund a check on Orbisonia, Pa., in May, 1907, not honored, \$2.00.
Greene, ..... Individuals.	9 50	
Edward Zapf, \$2.50; Ferdinand Zapf, \$1, .....	3 50	
Southern District, Individual.		<b>BICENTENNIAL REPORT.</b>
L. S. Snyder, .....	1 00	The General Missionary and Tract Committee acknowledges the receipt of the following donations received for the Bicentennial Offering during the month of December, 1907.
<b>Ohio—\$27.30.</b>		
Southern Dist., Congregation.		
Covington, ..... Individuals.	8 30	
John Shank, \$5; Cass Wohlyamuth, \$5; L. Showalter, \$1; Nora Showalter, \$1; S. Bock and Wife, \$5; Eva Dillman, \$2, .....	19 00	
<b>Indiana—\$44.35.</b>		
Northern District, Congregation.		
Union, ..... Middle District, Sunday school.	6 85	
Pipe Creek, ..... Southern District, Congregation.	10 00	
Nettle Creek, .....	27 50	
<b>Illinois—\$27.25.</b>		
Northern District, Congregations.		
Waddam's Grove, \$26.25; Shannon, \$1, .....	27 25	
<b>Virginia—\$5.00.</b>		
Second District, Aid Societies.		
Cedar Grove, .....	5 00	
<b>Pennsylvania—\$10.00.</b>		
Southern District, Individuals.		
A. J. and Meriam Clear, .....	10 00	
<b>West Virginia—\$4.25.</b>		
First District, Sunday school.		
Pleasant View, .....	4 25	
<b>Maryland—\$5.00.</b>		
Middle District, Individuals.		
H. Broadwater, \$1; C. H. Merrill, \$1; J. A. Merrill, \$1; Mrs. E. Merrill, \$2, .....	5 00	

102	3 00	156	2 00
103	5 00	157	27 10
104	5 35	158	8 00
105	31 56	159	2 00
106	16 63	160	9 81
107	9 47	161	20 00
108	18 30	162	4 15
109	20 55	163	20 00
110	11 00	166	1 00
111	15 20	167	6 25
112	15 54	168	24 41
113	1 00	170	29 23
114	9 41	171	6 00
115	50	172	4 00

116	..	2 25	173	.....	6 00
117	.	10 64	174	.....	2 00
118	.	10 00	175	.....	9 40
119	.	5 00	176	.....	25 56
120	.	15 37	177	.....	1 75
121	.	12 80	178	.....	10 00
122	.	13 56	179	.....	1 00
123	.	10 54	180	.....	10 00
124	.	8 50	181	.....	1 25
125	.	5 00	182	.....	9 00
126	.	25 00	183	.....	5 00
127	.	27 00	184	.....	25 00
128	.	2 00	185	.....	2 00
129	.	44 53	186	.....	5 00
130	.	9 25	187	.....	5 00
131	.	3 41	188	.....	9 00
132	.	20 25	189	.....	10 76
133	.	1 00	190	.....	1 50
134	.	2 30	191	.....	20 00
135	.	11 25	192	.....	2 28
136	.	33 60	193	.....	5 00
137	.	7 00	194	.....	30 00
138	.	25 80	195	.....	1 65
139	.	62 00	196	.....	5 00
140	.	1 50	197	.....	22 25
141	.	5 03	198	.....	2 00
142	.	2 00	199	.....	4 00
143	.	1 00	200	.....	36 00
144	.	76 75	201	.....	4 71
145	.	21 72	202	.....	24 00
146	.	5 00	203	.....	11 72
147	.	11 82	204	.....	33 00
148	.	132 00	205	.....	12 08
149	.	27 30	206	.....	3 50
150	.	5 31	207	.....	10 00
151	.	19 17	208	.....	2 00
152	.	60 00	209	.....	2 62
153	.	127 79	210	.....	6 69
154	.	63 00	211	.....	2 00
155	.	3 00	212	.....	25 00
		213	.....	.....	10 00

Total for December ..... \$ 1,053 37  
 Previously reported, ..... 1,671 62

Total for year so far, ..... \$ 2,724 99

#### BROOKLYN MEETINGHOUSE FUND.

For December, 1907.

**California.**—A. Julius and Wife, \$5; W. R. Roberts, \$2.

**Idaho.**—Nezperce church, \$18.90.

**Iowa.**—Joy N. Schrock, \$1.00; Brooklyn church, \$5.15.

**Indiana.**—Louisa J. Zumbrun, \$3; D. E. Hoover, \$5; Elizabeth and Vesta Texter, \$5; I. N. Shanower, \$1; Thorold and Dorothy Geyer, \$1; Henry Fuller, \$2; Buck Creek church, \$5.36.

**Illinois.**—Maria Rohrer, \$5; Macoupin Crk. church, \$20; Pleasant Hill Sunday school, \$5.05.

**Michigan.**—Geo. C. Everling, \$1.

**Maryland.**—Truman Stoner Klein, \$3.

**Nebraska.**—D. Vasey, \$5; Mrs. Mae Wood, \$1.

**North Dakota.**—Bowbells church, \$19.

**Ohio.**—J. J. Kurtz, \$5; Ermine, Robert and John Kurtz, \$3; a brother, \$10; Maria Clear, \$5; Mr. and Mrs. Levi Dague, \$10; Green Spring church, \$10; Hickory Grove church, \$15.30; Canton Sisters' Aid, \$8.25.

**Pennsylvania.**—H. N. M. Gearhart, \$2; Mabel M. Blouch, \$9; W. A. Cassel, \$1; Woodbury Christian Workers, \$9.50; Mrs. H. J. Shallenberger, \$10; Ella Brumbaugh, \$1; Katie Merkey, \$2; L. Elmer Leas, \$3; Ella H. Stauffer, \$5; Jacob Y. Stauffer, 50 cents; Cyrus Y. Stauffer, \$1; W. J. Book and Wife, \$5; Mary A. Martin, \$5.

**West Virginia.**—Cora Shaffer, \$1.

**Virginia.**—Martha A. Burner, \$1.

Total for December, 1907, \$236.05.

J. Kurtz Miller, Solicitor of Funds.

5901 3rd Ave., Brooklyn, New York.



If people are easing themselves because they think that things are greatly improved in the Congo, let them ponder well the report made by missionaries

who are on the field. A newspaper reporter can run over the grounds and see "things as they are," but his seeing is at such disadvantage that it is of little real value. But the man who lives there, who has the confidence of the Board at home and the people whom he serves, is far more likely to get down to the real facts. It is in this light that every one should read the following resolutions:

"We, as individual missionaries of the various Protestant Missionary Societies of several nationalities, working in Congoland, now assembled in Conference at Leopoldville, Stanley Pool, Sept. 19th, 1907 while giving credit to the Authorities for some slight improvement in the condition of the people, in a few favored parts of the Congo, unanimously express our deep regret that up to the present no adequate measures have been enforced to relieve the situation as a whole, the condition, of the natives of the Congo Independent State being still unutterably deplorable notwithstanding boasted reforms.

"We are profoundly thankful for all the efforts that have been put forth in Europe and America for the amelioration of the unhappy state of these oppressed and despairing peoples.

"We would earnestly urge all lovers of liberty and humanity to co-operate and use every legitimate means to bring about an improved condition of affairs. We trust that soon there may be a complete deliverance from a system which robs the native of the elementary rights of humanity, exposes him to unspeakable cruelties and condemns him to almost ceaseless toil, for the enrichment of others, amounting to practical slavery.

"We therefore humbly pray that Almighty God will bless all efforts made on behalf of the Congo millions.

"Signed on behalf of the missionaries, by the Chairman and Secretaries of the Conference.

"H. S. Camman, Congo Bololo Mission; T. Hope Morgan, Congo Bololo Mission; Kenred Smith, Baptist Missionary Society."

# BRETHREN'S TRACTS AND PAMPHLETS

In the following list the one page tracts are for free distribution. They are nearly all envelope size, very convenient, and intended to arouse interest, in which case inquiry will be made for larger tracts. The larger tracts may be had either through tract coupons which are given on the basis of ten per cent of any donation sent to the General Committee, or at the rate of 25 cents per pound. About 500 pages 5½x8 inches constitute a pound. Order by number, asking for five, or some multiple of five, of each kind wanted.

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301. **Brief History of Brethren or Dunkers.** D. L. Miller.
302. **The Lighthouse.** A. W. Vaniman.
303. **Why Am I Not a Christian?** S. W. Hoover.
304. **Christian Baptism.** B. F. Moomaw.
305. **Trine Argument for Trine Immersion.** E. B. Edwards.
306. **Feet-Washing.** J. H. Moore.
307. **Lord's Supper.** J. H. Moore.
308. **Close Communion.** I. J. Rosenberger.
309. **Salutation.** J. H. Moore.
311. **Church Entertainments.** I. J. Rosenberger.
312. **Gold and Costly Array.** S. W. Hoover.
313. **Christian Giving.** I. J. Rosenberger.
314. **Modern Skepticism.** I. J. Rosenberger.
315. **Christ and War.** D. Vaniman.
316. **Secret Societies.** I. J. Rosenberger.
319. **The Old Way of Baptizing.** W. B. Stover.
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321. **The Blessings of Divine Association.** Adaline Beery.
322. **Infant Baptism.** I. Bennett Trout.
323. **Helping Jesus.** D. Vaniman.
325. **The Ministry of Sorrow.** James A. Sell.
326. **The Judgment.** S. N. McCann.
327. **Stop and Think.** D. Vaniman.
329. **The Importance of Church Membership.** D. Hays.
331. **A Few Open Questions.** Andrew Hutchison.
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274. **Christian Giving.** I. J. Rosenberger.
275. **Are Christians Allowed to Swear?** S. Z. Sharp.
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277. **The Safe Church Doctrine.** L. W. Teeter.
278. **Standard of Nonconformity.** Daniel Hays.
279. **Three Links of Oddfellowship.** I. J. Rosenberger.

280. **Organization of the Church.** B. E. Kesler.
281. **How and Whom to Baptize.** Daniel Hays.
282. **The Second Coming of Christ.**
283. **The Gospel Door Into the Church.**

## EIGHT-PAGE TRACTS.

101. **Why I Love My Church.** W. B. Stover.
102. **Which is the Right Church?** S. T. Carpenter.
103. **Come Let Us Reason Together.** (Tobacco Tract.) D. L. Miller.
104. **Communion.** H. C. Early.
105. **The Bible Service of Feet-Washing.** Landon West.
106. **The House We Live In.** D. Vaniman.
107. **Origin of Single Immersion.** James Quinter.
108. **Intemperance.** Jacob Rife.
109. **The Lighthouse.** A. W. Vaniman.
110. **Vocal and Instrumental Music in Worship.** I. J. Rosenberger.
111. **Plain Dressing.** D. L. Miller.
112. **Prayer Covering.** S. N. McCann.
113. **Christian Salutation.** Salome A. (Stoner) Myers.
114. **Modern Skepticism in the Camp.** I. J. Rosenberger.
115. **The Lord's Supper.** D. L. Miller.
116. **Woman's Work.** Sadie Brallier Noffsinger.
117. **Our Standard of Religion: What is It?** D. Hays.
118. **Sisters' Prayer Covering.** S. Z. Sharp.

## PAMPHLETS.

41. **Christian Baptism.** B. F. Moomaw. 16pp.
42. **Brethren or Dunkers.** D. L. Miller. 12pp.
43. **Church Entertainments.** I. J. Rosenberger. 12pp.
44. **Trine Immersion Traced to the Apostles.** J. H. Moore. 52pp.
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47. **Perfect Plan of Salvation, or Safe Ground.** J. H. Moore. 28pp.
48. **Secret Societies Incompatible with Christianity.** I. J. Rosenberger. 20pp.
49. **One Baptism.** J. H. Moore. 42pp.
50. **Baptism. .Quincy Leckrone.** 48pp.

## OTHER LANGUAGES.

Nos. 42S, 106S, 107S, 315S will bring in Swedish, and Nos. 42D, 106D, 107D, 315D will bring in Danish, and Nos. 42G, 105G, 106G, 107G, 112G, 271G, 272G, will bring of the German same tract as the same number in the English.

IF THE

# \$100,000 Bicentennial Offering

is not made the first place of failure will be with the elders of the churches.

It is discovered that there are those who do not favor giving and hide behind other reasons. They do not give the members a chance,—they do not encourage them to give. One elder said, "We will have nothing to do with this giving." Another said, "We have our own home church expenses to meet and that is all we can stand." Neither of these elders has asked the church their pleasure in the matter. They themselves don't want to give and are in a position to keep the church from giving. How can they be reached?

Then there are elders, whose churches are carrying much larger loads financially, but whose hearts are warm for the Master. They have appointed their solicitors, have organized a systematic campaign, and good results will come from them.

The former class are decaying churches,—the latter are growing churches. No church ever gave to kill herself,—but many have refused until they are dead.

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*Because of God's goodness to me, both in temporal and spiritual things; because of the heritage of faith which has been handed down to me through the centuries; and to express an appreciation of these things on the occasion of the*

## Bicentennial Meeting

of the Brethren Church, to be held at Des Moines, Iowa, in 1908

I promise to pay on or before May 1, 1908, to the Treasurer of the General Missionary and Tract Committee of the German Baptist Brethren Church

as a Free - Will Offering \$.....

the sum of .....

DOLLARS .....

the same to be used in World-Wide Missions. This amount is to be considered a part of the \$100,000 offering for our Bicentennial meeting and my prayer is that God may richly bless the work as the church carries it forward to His honor and glory.

(Signed) .....

Congregation .....

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# THE MISSIONARY VISITOR

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The spirit of Missions is the Spirit of our Master; the very genius of His religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness.—David Livingstone.

Robert Morrison, the first Protestant missionary to China, died strong in the faith that salvation would come to the Chinese. Yet he labored there for twenty-seven years, fighting against hatred, opposition and persecution, and won by his own efforts but two converts. Here is a lesson of faith and patience that many of God's workers need to learn.—Selected.

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PUBLISHED BY  
**BRETHREN'S GENERAL MISSIONARY &  
TRACT COMMITTEE**

**ELGIN, ILLINOIS**

Vol. X.

MARCH, 1908

No. 3.

# **25,000 HOMES**

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Jesus said, "As the Father hath sent me into the world, so send I you."

The primary purpose of the church in the world is salvation to all mankind.

Over four-fifths of the membership of the Brethren Church care not a dollar's worth for world-wide salvation under the supervision of the General Board,—because they do not give the dollar.

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For this task in particular the Visitor is set. Its make-up, its articles, its illustrations,—all conspire to one purpose,—to awaken a desire to learn the message, and learning it, become givers to this one great movement of the church.

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Write for further information which will be gladly given.

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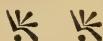
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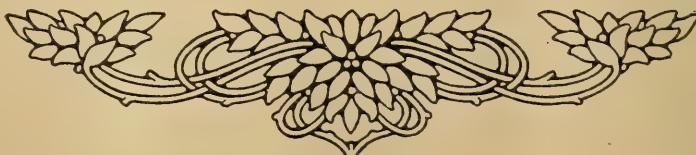
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## Striking Words!



Would GOD we could lose sight for a time of missionary organizations and every human agency, and could get one clear vision of JESUS CHRIST; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply to treat Jesus Christ right. I submit to you the question: "Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without GOD. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience."

—WILLIS R. HOTCHKISS.



# The Missionary Visitor

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Vol. X.

MARCH, 1908

No. 3.

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## GEORGE MULLER--THE MODERN APOSTLE OF FAITH

ANNIE M. HUTCHISON

To read this very brief, yet comprehensive and interesting account is to take one of the best tonics for faith that may be found outside of the Bible.

The year 1898 witnessed the death of one of the greatest men the world has yet known; great, not in wealth, though during a long lifetime he handled much money, nor yet in honor, although he was loved and revered by many: but great in Faith—a faith that made him the mightiest man spiritually of his age, and as such he is, and will continue to stand, a monument throughout all time, and a witness against a faithless and unbelieving world, of which the Master Himself was forced to exclaim: “When the Son of man cometh shall he find faith on the earth?”

To the believer, the record of the life of George Müller is a rich heritage. Sanctifying and soul-inspiring is the example of him who spent more than seventy years in one grand, unceasing endeavor to proclaim Christ and glorify His name among men. Although called home a decade ago, his works do follow him. Visit England today, and on the heights overlooking the ancient city of Bristol will be seen a block of buildings, the most remarkable, perhaps, in the civilized world.

These buildings, the Ashley Down Orphan Homes with their two thousand inmates, stand as a lasting testimony to the world, that God is pleased to hear and answer the prayer of those who seek

His glory. And this was Müller’s one life purpose. He once said: “My whole life is one single service for God. The caring for the bodies of the children is the mere instrumentality. My heart felt, my heart bled for the poor orphan children. But the glory of God—that it might be seen by the whole world, and the whole church of God, that in these days God listens to prayer, and that God is the same in power and love that He ever was. To illustrate *that* I have devoted my whole life.” Such a man had power with God, who used him mightily to convict the world of their “little faith.”

When we study the life of this great apostle and contrast the unparalleled faith of his later years with his youthful profligacy, we cannot but exclaim: “A miracle of grace!” Wonderful indeed is the power of the Spirit in these “worms of the dust” when once surrendered to its influence.

Müller was born in Prussia in 1805. His early life was anything but hopeful, twenty years of which was spent aimlessly and in reckless excesses. His father indulged him with much money which led to many sins, and even before ten years of age he had repeatedly taken of the Government money which was intrusted to his father. About this time he

was sent away to a classical school to be prepared for the University, as it was his father's desire that he should become a minister of the Lutheran church, "Not indeed," remarks Mr. Müller, "that I might serve God, but that I might have a comfortable living."

The following several years were spent at school, in studying, reading novels, and indulging in sinful practices. Even the news of his mother's death made no lasting impression upon him. The night she was dying, he, not knowing of her illness, was playing at cards till two in the morning, and on the next day, being the Lord's day, went about the streets half intoxicated. After this he went on from bad to worse until at the age of sixteen, being suspected, he was arrested and locked up, and thus became an inmate with thieves and murderers and treated accordingly.

So reckless had he become that in relating his adventures to his fellow-prisoners, he says, "I was not satisfied with relating things of which I had been really guilty, but I even invented stories to show them what a famous fellow I was."

All this recklessness was in strange and striking contrast with the self-sacrifice and loving devotion he was soon to manifest. Sin-cursed and tempest-tossed was this poor servant of Satan until, at the age of twenty, the clouds began to lift and out of the sinful, spendthrift student there began to be fashioned the noble, earnest man of God. O wonderful grace! that proclaims "Him that cometh unto me I will in nowise cast out," for "Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

Hitherto Müller had no Bible, nor had he read one for years. Until shortly before this he had never heard the Gospel preached. But the time had come for his eyes to be opened. About this time he was induced by a friend to attend a private religious meeting, where they read the Bible, sang, prayed and read a printed sermon. He says: "This was to me as if I had found something after which

I had been seeking all my life long." After singing, their leader fell on his knees and asked a blessing on the meeting. "That simple act was the turning of a golden gate on its hinges and eternity alone will reveal the marvels, the happiness, the glory to which it has led. It was the changing of a life's course to the unspeakable benefit of thousands."

"This kneeling down," observes Müller, in referring to the event, "made a deep impression upon me, for I had never before seen any one on his knees, nor had I ever myself prayed on my knees." As the young student came away from the meeting that evening, he felt the glow of a new happiness—a happiness that he was not able to explain. From that time forth his life began to undergo a transformation whose influence was finally to move the Christian world. This, however, was not attained in a day, nor yet in a year: but it was a continual struggle, often being overcome, often cast down, and at times almost ready to give up both God and His work, so strongly had sin gripped him, and so loth was Satan to release his victim. But blessed be God, there is a Power greater than that of even Satan, and when he was once willing to make a complete surrender, and trust wholly in that greater Power, he was enabled to overcome. "Then," he says, "the Lord smiled on me, and I was, for the first time in my life, able fully and unreservedly to give up myself to Him, and it was at this time that I began to truly enjoy the peace of God which passeth all understanding."

As he entered upon his new life, though still in school, he sought every opportunity for helpfulness and service, distributing tracts, visiting the poor-house and prisons, and there dealing out the Living Bread and Water to the famishing inmates. He pursued his studies with diligence and much prayer, often falling on his knees to seek a blessing and to save himself, as he says, from that spiritual deadness which is so frequently the result of much study." Desiring to benefit his fellow-students he started a

meeting from six to eight every morning, for prayer and Scripture reading, and sometimes after family prayer in the evening he would continue praying until one or two o'clock, and even then was sometimes so full of joy that he could scarcely sleep. From the first Müller exhibited childlike simplicity and trust and was thus enabled to carry most minute matters to the Lord in prayer, that pillar of strength which never failed him.

At the age of twenty-four, having finished his schooling, which had been pursued first at Berlin, then later at London, he took up work for awhile among the Jews in that city.

Being wholly given up to the Lord and His work, he seeks His guidance and is ready to follow His leading. So in a few months we find him located at Tiverton in the south of Devon where he labors very successfully for two and a half years. While here, he renounced all salary, and the only provision made toward his support was the placing of a box in the chapel to receive all free-will offerings. He resolved also to henceforth ask no man for any help, for he says, "I had thus unconsciously been led, in some measure, to trust in an arm of flesh." About this time he further says: "My wife and I had grace given to us to take the Lord's commandment. 'Sell what ye have and give alms,' literally, and to carry it out. From that time, in the prime of a splendid young manhood, till the golden glory of a hallowed eventide closed around him, George Müller remained steadfast in his walk of faith. No fixed income had he—not a penny did he ever after ask of man toward his support, yet in the gracious providence of God, his promise was verified in that, "No good thing will he withhold from them that walk uprightly." He acknowledges "that whilst we have been often brought low, yea so low that we have not had even as much as one single penny left, yet never have we had to sit down to a meal without our good Lord having provided nourishing food for us. . . . My Master has been a kind

Master to me, and if I had to choose this day again as to the way of living, the Lord giving me grace, I would not choose differently."

Among the blessings received from this way of living he says: "It has often been the means of reviving the work of grace in my heart when I have been getting cold, and it has also been the means of bringing me back again to the Lord after I have been backsliding. For it will not do—it is not possible, to live in sin and at the same time, by communion with God, to draw down from Heaven everything that one needs for the life that now is."

After laboring in Devon for two and a half years, Mr. Müller felt called of the Lord to remove to Bristol. So, bidding farewell to his many weeping friends, he enters his new field of labor. In a few months' time here he with his collaborer, Mr. Craig, rejoices in a rich harvest of souls. Shortly after being stationed here Mr. Müller was moved to establish, upon Scriptural principles, an institution for the spread of the Gospel at home and abroad. Apparently being led by the Lord, preparations were made immediately for its construction, depending solely upon the Lord for means to that end. "Surely no other modern institution can compare with this. Without patrons, committees, or membership, and asking help of no man, the responsibility for its support lay apparently in the hands of two poor ministers, one of whom was compelled to write a couple of days after founding the institution: "Today we have only one shilling left!" Yet it prospered from the first and became a great power for good, Mr. Müller himself after many years of arduous toil, coming back to spend his last days within its sacred walls; and devoting his last efforts in behalf of the noble work that was there being carried on.

But greater than the work of establishing this Institution, or any other thing yet accomplished by this wonderful man, was the work yet to follow—the founding of the Ashley Down Orphan

Homes. Mr. Müller was strongly impressed with the desire to do something for the poor orphan children of England, and at the same time carry his intention into effect in such a manner that the faith of God's people should be strengthened. He saw that if the faint-hearted and doubting ones in the churches could rise to a full assurance of faith, both as regards temporal and spiritual concerns, they would not only be happier but more fruitful in their lives. And as with the founding of the Scriptural Knowledge Institution; he feels that this is the Lord's work and so proceeds to carry it forward.

The first contribution that came in was one shilling, and likewise the second, then larger donations came, varying from a farthing to a thousand pounds. And as the buildings went up, applications for the admission of orphans were made continually; so much so that it necessitated the putting up of one building after another, until finally five large structures were erected, giving shelter to over two thousand orphans. But most remarkable of all is the fact that not only the means for constructing the buildings, but the support of the inmates came solely in response to the continued prayers of this great apostle of faith and his collaborators; but not, however, without their faith at times being tried to the utmost. At one time we find in his manual this entry: "I have not one penny for the orphans and in a day or two many pounds will be needed." Again he writes, "Our hour of trial continues still. The Lord mercifully has given enough to supply our daily necessities, but He gives by the day now, and almost by the hour, as we need it." Again he says: "The funds are exhausted." At this time united prayer was called for and helpers in the Home sacrificed of their own savings to aid the work, it being urged by Müller that under no circumstances prayer for temporal sup-

plies can be expected to prevail with the Lord except we are willing to part with money or any needless article which we may have of our own."

When their prayers seemed long in being answered, Müller would say it was because the Father delights in the prayers of His children, and also to try their faith and make the answer so much the sweeter: So strong was his faith and so assured was he that his prayers would be answered, that at one time when receiving one thousand pounds at a single donation he says: "When I received it I was as calm, as quiet as if I had only received one shilling, for my heart was looking for answers. Yea, if five thousand or ten thousand pounds had been given it would not have surprised me." What a lesson to the church generally! What a beautiful example of faith. Yet he entered nothing recklessly. He pondered his steps well, sometimes waiting for days and even months before he felt fully assured of the Lord's leading in some of his great enterprises.

He was a calm, cool, calculating business man, and many of his undertakings would have been utterly overwhelming-looking at them naturally: but he trusted the living God alone for everything—for helpers, lands, means and everything else needed. He says: "Thousands and tens of thousands of prayers may have to ascend to God before the full answer is obtained; much experience of faith and patience may be required, but in the end it will again be seen that His servant who trusted Him has not been confounded."

Early in the year 1870, Mrs. Müller was called to her reward. Her funeral was preached by Mr. Müller himself, from the text, "Thou art good, and doest good." Psa. 119: 68. He writes: "We had not some happy days every year; nor a month of happiness every year; but we had twelve months of happiness in the year, and thus year

after year." What was the mainspring of all this happiness? The two were quite agreed on their plan in life, they had no great differences to bridge over, and every day was hallowed by prayer and consecrated to the service of their Heavenly Master.

Two years after, Mr. Müller was married again to Miss Susannah Sangar, whom he had known for many years as a consistent Christian. This union was greatly blessed and marked the opening of a new plan of work for Mr. Müller—his missionary travels. He was seventy years of age when he started on these travels and they continued with little interruption for almost a score of years. During this time he made seventeen missionary tours; visited forty-two countries including each of the great continents; traveled over two hundred thousand miles by land and water, preached many thousands of sermons, and addressed more than three millions of people.

The whole of the heavy expenses of these tours was supplied, as in the case of all his other wants, simply and solely in answer to believing prayer. Not a single human being was told what his special needs were at any time. The last of these tours was taken in 1892, six years before his death. In 1895 his devoted wife, who had been his constant companion during all his missionary travels, was called home. "By the grace of God," wrote Mr. Müller, after the event, "I am not merely perfectly satisfied with this dispensation, but I kiss the hand which administered the stroke." For seventy years Mr. Müller had been a happy man—a very happy man. That he attributed to two things: Firstly, he had maintained a good conscience,

and secondly, he attributed it to a love for the Holy Scriptures.

In 1898 at the age of ninety-three, this "grand old man" passed to his rest and his reward. With him death was simply as "a grey eve between two shining days." There was no pain and sadness of farewell—no lingering hours of weariness. His call came swiftly. On the eve previous to his death he retired apparently in his customary health. Next morning he was found dead in his room. "Dear old Mr. Müller," exclaimed one when the news reached him; "he just slipped quietly off home as the gentle Master opened the door and whispered 'Come!'" Mr. Müller's career was, and is, one to be studied by the Christian church. He has shown us that simple faith in God is never confounded, that true happiness, true strength, true wealth, can only be obtained at the Heavenly footstool, and that with God all things are possible. His life, from early manhood to glorious old age, affords a striking exemplification of the inmost joy which might be ours as it was his:

"If we with earnest effort could succeed  
To make our lives one long connected  
prayer."

Well will it be if the spirit of George Müller descend upon many, that they may follow him in the beauty and simplicity of his life, witnessing to a restless age how good a thing it is to take the Almighty Father at His word and making still more manifest the

"Precious faith that clings to Jesus,  
Claims the promise as his own—  
Gift of God, and sweet love-token  
From our well-beloved One."

Union Bridge, Md.



# THE GLORIOUS WEST

A Mission Study of Wyoming.

ANNETTE BEACHER GRAY

This article was first published in the Home Missionary (Congregational). Its graphic descriptions are unusually good and picture conditions which the Brethren as well as the Congregationalists must meet. Here, too, is found the loud call for the Gospel, even at our own door.

Those eight great empires lying in the Rocky Mountain system embrace a third of the United States, reaching from Canada to the Gulf.

Here under the mountain shadows dwell over two millions of people who are worth while.

Typographically these empires are states of lofty mountains, rolling plains, and vast plateaus covered with rich nutritious grasses, sage brush, cactus; yes! and a little alkali.

Underneath the surface lie hidden oceans of oil; lakes of soda; coal by the million of acres; great mountains of copper and iron ore, and an innumerable variety of precious stones and minerals. Then, too, there are million upon million acres of land that can be irrigated and made to raise every variety of fruit, and flower, and grain.

Lift all New England and New York bodily a mile above sea level, add five thousand feet and you have the mean altitude in which the people of the mountains live.

Pile up everywhere hundreds of mountains from ten to fourteen thousand feet high; exaggerate all the wild notches, gorges, and romantic glens of Eastern America and multiply them by scores; cap all the mountain tops with everlasting snow and ice and cover their sides, rough hewn by ages of wind and storm, with forests of valuable timber; over it all throw the glory of a climate unsurpassed under heaven, and then you will have but a vague idea of the Rocky Mountain stretch of our Glorious West.

To those who are fortunate enough to live in Wyoming, that state is the center of this great west. Here the cowboy and cowgirl live, love, and flourish while recklessly chasing seven hundred thousand cattle over valley and plain. Here, too, the lonely shepherd guards his flocks which aggregate over five million head.

Yes! it is this great state of Wyoming, twice as large as the empire state of New York, with thirteen counties each of which will nearly average in size the state of Massachusetts, that we are to study.

Wyoming has 98,000 square miles of largely undeveloped territory, a playground of a mile square for every inhabitant.

She is an exporting and importing country, yet with no home market for her produce; with but few jobbing houses of her own, and with but few factories or large cities from whence to radiate her daily papers and her trade to the interior.

Her annual export includes 10,000 cars of live stock and more wool than is produced by any other state in the Union, all of which is shipped east from whence merchandise of all kinds is shipped back.

Her great ranches covering thousands of acres, her vast sheep industries, her great mining industries are largely controlled, or were originally promoted by eastern syndicates, and very little of the money made in Wyoming is spent there. The East has the benefit largely of her resources.

Wyoming is working against tre-

mendous odds, but the people of the mountains and the plains are strong. They are imbued with that great element of energy and life which has fertilized and humanized the arid West. They go about in ceaseless haste, driven to and fro by a fire in the heart, striving to accomplish in their lifetime what hitherto had taken decades to effect.

The undefinable spirit of the moun-

one hundred and fifty miles from the towns where the people go once or twice a year to do their trading, camping out while going and coming. They do not mind these things in health, but when sickness and death come, God be merciful!

Some time ago death entered a home that was one hundred and twenty miles from the railroad and took away a little child. No people



The Real Mormon Home. Would You Like It? Plenty of Them Among the Rocky Mountains.

tains, the voiceless influence of the matchless plains, ah! the inspiration of it all creeps into the blood and the people are actuated by the majestic scale of nature in which they live. Their confidence is superb; no obstacle is too great; no enterprise too daring. Their railroads climb dizzy heights and burst through granite mountains. Canals the size of rivers traverse the plains; towns are built in a day and exist on "Boom" until something more substantial offers.

Back from the railroads are hundreds of homes and ranches, forty to

outside the family were there at the time and a furious blizzard raged without. It was necessary that someone should ride that one hundred and twenty miles to the town. There was no one to go but the mother's sister, a young girl, so she threw the saddle on her pony and started at midnight for the destination which she reached the next day. Here a little casket and some clothing was strapped on the back of the saddle and on the evening of the third day the girl arrived at the stricken home having ridden two hundred and forty miles. At that sad

burial there was no one to offer a prayer, read a passage of Scripture, or say a word of comfort in that whole countryside.

A missionary went into that country later on and one of the old-timers grasped his hand and looking wistfully into his face said: "Sir! we have waited twenty years for you."

Why was this? Not because the Missionary Societies were not doing their part, but because the churches had allowed the Missionary treasuries to become empty.

One of our missionaries took a territory of twenty thousand square miles in which there were seven churches and eight missions, with nine new ones to open. In that whole territory there were but half a dozen churches of other denominations and they for the most part were pastorless. Twenty thousand square miles? What could one, or two, or three ministers do? And then one day when the missionary was two hundred miles down the road a little procession wound its way through a gap in the mountains,—there were cowboys booted and spurred, some weeping women and in an old Studebaker wagon a long pine box. The little company stopped at the edge of a little hamlet and one of the boys rode up to the general store and asked the manager if there was a Gospel slinger there? The manager, a deacon in our little church, shook his head; he could not tell those people that the Missionary Society could not help support a missionary and they were without a pastor. The cowboy's head dropped. "We thought sure there'd be some one here. Bill's bronk stepped into a gopher hole day 'fore yesterday and throwed and dragged him. We—kind'r—thought—"

The manager looked across the burning waste to that pathetic little group waiting so patiently. He choked up, then told the man to call his friends and go to the church, and him-

self, his fright forgotten in his sympathy, conducted the services.

Is this work worth while?

A missionary went into a settlement where they had had no services for two years for lack of funds, and held services in a tiny schoolhouse. In the audience was a millionaire's son from New York, accompanied by his tutor.

It was the old story; mother dead—father absorbed in business—sisters engrossed in society,—no place for the boy—he had been expelled from most of the schools he had attended. The missionary took these words for his text: "The Master is come and calleth for thee," and then, when the crude service came to a close and the voices rang out over the stillness of the great plain, and the echoes came back from the distant hills in that old familiar hymn, "Just as I am without one plea," the boy dropped his head in his hands and we knew that he had found his Lord. Then he wrote a letter to his father, "Father! I want you to let me stay here and learn to be a strong man of the mountains and plains; I am forty miles from temptation." And there, today, he is living his new life.

Is it worth while?

A missionary spent some time in the Big Horn Mountains and on going back found the friends gone from home. When they returned they told him that an old friend had telegraphed them to come to the next town and meet him as he passed through. The two men had parted years before on the battle field, and now they were to meet again, but as they looked into each other's age-dimmed eyes, and clasped each other's trembling hands, life to them was a tale that was told, and they talked and talked.

One sentence burned itself into the heart of our friend, and that was his church work. "Do you know, when his old comrade was telling of Frank, that all we have in the next

world is what we give away in this?" "What?" "Yes! what we give away of love, sympathy, loyalty, prayer, and the means that God has given us; they will all confront us in the great beyond. It's great, Frank; it's great."

Is it worth while?

A great empire; the footfall of the immigrant, the miner, the homemaker,

is in the air; the call for the Gospel is insistent; communities after communities are calling in vain for the bread of life.

Have we any responsibility in this matter? There are not many now, but as we stand upon the hill tops we find ourselves listening to the tramp of the coming millions.



Missionaries Who Have Been Forty Years and More in China, Present at the Centenary Missionary Conference, Shanghai. How Long Will it be Before the Brethren Have Six Missionaries in This Field Just One Year?

## HOW ABOUT THE HEATHEN?

GEO. W. HILTON

Here is an array of Scriptures that should not only convince every one that without the Gospel the heathen are lost, but stir every one to action at once.

The question is often asked, "Will the Heathen be lost if we don't take them the Gospel?"

For our answer let us see what the Gospel says about it. Rom. 3: 9 shows us that all men are under sin. In Rom. 5: 12 we see that sin came

into the world by one man, and that death was passed upon all men. Adam the Father of the Race fell, and the death sentence came upon all men, for all have sinned. In Rom. 1: 19 and following we see that the Gentile world has had the light of creation.

Verse 20 says that they may know by the things that are created that there is a God, and that they are without excuse. Then Paul tells us why they are without excuse, verse 21, "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Verse 23 shows us how they have changed the incorruptible God into images made by men, which we all know the heathen have done. Rom. 2: 14, 15 shows that not only have they had the light of creation, but also the light of conscience. Paul says they are a law unto themselves, and that their conscience either accuses or excuses them. 1 Cor. 10: 20 shows that the Gentiles are enslaved by Satan, "That the things which the Gentiles sacrifice, they sacrifice to devils, and not to God."

In Eph. 2: 12, Paul reminds the Ephesians (who were Gentiles) that there was a time when they were without Christ, without promise, without hope, and without God in the world. This was before they received the Gospel. Eph. 4: 17-19 shows us how the Gentiles are alienated from the life of God, because of ignorance and blindness. Acts 26: 18 shows that when Jesus appeared to Paul on the way to Damascus and gave him his commission it was "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

There are four things here that we wish to notice:

- (1) That they are in darkness.
- (2) That they are under the power of Satan.
- (3) That in their present state they have no forgiveness of sin.
- (4) That they have no inheritance.

In John 5: 11, 12, we see that no one has life who has not the Son. This takes in the heathen world. And again, in John 3: 36, John the Baptist says that in order to have Life, we must believe in the Son of God. Rom. 10: 14, 15, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?"

In 1 Thess. 4: 13, 14, we see the difference between the death of the Christian man and the one who has not God, "who sorrow as those having no hope." Then in Rev. 21: 8 and 22: 15 we have a picture of the end the Heathen must expect. It shows the hopeless condition of idolaters, and the future punishment they must expect. The Heathen are nearly all idolaters. Do you think from these Scripture references that the Heathen are not lost as long as they are without the Gospel of Jesus Christ? Look at Acts 4: 12, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Jesus realized that all men were lost without His Gospel. Therefore His command in Mark 16: 15, "Go ye into all the world, and preach the Gospel to every creature." In verse 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Jesus says that in order that men might be saved they must believe His Gospel and be baptized. Rom. 10: 14, 15, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Jesus says that He "came to seek and to save the lost. If the Heathen are not in a lost condition, why bother our heads about them? If they are to have a chance of salvation, as some people believe, because of their ignorance, what about the Christians who

are leaving them in ignorance, and are doing nothing for them? In Ezek. 33:8, we see the responsibility placed upon the prophet by God. His work was to warn the wicked, and God tells him that He will hold him responsible if he does not do his duty. "Their blood shall I require at thy hand," and just as sure as we fail in our mission of carrying the Gospel to all men, we, too, will be responsible.

The thing above all others that appeals to me and makes me willing to go to the Foreign Mission Field is the hopeless, lost condition of the Heathen

who are without Christ. When I stop to think that upwards of 30,000,000 a year go down to Christless graves, without hope and without God, then the question with me is not "Can the Heathen be saved without the Gospel?" but "Can we, as Christian people, expect to be saved if we are disobedient to the Savior's last command, if we are not true to the trust he left us?" If I thought that they were not lost, I never could be made willing to go to help save them. How can you save something that is not lost?

188 Hastings St., Chicago, Ill.

## A P O S T O L I C   M I S S I O N A R Y   Z E A L

H. A. STAHL

If the same earnest zeal were manifest among Christians today that existed among the followers of Christ in the first century, the world could easily be evangelized in this generation.

The zeal of the first generation is seen very distinctly from the meager Scripture records as found in the Acts of the Apostles. The ten days' prayer-meeting was the grand preparation period for the work, and after they received the Holy Spirit they went to work in great earnest and through that one sermon on the day of Pentecost about three thousand souls were added to them.

Among the multitude present in Jerusalem on the day of Pentecost there were "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians we do hear them speak in our tongues the wonderful works of God." Acts 2: 9-11. Undoubtedly men from all these regions were among the thousands converted at the time of Peter's sermon, and that through their instrumentality

the Gospel was carried over the empire and even beyond its borders. The hand of persecution in connection with the work of Stephen scattered the disciples "abroad throughout the regions of Judea and Samaria," Acts 8: 2, where they carried on an active evangelistic campaign.

The burning zeal for the conversion of souls by Philip, Peter and John, brought on the evangelistic tour into the cities and villages of Samaria and Judea and also traveled to Phoenicia, Antioch, Damascus and Cyprus preaching Christ. With a few exceptions the Gospel thus far had been proclaimed to Jews and Jewish proselytes. Then followed the conversion of St. Paul, the great apostle to the Gentiles. After spending several years at work in Cilicia and Syria, he started out on his great missionary career which continued for ten years. He made three extensive missionary tours, which carried the Gospel over a number of provinces of the empire. He evangelized Galatia, Asia, Macedo-

nia and Achaia, in all of which he established churches which continued faithful for centuries. Beside St. Paul and the twelve apostles, there must have been many other Christians who were filled with the same missionary spirit, as Stephen, Philip, Barnabas, and St. Paul devoted their energies to preaching the Gospel in the Roman Empire and the outlying heathen lands.

The Scripture references testify to the result of the preaching of the apostles and thoroughness of their work of evangelization. Through St. Peter's sermon on the day of Pentecost "there were added unto them in that day about three thousand souls." Acts 2: 41. On that day such a spiritual wave started that "the Lord added to them day by day those that were being saved." Acts 2: 47. St. Peter's sermon in Solomon's porch resulted in a number of conversions, "and the number of the men came to be about five thousand" Acts 4: 14. Yea! the word was preached with such power that "believers were the more added to the Lord, multitudes both men and women" Acts 5: 14. They were so thoroughly stirred up in saving souls that Christians of Cyprus and Cyrene came to Antioch and preached the Gospel to the Greeks. "A

great number that believed turned unto the Lord" Acts 11: 21, and then, a little later, under the earnest preaching of Barnabas in the same city, "much people was added unto the Lord" Acts 11: 24.

St. Paul's and Barnabas' preaching in their first missionary journey was of such a high standard and of such a pleasing nature that "Almost the whole city was gathered together to hear the word of God" Acts 13: 44; that of the Gentiles "as many as were ordained to eternal life believed," Acts 13: 48; and that "the word of the Lord was spread abroad throughout all the region." Acts 13: 49. From thence these two missionaries went into Iconium and there they "so spake that a great multitude both of Jews and of Greeks believed." Acts 14: 1.

Such was the zeal of the Christians in the first age of the Christian church. Oh, would there be such an earnest zeal among the Christians in our day as it was in that early age of the Christian church, the world could easily be evangelized in this generation! May each brother and sister see their duty toward the evangelizing of the world more fully that the world may be brought to Christ.

Glade, Pa.

## OUR BROTHERS AND SISTERS

MARY R. HOOVER

"John, your brother is down there. Off went coat and hat as he began with all his might to save him."

"Awake, Awake: put on thy strength, O Zion." Isaiah 52: 1.

"And that, knowing the time, that now it is high time to awake out of sleep." Rom. 13: 11.

Jesus came to earth and gave His life to redeem all mankind. He told His disciples to go into all the world, and preach His Gospel to every crea-

ture. Nearly 2,000 years have passed since this command was given. Many of the inhabitants of this world have perished without hearing this Gospel of love, many millions of people today are living in heathen darkness. It is said that they are perishing at a rate of something like 50,000 a day. They are our brothers and sisters.

Can we rest and let them go without telling them the story of His love and the invitation for all to come to Him and live?

Let us take a look around us. Look at the world, many nations and peoples as yet have not been told of this great salvation. Again, look at America, our boasted land of freedom and Christian liberty. How many cities have we thoroughly canvassed? Do not our brothers and sisters live in them? Then, too, let us look a little nearer home. How many of the cities, towns, villages, hamlets and rural districts in our own states have had the Gospel preached to all the inhabitants? Look even over the fields of our own county, township, neighborhood, and even in our families. How many are living away from Christ without hope and without God?

Some time ago, being one of the number of visitors selected by the county Sunday-school association, to make the house to house canvass that every family in Medina County might be visited in one day, I was indeed much surprised to find how

few of the people living in our own township made any profession of religion. It does seem to me that it is really "high time to awake out of sleep" and to do all in our power to get our brothers and sisters to come to Christ. I once heard of an incident which it seems to me appeals very forcibly as an illustration. There had been a "cave-in" of earth covering a number of workmen. A number went to work to uncover and, if possible, save the lives of those men. Many came to look on and sympathize with those whose husbands and fathers and brothers were in uncertainty. Among the number was a man looking on without making any effort to help. A lady came to him, laying her hand upon his shoulder she said, "John, your brother is down there!" What a difference it made in his anxiety! His hat and coat were thrown aside and he was soon working with all his might to remove the earth.

Is it possible that we do not fully realize that all are brothers and sisters who are down there? "Awake, Awake, put on thy strength, O Zion."

Spencer, Ohio.

## AN UNUSUAL VOICE CRYING, CALLING

The Board of Foreign Missions for the Methodist Episcopal Church made a strong appeal for a hundred missionaries to send to the field. A native Christian in India saw the call and was constrained to write the Board the following letter which was published in World-Wide Missions and is now republished because it shows how some Indians receive the Gospel.

To the Editor of World-Wide Missions:

After reading your appeal for A Hundred New Missionaries, ending with the request, "Who will take a missionary?" I feel constrained to write you the following, and if its publication will do good in any way, I shall certainly feel that I have not done amiss in having written it.

I think that many of God's stewards refrain from financially helping

in the outgoing and support of foreign missionaries because they are not aware of the immense good that even a single missionary, really consecrated to God's service, can do. So I write this short testimony to the miracle that one such under God has wrought in my case.

I was brought to the Savior about six years ago (I know the exact date) by the earnest and prayerful work of a missionary who was then a teacher

in one of your foreign Christian day schools. The dear man of God is now working in a more direct evangelistic sphere of service.

I do not here mention anything of the former evil ways and habits that I had, and that are now gone out of me, having given place to new and better things; but a few things God has enabled me to do for him and his cause.

Since two years ago I have been a worker (and my brethren here say I am an earnest and useful one) in connection with my church, the school in which I teach, the small Young Men's Christian Association of this place, and societies which are anti-opium, anti-alcoholic, anti-tobacco, and anti-impurity. Since last year I have been distributing freely and otherwise several hundreds of tracts, books, and magazines monthly. All these are strictly evangelical. However, I consider the best thing I have done for my Master is the example of a clean, pure, healthy, happy, upright, and somewhat useful life, which I have set before my people at home, in the school, church, and society. To have lived, and continue to live, such a life in this by no means morally healthy place would be impossible without the aid of the Savior whom that missionary introduced into my heart as my most intimate Friend. Especially so when I am surrounded by people who do not seem even to know that they should not bet, gamble, drink, smoke,

be impure, etc. Besides I have but reached my twentieth year—still a “minor,” as you probably would call me. I know I have not well described what God has wrought in me and through me, but I trust you have seen the point: That without that missionary I could not have heard of and loved the Savior who has led me to do something for him and those for whom he died. What he will lead me to do in the future he alone knows, but of this let all who may have grudged whatever amount they may be able to give to the foreign missionary cause be assured—that I am convinced that the seeds God has moved me to sow and those that he will wish me to sow and (perhaps) reap, will surely amount up to more, yes, several and often many times more, than the one thousand dollars they are asked to give for the outgoing and support of a missionary. I verily believe that in no other department of life is the proverb in Prov. 3: 9, 10, more verified than in the missionary’s work: “Hon- or the Lord with thy substance, and with the first fruits of all thine in- crease: So shall thy barns be filled with plenty, And thy vats shall over- flow with new wine.”

I do not want you to make the slightest suggestion that will lead any to identify me or the country in which I live, but you may use or not use this letter just as you see proper. Yours very fraternally,

Once a Terrible Heathen.

## MISSIONARY COMITY

GRANT MAHAN

**A good opening; a great opportunity; a loud call! Who will answer and say, “Send me!” To read this article is to understand why, and the editor knows that the writer is not visionary.**

Sometimes those of us who remain at home get the idea that when workers are sent into a mission field they need only go and begin work wher-

ever it suits them to do so. But experience has shown that this is not the best way to do, for it tends to strife and confuses and repels those who

should be taught and drawn to God. So missionaries in various countries have thought out ways to avoid this.

Here in Cuba they have come to an agreement. It has no force of law, and any denomination not having missionaries here could send them and have them begin where they chose. But it would not be wise to go in opposition to the rule adopted by those already upon the ground. Whether the agreement is the best one that could have been made, or whether it is one destined to stand the test of time, is not for us to consider here. Opinions will no doubt differ: we can only take conditions as they are, and do our best under them.

But here is a part of their agreement: A city having a certain number of inhabitants, if work has been begun in it by one denomination, will be let alone by the others. If the population increases to a certain number, another denomination is allowed to begin work there; and so on, until in a large city there are no restrictions, it being considered that there is room for all and more work than all will be able to do.

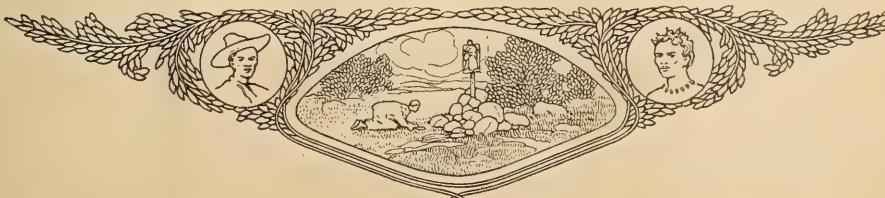
And there are restrictions affecting the work in the small villages. If one denomination has begun work in a village, even though it be only occasional meetings, missionary courtesy here requires that other denominations keep out. This prevents strife among the churches and does not confuse the natives as when the claims of various churches are pressed upon them.

The side of this which is not pleasant to contemplate is that the

churches which do not soon begin active work here will be shut out of all places except the larger cities. That thought has impressed upon us the importance of the Brethren church losing no time in making a beginning on this island, for we certainly do not want to be shut out of the country. There are villages round about us in which teaching is very much needed, and no church has yet undertaken it. Will we wait until there is no room for us, or will we see how much we can do in a short time? The number of unoccupied villages is getting smaller all the time: it could not be otherwise so long as those in the field are endeavoring to extend their work, and they are supported by those at home. This is the way it should be.

We have young men and women who should be preparing for this field. Their services are needed, for the Gospel has not all been taught. And the sooner they prepare and come the better it will be, for the larger will be the number of places to choose from. Of course a new language must be learned; but that is not an insuperable obstacle. If conditions could be seen as they are, we are confident that some would be moved to make the necessary preparation to come and help improve them. And one thing to be borne in mind is that when one prepares to work in Cuba he is preparing for work in Central and South America. The field is indeed a large one; and to think that in all of it there is not a single missionary of the Brethren church! Who is to blame? Who will help?

Omaja, Cuba.



# IS ISLAM WANING, OR SHALL WE PRESS THE ADVANTAGE?

S. M. ZWEMER

The writer is authority on Mohammedan conditions and it is a special privilege to be permitted to publish the following just lately from his pen.

In the dreary annals of Mohammedan rulers throughout the past centuries there is little else than an account of wars and the succession of dynasties, but ever since the Wahabi revival at the beginning of the nineteenth century and the disintegration of Mohammedan thought through Persian and Indian philosophy, Islam is becoming conscious of its strength and of its weakness.

Pan-Islamism, of which one hears so much at present, is simply the manifestation of this intellectual awakening on the part of Mohammedans everywhere. The mass of Mohammedans who do not think and are full of fanatical zeal for their religion and their prophet can swallow in perfect faith such accounts of their religion as appear in the Constantinople press. A leading article in the *Servet*, an illustrated paper with two daily editions, recently spoke of the Mohammedan world in these terms:

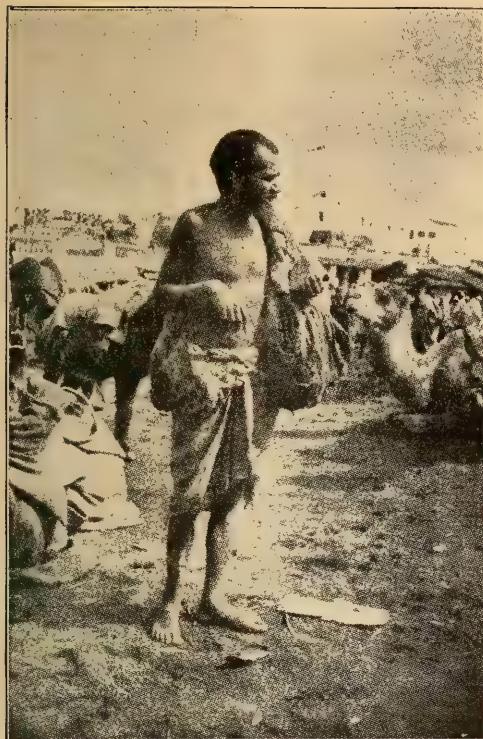
"From the advent of the glorious faith of Islam to the present time, now more than 1,300 years, it has advanced till now the adherents of this saving faith number 400,000,000, or more than a fourth of the entire population of the globe, and, please God, in a few centuries its enlightening power will have penetrated to the darkest places and the most oppressed peoples of the habitable world; for Mohammedan justice and clemency is not only a divine blessing to those who are uplifted by this noble faith, but has also been an asylum and peaceful refuge for adherents to other faiths and religions, so that very many belonging to non-Islamic religions, when unable

longer to endure the pressure and interference of those various governments professing their own faith, to which they were subject, have, by troops, migrated to Mohammedan cities, and found safety and subsistence. . . .

"As regards the whole human race, works of justice and equity have their origin in the holy laws and commandments contained in the glorious Koran, the foundation of Islam, and it is plain that on these rest the blessedness of all true believers in one God, in both worlds, and also the material welfare of the non-Mussulman nations and peoples."

But Mohammedans who live in the free atmosphere of thought under Christian rule in Algeria, Egypt and India do not agree with this estimate of their own faith and its future. At the Criterion restaurant in London in July, 1906, Mustapha Pasha Kamil of Egypt spoke on the future of Islam and said: "O physicians, the patient is in a critical state and delay spells death. The malady of the Moslem nations is twofold. . . . Our decline and fall and present degradation is living proof."

The pilgrims who come from every part of the Moslem world and gather around the Kaaba have for many decades told the same story of how Islam was losing ground, not only politically, but spiritually, throughout the world. It cannot have been a surprise, therefore, to Moslems, although it was to Christians, to hear of a secret conference which was held in Mecca for fourteen successive days in 1899 by twenty-three leading Moslems from



Madman, or Moslem Saint. The Highest Type Product of Mohammedan Faith as a Zealot.

every nation under heaven to discuss the reasons for the decay of Islam, and the means by which such decay could be arrested, and new life given to the old faith. The little book which gives the minutes of this important gathering was recently published, has already reached the second edition and is very interesting reading. It gives the Mohammedan explanations for the failure of Islam and shows on every page that the common idea which obtains among Christians that Islam is impregnable and defiant is not correct. Islam is beginning to waver. The chairman of the Mecca conference in his inaugural address says that "the question of the decadence of Islam is an old one and they are now met together to consider the seat of the disease, the accidents that attend it, its root and the means to apply the remedy." Needless to say, the

doctors disagreed in regard to the remedy, although they all agreed that there were no less than fifty-eight reasons (one more than the varieties of Heinz pickles) for the dangerous condition of the patient. Among those given were: The doctrine of fatalism, ascetic practices, the opposition of science, rejection of religious liberty. Ottoman rule, neglected education and inactivity due to hopelessness of the cause!

There is no doubt that Islam is a hopeless cause when it stands face to face with an open Bible and modern Christian civilization. Every attempt to resuscitate the system by rationalizing its book and by clever apologies for its ethics must end in defeat. It is impossible to put the new wine into the old wineskins without bursting them, and the new patch on the old garment in Egypt and in India has only made the rent worse.

News has just come that a second conference similar to the Mecca conference was held in the Grand Continental Hotel of Cairo at the beginning of November last. A learned Moslem from Russia seems to have been the leader. The subject of his address was, "The Causes of the Decay of Islam," and the object of the meeting was to stir up Moslems to hold a Pan-Islamic conference somewhere, most likely in Egypt, to consider the cause for the loss of Moslem influence and power in the world. A committee was appointed to consider the matter, and a meeting of that committee was held a week later at which there were hot discussions, and the effort was made to strengthen the committee by enlarging it. It was finally concluded to allow the committee to add to its membership as it pleased, as long as they succeeded in calling a general conference.

What will become of these movements is, of course, uncertain, but the very fact that Moslems are discussing the evident weakness of their faith

and its failure to grip the hearts of its followers is a sign of promise for the work of missions. With nearly three-fourths of the Mohammedan world under Christian rule, and Turkey building a railroad to Mecca, which will forever deprive it of isolation, with the uncertainty of Ottoman rule

and the present crisis in Morocco and Persia, the whole horizon is lurid with the coming dawn of the Sun of Righteousness. It is daybreak everywhere, even in the Mohammedan world. Never before was the call of God's providence so clear to evangelize these millions.—*The Christian Intelligencer.*

## CHRISTIANITY IN PERSIA--A Sketch

EFFIE V. LONG

Read this to get the writer's plea in behalf of Mohammedans and then read Dr. Zwemer's article on "Islam Waning," and then pray as the Spirit stirs you.

On that first bright, gladsome Christmas morning, nearly 2,000 years ago, three wise men left their homes in the East and set out on a long journey to find and adore the infant Savior who had just been born. They were magi, and most probably Persians, thus making Persia the first Gentile nation to greet the advent of our Lord.

It is a beautiful story but we can learn nothing further concerning it, and so the next tradition runs that the Apostle Thomas preached the Gospel to the Parthians in that same country of the East. However that may be, we know that early in the fourth century the number of Christians in Persia was very considerable. But the persecution of the Church under the reign of the Sassanian kings was very cruel and heartless. In the year 343 A. D., under Sapor II, there was a terrible persecution of the Christians throughout the whole empire. In one day the aged primate of the Persian church was beheaded, together with 100 of his clergy and a great number of the laity. For thirty-five years the persecution lasted and during this time it is said that no fewer than 16,000 clergy, monks, and nuns and a greater multitude of laymen won the martyr's crown. A short while before his death, Sapor saw that his efforts

to crush out Christianity had failed, and so he proclaimed freedom of conscience to all. But this seemed too good to last, for after about forty years of peace persecution began again and it was more cruel than before. It continued for thirty years with the most cruel tortures and slaughter, having no regard for sex, childhood or age. But during all this trying period the true-hearted Christians stood firm, not counting their lives dear unto themselves. And praise be to God, it was proven there and then, as has often been proven down the ages, that the blood of the martyrs is the seed of the church and that the most cruel torture and persecution imaginable cannot quench the heart-fires of true and holy devotion to our Lord and Master!

During the next two centuries, the fifth and sixth, the Christian religion flourished in Persia. During the sixth century of the Christian era it became Nestorian, enjoyed peace and liberty and sent out missionaries far and wide! They settled in Ceylon, and on the Malabar Coast of India and were also known in China as early as the eighth century. Oh, one has to wonder what might have been had Persia kept up this standard. She no doubt would have been one of the leading

Christian nations on the globe today, and might have been the center of the world's Christian activities for centuries. If such had been the case, then there would be no need of America's sending missionaries to India, for India would have been Christianized and perhaps England's first knowledge of a Savior would have been gained from a native Indian missionary. But, oh, how different is the history of Persia today! For after two centuries of prosperous Nestorian reign, the Arabs came in and conquered the nation; the Christianity of Persia began to decline, and for one thousand years no attempt was made to raise again the Christian banner.

Modern mission work was first begun among the Armenians and Nestorians by Roman Catholic monks about the sixteenth century; and up to the present time there are from 8,000 to 10,000 Roman Catholic converts. Protestant missions, as is still very often the case, followed later. In 1747 the Moravians began a mission to the Guebers or Parsees, but they could not remain because of disturbance in the country. Later the noted Henry Martyn spent a short time in that country and made a Persian translation of the New Testament. He also had talks and discussions with the mollahs or religious teachers of Shiraz and Ispahan.

Twenty-three years later, in 1833, the first permanent Protestant mission

was established at Urumiya, the leaders being the Rev. Justin Perkins and Dr. Asahel Grant. It was called the mission to the Nestorians, and was at first under the American Board but was finally transferred to the Presbyterian church. At Urumiya a good school is doing a fine work and there are a number of self-supporting churches. The work has been steadily growing and in 1896, the number of Protestants in Persia was estimated at three thousand communicants. The number of missions and missionaries had increased but Persia is not by any means well occupied. The work so far has been confined to the Armenians, Nestorians and Jews. Islam prescribes death as the punishment of a Moslem who embraces Christianity, or otherwise forsakes his religion. The Koran says: "If they turn back from the faith take them and kill them wheresoever ye find them." So the Mohammedans have been left to their fate. But they need a Savior just as much as any and so we breathe a prayer for all: Dear Lord, may Thy church rise up in behalf of this land of the East and so bring tribute and praise to Thee in worthy service, in self-sacrifice, in saving souls, even as the three wise men of the East brought an offering of the best they possessed to the feet of the infant Jesus. For inasmuch as it is done unto one of the least of these, Thy children, it is done unto Thee.

Jalalpor, Surat, India.

## THE CHURCH'S DUTY TO THE WORLD

WILBUR B. STOVER

Just a lamp talking, but saying what too many Christians are saying every day. Reader, are you one?

Not very long ago about midnight I had a little understanding with my library lamp. It seemed to flicker as if something were the matter with it

on the inside. I turned it up and down and brushed the wicks with my penknife, but it found no relief.

My library lamp is an old-fashioned

one with two burners, chimney and globe, and hangs right in the middle of the room. It can give light to every corner of the room, so that a man can take a book from the shelves anywhere and stand there and read. But I said the lamp and I had a little understanding.

"Look here, Sahib," said the lamp, "I've been shining night after night for how many years? I am indeed growing weary."

In surprise I looked up and said, "Who's talking, please?"

"I. Your old lamp."

"Really! And what's the matter now?"

"I've been shining here for these many years, and—and—and—"

"I see. You don't want to shine any more."

"No, Sahib, not that. But I think it would be nice to do something else."

"Something else! Well, what? What else would you like to do?"

"Whatever you say, Sahib, but I'd like something else."

"Wait a bit. Let's see,—what is the business of a lamp?"

"To let the light shine."

"And you want to quit the business?"

"No, not quit altogether. But, why work so hard at it? There is so much dark on the outside, that—"

"O I see! You want to tell me that you think because there is so much darkness in the world without, we might as well have darkness within! Wah, what kind of philosophy is that?"

"I'm no philosopher, Sahib, I'm just a lamp,—your own lamp."

"Well, then what's the matter with shining awhile?"

"But this shine, shine, shining is really hard work. I burn and siz and flicker night after night, whereas I might save my oil, while this gives me pain—"

"Are you afraid of a little pain, then?"

"No. Can't say that I am."

"And where do you get your oil?"

"From you."

"Where do you get your wicks?"

"From you."

"Where do you get a new globe now and then?"

"From you."

"Who paid the price of getting you here?"

"You, Sahib."

"Who lights you up, evening after evening?"

"You, Sahib."

"Well, I can't see why you should complain when I give you everything you need, and that before you ask for it, and require of you one thing only in return,—to shine! Now, if you can't shine, what good are you?"

"I can shine. But there is so much darkness outside, it seems I might as well quit shining. That's the way it seems to me."

"Marvelous! I should think your brain is gone wrong. The great amount of darkness is not a call for less light. It is a call for more light! What is the matter with you?"

"Sahib, I said I wasn't a philosopher,—just your old lamp."

"Yes, and trying to get out of shining at that!"

"Pardon me. But it seems to me there is no hope of universal light."

"Universal light! Who put that into your head? Your business is to shine right here in my library, and not get off onto universal light ramifications!"

"But, Sahib, though I am a lamp, as you say, yet I wish it were day all the time. I wish there would be no more night."

"Do you? Very good. Let me tell you something. You are a lamp. You were made to shine, because the endless day has not yet come; and if you had anything of the genius of your maker, you would want to shine into

every dark corner that exists, so as to drive the darkness out. That would be your natural element. That would be your greatest joy till the endless day has come. I can't understand how you can wish for that great day and at the same time get tired shining. Whether you think I am right or wrong, I intend to insist on the point: You are a lamp, with sole business of shining. Your greatest joy ought to be to shine, and just keep on shining! I paid the price, and got you here into my library to shine, to light up the place for all the family, and I want you to shine. That's all I ask. But I will insist on that much, or we shall have to part company."

"Be patient with me. I did not mean to quit shining."

"Certainly. But you would like to shine more dimly. You would like an easier job. You would wish to be adorned with flowers and ribbons and things, to have all the people saying salaam to you rather than be serving them all. You are tired serving. You don't like the word servant; and you would like a change. Am I not right?"

"That's what I was thinking about."

"Well, permit me to speak plainly. You are a lamp. A good old lamp, having done years of service; and I like you: but when you want to go into high-flying speculation rather than continue in humble service, you are missing your calling. To keep the light shining, and never let it go out, this is your religion."

"But, Sahib, there is one thing."

"What's that?"

"When the light shines brightest, then always comes a lot of insects flying round, and dodging all about, so that one hardly knows what to do. Isn't that so now?"

"Quite true. But I would ask which you prefer, a few 'noisome insects,

gadflies buzzing about a bright and shining light, or a black and ugly roost for flies and mosquitoes, catch-all for dust and dirt? For my part, I can put up with a limited number of hum-bugs, for the Bible says vultures fly where the carcass is. They'll go away as soon as the bones look bare, that kind will. But flies and mosquitoes and filth and dampness and dark! These are unendurable in connection with a decent lamp!"

"Beg your pardon. I want to keep shining."

"Well, that's all right. But now may I make you a little speech? Listen to me. It will do you good:

"You are a lamp. Lamps don't know much. They are unsightly things when not shining. I have seen lamps covered up with netting to keep the flies and mosquitoes off. They rarely ever shone. It is a lamp's one business to shine, and make light in the dark. That's what I got you for. I am often in my library. My wife and children find it a pleasant resort. We love the library, all of us. But if our lamp determines to go out,—I mean business now,—if our good old time-honored lamp determines to go out, why, out you go! And we will not discuss the question at all. You will go into the ash hole, where many dogs loll in the daytime, and where jackals yell at night. We will get a new lamp, a lamp that will shine. There is only one thing we want from you, that is light. A lamp that tires giving light is no lamp at all. I tell you now, once for all, the thing I want from you is that you let your light so shine that any one who comes into our house may see your good works and so feel perfectly at home with us. You are the light of the library. A lamp that is hung in the middle of the room cannot be hid. But you have got to keep a shining."

Ankleshwer, India.

## BITS OF LIFE AMONG THE DANGS

J. M. PITTENGER.

Here is an interesting account of the burial rites of a village Patel or head man of a Dang village. Strange ceremonies indeed compared to those in Christian lands.

Before the company of men bearing the body of the Patel had disappeared over the hill, I had decided to follow that I might witness the burning of the body.

I had read much and heard still more about the erection and burning of pyres but I was very anxious to see the thing done with my own eyes. So, as quickly as I could, I followed them but lost their path and hence my own for awhile in the dense forest. A boy following the party also at some distance behind me, overtook me and showed me the way the party had gone. He led me down into a deep ravine where the body of the Patel had been placed on a level platform of rock by the side of a beautiful brook whose waters leaped and dashed over the many rocks in its bed.

"What will they do next?" was the question that came to my mind. I had not long to wait.

The Patel of the village nearest Ahwa, a brother-in-law of the deceased Patel, seemed to be one who was to direct the rites of burning. He directed the men to bring wood, which they did in a most leisurely fashion. As soon as each man had brought a load of wood he sat down and as leisurely smoked a small cigarette. So they came and went from the loads of wood to their cigarettes, laughing and talking and acting as though the burning of a body were the most commonplace affair—a bit of work that afforded but a little change from the daily routine of their lives.

The only son-in-law of the Patel, together with his eldest and second

sons, had accompanied the funeral party to the brook. The sons sat chatting with those who did not seem willing to help in collecting the wood. The son-in-law, however, was one of the busiest of the party in collecting and preparing the wood for the pyre. He prepared all of the kindling, of which there was quite a large amount, and split a large part of the limbs that were brought to be used as fuel in the pyre. I was amazed at the speed and persistency with which he worked, for only a few weeks before I had hired him with some other men to cut some timber for the bungalow we hope to build. He proved the most indifferent man-of-the-whole lot and hence did less work.

As the pile of kindling and fuel increased I stood nearby engaged in serious thought. Before all was finished a second brother-in-law came near to me and sat down upon a rock. This gave me a good opportunity to ask him questions about the work as it proceeded. In due time a large pile of wood had been collected but was not arranged in a regular form or pile. The brother-in-law Patel now began to arrange the wood into a regular pile and to direct the other men in helping him. A pile some longer than the corpse and about four feet wide was built up to a height of nearly three feet. Here the building of the pyre was stopped, a gun was fired (for what purpose I did not learn), the body placed on the pyre, leaves thrown over it from both sides, and again the placing of the wood began. It was piled over and around the body completely and when the pyre was fin-

ished the body could not be seen. The finished pyre was at least four and a half feet high and of the length given before.

Now the kindling must be placed and the fire applied. This was the duty of the two sons, the oldest son placing at the head and the second son at the feet. From the time the body was placed on the pyre until the ceremonies were all finished, the sons wept much and, to me, their weeping seemed sincere.

Following the application of the fire was a long series of ceremonies which, if fully described, would require more time for the description than for the performance of the ceremonies. Briefly told they are these: The pyre once set on fire, the eldest son took an earthen vessel full of water into which some sort of preparation had been put and placed it upon his head. Then the second son broke a tiny hole in the vessel quite near the bottom; and, while his brother marched before him around the burning pyre, he caught some of the water in his hands and threw it upon the pyre. Having marched five times around the pyre in this way, the eldest son threw the vessel, with all the force he could summon, upon the rocks breaking it into tiny fragments. These were at once swept into the rushing waters of the brook. Then all who wished dipped a leaf or leaves into a vessel of clarified butter (ghee) and, after letting a bit of the ghee drip from the leaf upon the wood just above the face of the dead man, the leaf was thrown diagonally across the body so it would drop at the side of it near the feet. This was done from both sides. While this was being done all those who wished put a silver coin of some kind on the wood where the ghee had just been poured. I was asked to make my contribution but of course felt free to refuse for reasons self-evident. In all, I am told, there were more than rupees four put in the fire,—a sum equal, almost, to

one dollar and fifty cents,—a very large sum for people so poor as these of whom I write.

Curious to know the purpose of this offering of money, I pressed an explanation from some of the men. This was verified afterwards by one of our workers. It is this: Money thus placed on the funeral pile, if it be melted completely, points out most clearly that the departed was just and honest in all his ways during life and no reproach can fall on his name after his body has been reduced to ashes in which may be found this sure token of his pure life.

I tried to show them briefly the error of such reasoning by saying that the melting of silver coins or of any metal could not possibly be produced by the past acts of a man now dead but simply upon the intensity of the heat of the fire in which his body is consumed. But they were not to be convinced.

The ceremonies all finished, all the men sat down at a safe distance from the fire and remained thus until all felt sure the body and all the wood would be consumed.

By this time the shades of evening were falling as we left the brookside in the ravine, and the light of the burning pyre caused nearby trees to cast somber shadows on their more distant neighbors.

To me, the sight was a most impressive one. As I walked homeward in silence I thought more of the living than the dead. Their utter ignorance of the things and thoughts that brighten and make truly beautiful the lives of the living appealed to me in a way I trust the Lord will never permit me to forget.

In every rite which these simple people had performed over the body of their deceased Patel, they showed a most simple but supreme faith that the thing done would bring its sure reward. Their zeal in carrying out all of these rites seemed most commendable.

ble. But faith and zeal without knowledge seem so empty of comfort and assurance and full of disguise, deceit and sorrow.

The next day, being anxious to learn about how the silver coins had fared in the fire, I made inquiry and learned that not a single one of them had been fused. They were all carefully hunted out of the ashes of the pyre and will no doubt be worn as ornaments on the necks of the female relatives of the dead man.

When the readers of the Visitor learn that all the wood placed in the pyre was water-soaked and that the coins were placed at a point on the pyre where they would be least liable to fuse, they will not marvel that none of them were melted; and these neigh-

bors of ours feel that this evidence of the unmelted coins is immutable in making clear the fact that the Patel was a bad man before his death. Now they think of him as having been such during life. Whether they thought this way before his death I do not know.

This test of a man's character is given you to show the nature of the ignorance and superstition with which one must deal in trying to lead the people out of the darkness in which they dwell with so much ease and satisfaction. This is but an example and not a remarkable or isolated case of the superstition and ignorance of the people. Do you feel that they need the Light as it is in Jesus their Savior and ours?

## AGAINST THE TIDE

I. S. LONG

*Just like our brother in India, having heartaches not only for his own hard field, but for the needy places at home. How blessed it would be if every one were thus burdened at heart!*

Last night as the town clock struck one of the small hours I awoke and for a long time lay awake thinking of the work given to us to do. The oft-repeated question rang in my ears anew, "How shall we win these people to the truth?" Half in meditation and half in prayer, I lingered long, and along with the tears that would fain come, came the thought that the "battle is the Lord's." At the same time one has to acknowledge that he is having an up-hill job. Satan is not easily letting his captives free.

The recent November Visitor has much interesting news regarding our Brooklyn mission as well as many facts worth knowing about Greater New York. I for one am glad for the information, and I am heartily in sympathy with the work there. As I read, the question "How long will our

brethren there have to continue asking for funds to finish that much-needed church home?" fell on my ears with strange force. If the church is willing, they will not have to wait long, of this we may be sure.

As I read the facts concerning that vast and growing city, I was made to wonder why we are not more awake to the crying needs of the millions living there. Surely we might do foreign mission work without leaving for foreign shores; for are there not to be found in America people out of every nation and tribe and kindred and tongue? And if we would find them in close quarters we need not go farther than Chicago or New York. While I was in Chicago I learned that there were forty-two different dialects spoken there, that is, that number of nationalities were then represented in

that one city. The beauty of it all is, too, that many of these are learning English. It so happens that very many might be reached without learning their language. Certainly this would be true with respect to the children and they are ever the hopeful subjects.

Behold New York! How many Jews who know not our Christ? And the Germans, our kinsmen, the Russians, and the Italians—all there in amazing numbers, to say nothing of the various other nationalities. We have a small mission to the English and a yet smaller work among the Italian speaking peoples. What are we doing for the Germans, the Russians, and the rest? Not having an answer, we are dumb. I do heartily thank God for the assurance that the Church is fast growing more spiritual and more consecrated. As a result we are waking up to the vast opportunities for service to "His other sheep" not yet of His fold who are on every side of us. So, I believe, the day will soon dawn when instead of several we shall have a dozen or more missionaries in Greater New York; and I doubt whether we can better invest our money. The work there ought to be supported heartily, not because your missionaries for foreign quarters sail from there and also disembark there; but for the infinitely greater reason that it becomes us to labor to save that vast host, to the glory of God the Father.

Suppose instead of our Brother Caruso we had a half-dozen at work among the Italian people there! Suppose we had as many such as he at work among each of the several nationalities represented! Will not some of these find their way back to the homeland and be witnesses to the truth at home? And if they found the truth would we not be really glad if they return to testify among their own kindred in the homelands? Might we not find some

among them who would learn in our own schools in order to prepare for work among their people at home? While in Moody Institute I learned to know a few such people. Whether they were converted on the foreign field or in America I cannot say; but they were in preparation for work in their own lands, of this I am sure. I know of no move that on the surface promises more glory to our God. Shall we not take advantage of the opportunity at our own doors and through the foreigners living amongst us seek to evangelize the various countries thus represented?

Recently we received a letter from Bro. D. L. Forney who for a time lived and worked on the India mission field. He inquires whether any Hindus from Gujerat are coming his way. If they are he would like to know them and confer with them with the view of doing them good. I am so glad for that desire, which to Bro. Forney is only natural. Suppose every brother sought the good of the foreigner who is everywhere about him? Might he not be won to Jesus? Surely. Then as he would return to his native land, you through him, your substitute, would be witnessing in an unknown tongue to you. In this way in how many different nations might our church be witnessing for Jesus, shortly? Moreover, we know that Hindus are fairly wild to go to America, and from reports we learn that many are landing. What shall we do for them? They have an idea that all Americans are like the missionaries sent out. Will any brother deceive the credulous Hindu? Moreover, Hindus who can't be reached apparently here on account of caste, might readily accept Jesus in America. For, right now and here, how many would accept Him if we promised to send them to America? And why? They would escape persecution that would certainly follow becoming a Christian. This is the primary reason.

Another is that their need of money is so keen that they are willing to leave wife and children even and go to the ends of the earth for a livelihood. It is not honorable for a Hindu man to be unmarried. Those who go to foreign parts therefore at stated times return to their homeland. Suppose they go to America and become strong in the faith of our Lord Jesus and at the same time make a financial success, would they not be excellent testimony to their brethren on their return?

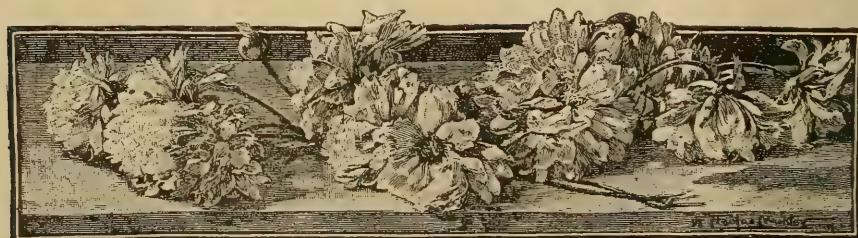
I was recently convinced that others are working against the tide as well as our Brooklyn brethren; that other noble work done in the Bethany Bible School is not receiving the support it deserves—I mean financially. I feel sure that some of us who now are not helping that work along will some day not far distant be glad to speak of "our" Bethany Bible School when we shall not know a whit of the toil and prayer that brought it to its present happy position. The sacrifice and struggle is underneath. We too little know of it.

Why mention this Bible school? I thought of the recognition it is getting in that sinful city, of the need for it there, and of the opportunity the young Christians in attendance have of preparing for the Master's work and for witnessing in His name. Fine opportunity! Fine instruction! A work of God, this! And think of the work they are doing for the church at the same time! Ninety-three young people full of faith and enthusiasm, in one

city! And the school is but a child. But the most beautiful thought is that it is a consecrated child and rapidly growing to honor its parent. Ninety-three people! And they can but touch the hem of Chicago's garment of sin. Nevertheless we need to praise our God for the work so well started as a result of this school. Suppose there were as many witnessing with us in Greater New York! Would any be sorry for what such a host would cost to be supported? Not one, we are sure, if his heart is like David's, one after God's own heart.

What shall we say then? Shall the Brooklyn brethren have a church home that is worthy of our dear people? I believe it will be forthcoming at once, and I believe that if we will stop to reflect for a moment we will be ready to help our Italian brethren to a place of worship. I know we shall. If I did not think our people are getting as wise for souls as for the dollar, I would feel greatly discouraged in the work here; for we would know that we are having it all to ourselves, without the heartfelt prayers of God's people. If we have for our motto "The World for Christ" and we understand that it means save the foreigners in America in order to save the respective nations of darkness, then the kingdom of God will not long delay in coming, and men will speedily be willing to fall at the feet of the only Name given under heaven and among men whereby we must be saved.

Jalalpor, Surat, India.



## ECHOES ALONG THE WAY

FLORENCE BAKER PITTINGER

Here is experience which will touch the heart of every one reading and make some perhaps feel glad that they are in America instead of India. But they should not.

Seven months had quickly passed since our first arrival in the Dang country. During this time we had not been out. When the weather opened after five weeks of continual downpour of rain, we felt anxious to get out to associate once again with those of like precious faith. It was necessary for us to go in order to lay in supplies and to attend to other matters of business; so we settled it in our minds to go. Then came the question: How? Some of the rivers were not yet fordable and would not be for a month. To wait so long seemed not good. The nature of the work here demanded that we go at once and so be back early.

A Parsee gentleman who was in government employ here, and who had proven himself a most helpful friend to us, was leaving just then, and offered to help us out.

As no carts could be used all baggage had to be taken out on men's heads. Our friend had twenty-five men to carry his goods and there were nine additional ones for our baggage, bedding, etc. Each man took his allotted portion on his head and off they started in a row, and walked twenty miles that same day, climbing mountains and wading rivers.

The next day we followed on horseback with the Parsee gentleman and his friend. Will you follow us as we go down into deep ravines and then up over steep mountain cliffs, along the winding footpath through the forest? Vegetation was so abundant everywhere and the grass so tall that sometimes we lost sight of each other, though we were but a few feet apart. Two of the four horses were accus-

tomed to fording and swimming rivers, and two were not. Therefore we had some most interesting experiences. However, we had no accidents only our feet were wet all day long. There was no time for them to dry between rivers.

Quite glad were we when we came to Vaghai, twenty miles on our way. We were given a cup of tea by a friend, and also a place to stay for the night. Our baggage had gone on ahead and so we had no dry stockings to put on. We made a fire in the corner of our room over which we dried our stockings, soaked shoes, and my dress skirts.

Next morning we were about bright and early because we were anxious to proceed on our way, even though we felt the effects of the previous day's mountain climbing on horseback. We had crossed many streams and rivers, but the largest one was still to be crossed. It could not be forded.

In this jungle forest there are no rowboats, no ferryboats, and no other kind of boat. Yet these simple people know how to meet a need, providing they know about it long enough ahead of time. They have no nails, no saws, no ropes and no nothing—only what they find in the forest. Our friend had told them to be ready to take us across this stream, and so they had made a raft of dry bamboos tied together with grass. On this raft we sat, one at a time, and eight men guided us across the wild, raging, dashing current. Oh, how they shouted and splashed the water as they swam along with the raft! Every now and then their feet would come on top of the water and their heads go

down for an instant. They reminded me of so many excited war horses, as they splashed along through the swift water. After we were all safely across, the saddles were brought over on the raft and the horses were swum across. How excited they were as they came up out of the water! They caught the spirit of the occasion and acted as though the enemy had been put to flight and the victory won. A few moments in the hot, scorching sun, and the horses were dry. We remounted and were off for a ten miles' ride. At noon we reached Bansda—a thriving village where lives and rules a native king.

The king has been quite friendly to our people. On this occasion he furnished us with a splendid conveyance for the remaining thirty miles of our journey to the railroad. This part of the road is good and traveling delightful, so the distance was soon covered. Bulsar was reached on the third day.

We can only thank our loving Father for His blessings to us and for the season of refreshing we had while with the rest of our mission family.

When the time came we were most eager to start back to our jungle home and to the people and work we love. Oh, to be used of the Lord to lead these poor people into the Light! This is the ambition of our lives. How black is the darkness in which they live and yet they do not realize it! While I write, my ears are filled with the sound of drunken revelry. Today is a great holiday and everybody gets drunk.

We had less difficulty in crossing the streams on our way home; yet the water was high enough in places to run into the carts and wagon. It would have been interesting to an American ear to have heard the echoes in the forests as we were crossing a difficult stream after nightfall. The carts hung on the rocks and the bullocks would not go, even amid all the shouting and beating. Finally all were across and it was nigh the midnight hour when we were ready to rest for the night. At noon of the fourth day we arrived at home and glad we were.

Ahwa, Dang Forests, India.

## WOMEN'S WORK

EMMA HORNER EBY

If any one thinks a woman has no work to do in India, read what may be done when the heart is full of love for needy humanity.

India is not a small country, and its vast population living in sin and superstition demands a large number of missionaries to reach these souls to rescue them for Christ. Men,—strong men, spiritual men,—have been working and praying for many years. Women have assisted in this great work and yet there is much more work to be done before India can even be called a Christian land.

In America if any of the family become Christian it is a generally accepted truth that the wife or mother accept Christ first, then we have hope

of the husband and the family following her in the good way. Not so in India. The wife and mother is kept in ignorance and it is harder for her to rid herself of superstition than for any other member of the family.

The missionary woman in India has a great work to do, and I am glad to tell you that God has sent some strong, spiritual women here to do it. I shall tell you of one whom I met a few months ago. I had heard of a lady doctor in Igatpuri and one day in early June it was my privilege to meet her though I had never thought be-

fore of meeting such a large-hearted woman as I found Doctor Wood to be. Her large, round, black eyes, her pleasant expression and her hearty handshake told me at once that there is a charitable heart within.

Mrs. Wood was educated in Philadelphia, Pa., where she completed her education to become a missionary by taking a medical course. Ten years ago she came with her husband to India and has been a happy, busy woman in the work for which God called her. She now has four nice children of her own and takes great interest in them but her work extends far beyond her little India home. Her hospital is her own home and a few blocks away is her dispensary where, during office hours, people from far and near with all kinds of aches, pains and other ills come to her for help. Besides the numerous cases she treats among the native people whom she so much loves, missionaries from five and six hundred miles come to her for her services.

This is one of the chief reasons why Christ prayed and the very reason why most people stop praying: because they are busy. But the busy life can pray better than the leisured, idle life.

There are many different phases of work for women on the mission field. Beside the medical is the work of the nurse, orphanage work with its many phases of teaching and training, house to house visiting, personal work among the women and we need more Bethany homes on the mission field. The woman who makes the home happy, cheerful and comfortable for her husband and the many who come to see (as they say when they come into the missionary's home) is doing no small part of the great work of evangelization. May God send many more women into this field,—women who are willing to sacrifice, women who can brave hardships alone (sometimes our husbands must be away from home), spiritual women, praying women.



Children of the Empire Waiting to be Taught. Illustration from Illustrated Missionary News.

# CHRISTIAN STEWARDSHIP

## HOW MUCH OUGHT I TO GIVE?

"Give as you would if an angel  
 Awaited your gift at the door.  
 Give as you would if tomorrow  
 Found you where giving is o'er.

"Give as you would to the Master  
 If you meet His loving look.  
 Give as you would of your substance  
 If His hand the offering took."



Some folks give according to their means, and some according to their meanness.—George Eliot.



## SCRIPTURAL GIVING.

A. B. Simpson

"And Jesus sat over against the treasury and beheld how people cast money into the treasury."—Mark 12: 41.

Yes, and He is sitting there still and watching the gifts of His people with deep discernment and appreciation. There is no part of our Christian life that more perfectly expresses our spiritual character and our love to God than our giving and the use of our money. From the very beginning the worship of God has always been associated with the recognition of His right in our property. Cain and Abel in the first act of public worship recorded in the Scripture brought their best to offer to Jehovah. (Gen. 4: 3, 4.)

Abraham presented to Melchizedek, whom he recognized as God's high priest and representative, tithes of all that he possessed. (Gen. 14: 20.)

Jacob signalized his first meeting with God and his conversion by the dedication of a tenth part of all his means. (Gen. 27: 22.)

Moses established a regular system of tithes which amounted to nearly three-tenths of the annual produce of the land for the service of God. There

was one-tenth for the maintenance of the priests and Levites, out of which they gave a tenth for the support of the high-priest. Then there was a second tithe to meet the expenses of the great annual festivals. And every three years there was a third tithe for the poor and the stranger. All this was in addition to the silver half-shekel which they offered when they entered the Tabernacle, and the regular offerings of first-fruits and sacrifices at all the public feasts. And yet with all this drain upon their resources they were never poor so long as they were faithful to God in their giving, but when in later years the spirit of selfishness and worldliness possessed them and they robbed God of His portion, their land was smitten with blight and mildew, their soil impoverished, and the nation reduced to bankruptcy and ruin.

The longest chapter in the Bible, Numbers 7, containing eighty-nine verses and nearly two thousand words, is all about giving. It is the story of the offerings of the princes of Israel at the setting up of the Tabernacle in the wilderness. These offerings occupied twelve successive days, and it required six wagons and twelve oxen to carry the precious tribute of gold, silver and costly vessels. Nowadays it would take twelve oxen to drag some of our unwilling givers to the altar of sacrifice. When all this service of loving beneficence had been completed it is added in token of God's acceptance of their gifts that "when Moses was gone into the Tabernacle of the congregations to speak with God, then he heard the voice of One speaking unto him from off the mercy seat that was upon the ark of testimony from between the two cherubim." So still,

God loves to meet with those who are faithful to their trust, and perhaps the reason we do not oftener hear the voice of God speaking unto us is because we have not honored Him more faithfully and lovingly with the sacrificial gifts of our willing liberality. The whole Mosaic system is eloquent of Christian liberality, and surely under the enlarged blessings of the Gospel our bounty should rise beyond the three-tenths which they gave as a matter of law rather than of love. Surely the power of love and the impulse of grace ought to prompt us to give all!

Passing on to the kingly period we next find David giving for the building of the temple in 1 Chron. 29. Before such liberality our noblest gifts pale into insignificance.

Coming next to the times of the Restoration we find a beautiful incident in Zech. 6: 11-14, showing the tender appreciation which God expressed toward the gifts of the captives of Babylon who had sent their silver and gold to aid in the restoration of the city and temple.

But now we come to the New Testament and still we find that the giving keeps pace always with faith and love. The wise men that came to hail the Savior's birth brought their gifts of gold and frankincense and myrrh, and they were not despised. The Master Himself as He walked about the world in poverty and toil was not ashamed to live on the gifts of the women that ministered unto Him. The offering that was poured upon His head by the loving Mary was accepted with a commendation that has made her name a heritage of love and honor wherever the Gospel shall be preached to the end of time. And here in our text we find the Master sitting down over against the treasury and watching the gifts of the people with intense interest. One by one the wealthy passed by and cast in much. But their largest gifts did not seem to attract His attention. A poor widow has just

passed by, and modestly hiding her hand lest any should see her two little mites, she silently drops them into the treasury and is gone. But she has not escaped His eye. He calls the disciples to note her noble gift. "Verily," He says, "she hath cast in more than they all." And with fond appreciation He dwells upon the gift and holds it up to the emulation of all succeeding ages, and establishes the principle and standard by which God judges all our giving, namely, not the quantity but the proportion, not the amount of money but the amount of heart, not the weight of the coin but the weight of love.

Passing on to Pentecost we find that the Holy Ghost is equally interested in the gifts of His people. The baptism of the Holy Ghost always loosens purse strings and opens hearts and hands. Selfishness and niggardness are utterly incompatible with true sanctification. Be well assured that if you are not joyfully and systematically giving to the cause of Christ you are not right with God, and you do not know the heart of Jesus or the power of the Holy Ghost.

But the Holy Spirit not only accepted the gifts of Pentecost but He also judged them, and we see Him as a jealous God searching the hearts of the givers and even refusing sometimes their gifts. And so when Ananias and Sapphira came to claim the glory and honor of special generosity without the merit of honesty and sincerity, they became the fearful examples of God's heart-searching judgment. Se we may be sure that whenever the Holy Spirit rules in the hearts of God's people there will not only be liberal giving but there will be honest giving, clean giving, giving with holy hands as well as loving hearts. May God purge His church to-day from the sin of simony, and the unhallowed means of financial support which are withering the spiritual support of so many Christian congregations!

Now let us look at the teaching of the apostles respecting Christian beneficence. The 8th and 9th chapters of 2 Corinthians lay down the principles of the ministry of giving.

1. It is a grace. That does not merely mean that it is a gracious thing to give, but more particularly that it is something given to us by the grace of God, and that we never give Scripturally until we learn to do it in the power of the Holy Ghost. It follows from this:

2. It is the privilege of the poor as well as the rich. If it is through God's grace then it is not dependent merely on our ability. "Of Thine own have we given Thee," and "All things come of Thee," was David's exposition of true giving.

3. We can give beyond our own ability. So the Corinthians gave and the saints of Macedonia. And Paul bears them record that to their power, and yea, beyond their power, they were willing of themselves to give.

4. All true giving begins with self consecration, for "They gave themselves first to the Lord and then to us by the will of God." It is not difficult to surrender our property when God has won our hearts.

5. True giving is to be by faith. We give not according to what we see, but how much we can trust. Therefore the principle of voluntary pledges and trustful preparation for the ministry of giving is undoubtedly authorized by the examples here presented. In the tenth verse it is certainly implied that the Corinthian Christians had been purposing to give these offerings a year before, and they are now exhorted to perform the doing of it "that as there was a readiness to will so there may be a performance also

out of that which ye have." And so we find him arranging on this occasion to send on the brethren before to help them to prepare for their next offering, "that the same may be ready as a matter of bounty and not as of covetousness."

There is something very beautiful in thus planning and purposing to give to the cause of Christ, and then going forth to our business in partnership with the Lord to trust Him so to prosper and bless us that we shall find that we are but giving Him that which is His own. It is indeed true that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." God is able to multiply the humblest means and prove to the trusting heart that giving is a grace and that it pays to be honest with the Lord.

6. True giving is by love. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." This makes all giving easy.

7. Finally, giving should be with joy. "The abundance of their joy and their deep poverty abounded unto the riches of their liberality." Here we have a sacred paradox, in which the deepest poverty and affliction overflow into the highest joy and generosity. These are paradoxes that only grace can explain. "God loveth a cheerful giver" (ch. 9: 7). The word expresses the most exuberant joy, and is the Greek word "hilarious." It is indeed true that we never find the heights of spiritual happiness until we touch the fountain of sacrifice.

## ALONE WITH GOD.

"Father of Lights, to Thee we cry,  
For souls who deep in darkness lie;  
Let us who turn toward Thy face,  
Share the illuminating grace;  
Oh, light our lamps with light divine,  
And bid us in the darkness shine!"

"Great Master of the Feast, and King,  
To thee our cups we fain would bring,  
The water that we gave, O Lord,  
Has never missed a sure reward;  
But now—Oh, make these cups divine,  
And change the water into wine!"

## Praise.

We honor, glorify and thank Thee—  
For Thy Word which inspires our  
daily lives to be more like Thee.

For the humble, earnest workers  
who have gone forth into other lands  
than ours.

For the victories of faith in the  
many series of meetings in the home-  
land.

For those who are consecrating  
truly their lives to Thy service.

## Intercession.

May it please Thee, O Lord,  
To bless the beloved workers in In-  
dia, Asia Minor, France, Switzerland,  
Denmark and Sweden, and with their  
bands make them a light in a great  
darkness.

To prosper the educational work of  
our own land, and make these institu-  
tions an avenue through which Thou  
mayest call many grounded in the  
faith to a life of service undivided and  
in Thy kingdom.

To send forth laborers into every  
field, and especially to meet the need  
of American help among the churches  
in Europe.

To guide the efforts of the devoted  
band in Cuba, and help them to oc-  
cupy at this opportune time.

To quicken the church body to  
deeper spiritual life and greater willing-  
ness to sacrifice both means and  
time for Thy great work.

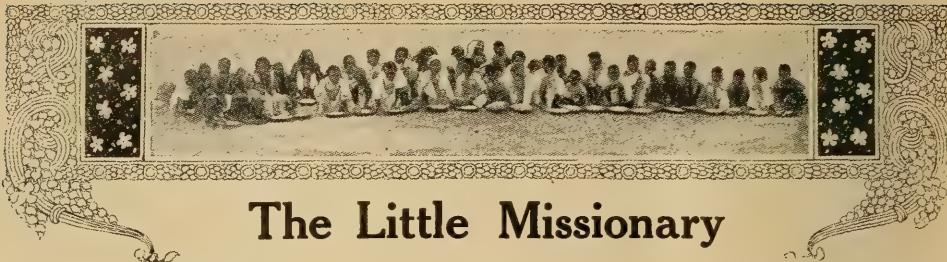
## Just Think.

You may be tempted to conclude  
none of your closet prayers, or for  
that matter none of your prayers ever  
are answered. On the other hand,  
perhaps many of them have been  
answered and you do not know it. You  
pray earnestly for one of the mission-  
aries on the field, whether at home or  
abroad. He labors at the same moment  
with a conscious indwelling and  
power and rejoices that God is with  
him. He does not know you prayed  
for him. You do not know your  
prayer is answered. But God knows  
it all, and heaven rejoices because of  
your helpfulness and devotion. What  
a privilege thus to reach about the  
earth where one cannot go! Just try  
and see if an unusual blessing does  
not come to you.



## A MISSIONARY INTERCESSOR.

1. He is one who has been inspired  
and led by the Holy Spirit to a life of in-  
tercession. 2. He is one whose heart  
has gone out towards the "other sheep"  
which belong to the flock of Christ in heathen countries. 3. He is  
one who, not being either called or  
able to go personally and become a  
pastor to those sheep, has determined  
to do by prayer what he cannot ac-  
complish in person. 4. His heart is  
drawn to a definite field as distinctly  
as if he were to go there as a mission-  
ary himself. 5. He will not leave his  
field for which he intercedes any more  
than the missionary to India or China  
will think of leaving the station to  
which he has been appointed. Mis-  
sionaries have toiled for years on the  
foreign field without any apparent re-  
sults; the intercessory foreign mis-  
sionary will, if need be, do the same.  
The harvest is sure.—The Foreign  
Field.



## The Little Missionary

### EASTER.

It is Easter in the garden,  
Though the ground is cold and dead;  
There is something rising, rising,  
In your chill, dark, garden bed.

For the snowdrop and the crocus  
Hear the calling of the sun;  
And the jonquils and the tulips  
Lift their leaf hands one by one.

On the lawn the coming army  
Of the brave green grasses rise,  
And among them, see, the violets  
Lift their blue and dewy eyes.

Oh, it's Easter in the garden!  
Is it Easter, dear, with you?  
In your heart is God's word growing  
As the grass and violets do?



### MISSIONS AND MINDING.

I want to tell you something!  
I heard my teacher say,  
"I don't believe in missions.  
I don't think I will pay  
A single cent of money  
To go so far away!"

I really think that's wicked,  
Because—why, don't you know?  
Our dear Lord told his people  
Before he left them, "Go  
And preach to every nation."  
Our Lord himself said "Go!"

I wonder what my teacher  
Would think if I should say,  
"I don't believe in minding!"  
And then I'd run away  
And do whatever pleased me.  
I wonder what she'd say?  
  
"I don't believe in missions!"  
That's what some people say.  
"I don't believe in minding."  
They mean, and turn away  
From Jesus' last commandment,  
And grieve him every day.

—Mary Nowlan Wittwer.

### MISSIONARY FRUIT.

(For four little girls.)

#### I.

This is a funny fruit you see,  
It did not grow on any tree,  
But it has seeds which rattle round;  
Just hear the merry, cheery sound!  
(All rattle mite boxes.)

#### II.

We cannot eat the seeds, you know,  
And in our gardens they'll not grow;  
But yet, they'll grow in other lands  
When planted by our faithful hands.

#### III.

Now shall I tell this riddle queer?  
Pennies and dimes are found in here,  
These are the seeds we try to sow,  
And wondrous things from them will grow.

#### IV.

No soil so hard, so dry, so cold,  
But we will gain a hundredfold,  
If this good seed we scatter wide  
That it may fall on every side.

#### V.

(In concert.)  
Then help us fill these boxes small,  
Pennies we're sure to get from all.  
But—now don't tell—we'll let you know  
That dimes and dollars faster grow.

—Missionary Messenger.



### THE OTHER SIDE OF THE WORLD.

A dear little girl with a curly head  
Was tired of play and ready for bed;  
But before she could nestle down to rest  
She watched the sun set in the west.

"O mamma, the sun is all gone," said she;  
"It's been shining all day for you and for  
me."

And now does it shine on the other side?  
Does it go to Japan when it seems to hide?

"When it shines do the children there feel glad?

Do they know it's the very same sun I had?  
I've wished and I've wished I could look  
and see

If the girls over there are just like me.

"Are China and Africa where it goes?  
Then it shines upon heathen girls, I s'pose.  
Why are they heathen? And why do you  
say

I must give my pennies? And why must I  
pray?"

"My dear little girl," the mother replied,  
"The children who live on the other side  
Have the same bright sun that we have had,  
And when they see it they laugh and are  
glad.

"And in many ways they are much like  
you;

But I'll tell you this because it is true—  
While the children there have the same  
bright sun,  
And watch it go down when the day is  
done,

"They have not the Light that comes from  
heaven,

The Light to God's own followers given;  
And that is the reason you give and pray  
For the girls and the boys so far away."

—L. A. S. in Children's Missionary Friend.



### THE BOY WHO CARRIED THE MESSAGE.

When the century was dawning  
And of peace and hope we sang,  
When in China, old and hoary,  
Hate and bitterness upsprang,  
Thousands joined to drive the Christians  
Once and always from the land;  
And the cry, "Kill, kill the Christians!"  
Sudden rose on every hand.

You remember the strange story  
What in old Peking befell  
When the gates shut in our workers,  
And all "foreigners" as well—  
And the world outside was sure,  
Such the silence and the dread,  
That the Christians had been conquered  
And were numbered with the dead.

But those living prisoners waited  
For the help that did not come;

Waited for the sound of cannon  
And the beat of friendly drum.  
Had their friends forgott'n? Was the  
World unmindful of their fate?  
Surely troops must soon relieve them,  
Soon, or help would be too late.

Could they send a pleading message?  
Eighty miles the word must go,  
For in Tientsin were the soldiers,  
While between was massed the foe.  
Then a Chinese boy came forward—  
He would risk his life to save  
Those who taught him "Jesus' Doctrine,"  
Which to him such courage gave.

Silently the night closed round them;  
O'er the wall so high and grim  
Cautiously the boy was lowered,  
Prayers and blessings foll'wing him.  
"Come to us soon or we must die."  
This the message that he bore,  
Written close on slip of paper  
Hidden in the garb he wore.

So he started on his journey.  
More than once the lad was caught—  
Boxers searched him, beat him sorely,  
Tried to drown him but could not,  
For a hand divine was leading  
Through the darkness, through the day;  
Guarding him who bore the message  
From the perils all the way.

Weary, faint, he reached the soldiers  
With the message,—that brave boy!  
And at length found one who read it  
With surprise and shout of joy.  
"Those we mourned as dead are living!"  
Through the ranks was borne the cry,  
And like one man rose the soldiers  
Dangers ready to defy.

"On to Peking! to the rescue!"  
Not a moment then to waste;  
Through the cruel, hostile country  
Marched the men with eager haste.  
You remember how they leveled  
Walls and gates of old Peking,—  
How they freed those "Praying Christians"  
While the world was wondering.

But whene'er you tell the story  
In a tone of pride and joy,  
Don't forget who bore the message,—  
That heroic Chinese boy!

—Selected.





Leo Alexander Stover in the Center. The Other Two of the Family are Olive Lucile and Victor Emmanuel.

#### A LITTLE MISSIONARY GONE HOME.

In the busy routine of the office a letter was opened in which was found forty cents and the following letter:

"From the bank of Leo Alexander Stover who has gone to a better world. Two years old. For the India Mission. Mr. and Mrs. John M. Stover."

The home is Bradford, Ohio, near which place the editor spent his second and succeeding years of youth.

Perhaps some one thinks the child did not know. Mistake not. The parents who sent the money know better than any other the heart of the child. Such parents, tender for the Master's work, could hardly do other than have children whose hearts would glow for salvation far away,—even in India. And the dear Father in heaven, knowing the child even better than its parents on earth did, took it unto Himself, thereby completing its work on earth and placing it among those of heaven.

#### A TRUE PEARL.

One day a little baby girl came into a home in China. "Oh," you say, "that was just lovely!" But the baby's mother did not think so. She didn't want a little girl. A girl cannot go out and earn money with which to buy rice for the family. Neither can she furnish the paper money, furniture, clothes, etc., which must be burned at the graves of parents, and are supposed to be changed into the real articles for their use in the spirit world. A girl is of no use.

So there were no fire-crackers to let the neighbors know that she had arrived, and no feast given in honor of the event, as there would have been had she been a boy.

#### ¤ ¤ UNTO THE LEAST OF THESE.

By Elizabeth D. Rosenberger.

Sister Marietta W. Kriegbaum, the wife of Elder H. W. Kriegbaum of the Wenger church, South Bend, Indiana, has been teaching a class in the Sunday school for over thirty years. She believes in personal work; she visits her children in their homes, and they often visit her. Brother Christian Wenger, the superintendent of this school, arranged an interesting program for Christmas, in which the primary class had an important part. Sister Kriegbaum had the class at her house several weeks before Christmas; one little girl was missing. "Where is Beata?" she asked.

"Oh while you were away travelling, her mother died and they took Beata to the Orphans' Home at Mishawaka," explained one little girl.

Sister Kriegbaum immediately telephoned to the home, asking them to send Beata to her home on the car, but as the matron was absent her request was denied. Then Sister Krieg-



Sunday-school Class of the Wenger Church, South Bend, Indiana, Taught by One of Our Veteran Teachers, Sister Marietta W. Kriegbaum.

baum said, "Children, what can we do for little Beata?"

And one of them answered, "Let us give her a doll!" And Sister Kriegbaum agreed that they must give Beata a doll for a Christmas gift. That was the beginning. But when Sister Kriegbaum went to buy the doll she bought not one but six. And her little girls came with thimbles and needles to make dolls' clothes. Some of the others asked for the privilege of dressing a doll, and their teacher purchased six more dolls. The following Sunday morning one little girl asked, "Why can't each one of us dress a doll?" "You can," answered Sister Kriegbaum. "Come to my house next Saturday afternoon and we will go to work." When Saturday afternoon came, Sister Kriegbaum was ill; but she superintended the sewing, while lying on the couch. She had purchased twenty-four dolls, and each little girl was sewing.

When the mothers heard what was being done they said, "Sister Kriegbaum is too ill to direct the sewing of restless, untaught little girls, we want to help her!" And in a few days each mother had one of the dolls, and a complete wardrobe for each doll was assured. The day before Christmas, the

children were to meet at Sister Kriegbaum's home at 2 p. m., but so eager were they that some came at 12, bringing their dolls. Sister Kriegbaum telephoned to a livery barn for the most commodious carry-all there. Sitting by the window, she watched the children climbing into the carry-all; unable to go herself, she entered into the Christmas joy as heartily as the children. Her daughter-in-law, Edith Kriegbaum, accompanied the children to the Orphans' Home. Can you imagine the scene when they arrived there? The happy children who had given time and thought to make others happy and the lonely little hearts at the home, cheered by gifts and love of this class and their teacher.

We have written this little sketch in the hope of inducing some more of our teachers to go and do likewise.

\* \*

The Eskimos have no words for scolding. How do you think they settle their differences?

Any one who has had a difference, or quarrel, composes a song about it, and sends word to the one with whom he has the quarrel that he will sing to him about it at a certain time. I do not think that they can get very angry while singing.—Selected.

## EDITORIAL COMMENT

¶ "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." John 14:27. While it is not strange from one standpoint to note that Jesus' way of giving peace is different from the world's way, yet few seek peace in the manner the Master has promised it. Surely no dear friend would think of giving peace to those about him by going away from them. That would destroy peace. Yet He says in this same chapter that He will go away and that by so doing they will receive a "Comforter" that otherwise would not come.

¶ The disciples by this lost a very dear Friend, but another Divine Friend took His place and had with him the ability to be a comforter to every one everywhere at the same time. Further while enjoying this "Comforter" here below, they also had assurance of a precious Friend at the very throne of all things.

¶ But it would look as if Jesus destroyed their peace in the duties he laid on His followers. They were to go out into the restless world of sin,—be as sheep among wolves,—surrounded by those who would "kill their bodies" and meet all kinds of trials and difficulties. "Where could rest be found?" they might well have exclaimed as they forecasted their future.

¶ Just as every Christian to-day must learn, so did these disciples have to learn that life's duties for the Lord are a yoke that gives rest,—sweet rest in Jesus. They purify the soul, they increase the love, and by doing them divine companionship is found even tho they go to the ends of the earth. Really, there is more peace to the soul who gives himself to a labor of love than can be found in any other way. Idleness has no peace; selfishness has no peace; cowardice has no peace: but

to be busy in service for others, to seek another's and not our own good, to take up the strain of duty really brings peace as no other way can.

¶ How strange that peace does not come to many of us until God sends such afflictions and losses as will wean us from the world and set our hearts upon God. Yet there is no real peace until we cling to God and eternal things. And by these rough roads of discipline He binds our hearts to His own great heart and life purposes.

¶ Jesus knew that it was a big problem to give each of us peace. He understood that when a natural man sought peace he would be expecting release from all service, sacrifice and suffering,—a kind of going off to the seashore and relaxing, dropping everything and being as near nothing as it is possible. But who ever found peace in such a life? He who follows such a course becomes little, peevish, unhappy and makes every one else unhappy. That is seeking peace like the parent would seek good health for his child by giving it everything it wanted to eat.

¶ Ah, my brother and sister, Jesus loved us too well to make spoiled children of us. He wants us to have everlasting peace and so He tries us to develop our strength, He appeals for venturesome faith and trustful love and putting upon us duties that strain every nerve of our spiritual being. Thank the Lord, too, He succeeds every time.

¶ Just look at Paul! What did that humble follower not have to pass thru! Just think of the "constraining love," the ceaseless toil, the measureless and seemingly endless hardships which he endured. Yet thru it all he gathers the "peace of God which passeth all

understanding" and this "garrisons his mind and heart in Christ Jesus the Lord."

¶ The lesson for each one is in easy reach. We long for peace in Jesus Christ. We would be at ease in life. We would have comfort and quiet amidst the bustle and tumult of life's duties whether in the home or out in the world. It is not found in inactivity. It is found in living for others, whether they be irresponsible, seemingly worthless heathen, or cruel, ungrateful neighbors in the homeland. The yoke of service during the time of storm will bring more peace than the one born in sunshine. Then seek peace; by seeking to serve others and never seek peace as the world gives it.

¶ The financial problem of the Committee many will look at as a result of hard times. Indirectly, it may be. Directly it is the result of prayerless lives. The Master did not say "Take up collections, make missionary speeches," and so on. But "pray ye the Lord of the harvest that he may send laborers into the field."

¶ Texas has a few faithful, earnest workers who are doing the best they can in their home field. Their own membership is small and greatly scattered. Yet the District Board is doing all they can to proclaim the Word everywhere within reach. During the last three months of 1907 A. J. Wine spent 84 days in service, preached 49 sermons and made 66 visits. In order to do this he traveled 1349 miles by rail and 61 by private conveyance. This was done at an expense of \$30.10. Collections amount to \$6.00. Bro. Joel Glick also worked for the Board, putting in 14 days, preaching 10 sermons, making 3 visits, and traveling 388 miles by rail. His expense was \$7.85. Certainly these brethren get over much territory with a minimum of expense.

¶ It is twenty-three years since Christianity was introduced into

Korea. To date 125,000 have accepted faith in Christ. At the rate of growth, ten years later will see the Hermit Kingdom Christianized, and the watch-word of the Student Volunteer Movement, "Evangelization of the world in this Generation," will be a fact with one nation. Why not for all nations? Mostly because the church does not push things with that purpose in view.

¶ That Cuban call! It is from the pen of Brother Grant Mahan in another page of this number. The opportunity is now. Bro. Mahan writes that delay will be serious. Who is ready to offer herself or himself to go there, master the Spanish as quickly as possible, distribute tracts, build up Sunday schools and aid the church? What is wanted is a willing worker for the Master in one of the most favored climes under the Stars and Stripes.

¶ To purchase a tract of land in India is a tedious job to say the least. Weeks run into months and sometimes months into years before permission, proper price and all can be secured. It is no wonder then that after about a year's effort Bro. A. W. Ross of Vyara, India, should sit down and write the Mission Rooms that finally the land deal was closed. Already the same day he began to arrange for the digging of a well and putting up of a good bungalow. The Committee had appropriated money for this bungalow as well as one or two others over a year ago.

¶ Adam Ebey and his wife Alice, home on furlough till this coming fall, report many calls for talks on India among the churches in Indiana and near by. They will do all they can to fill these calls and appreciate very much that the churches are interested in India in this way. Their address is North Manchester, Indiana.

¶ What a revolution would come about in the world if the energies and expenditures put forth to awaken the

church to do just what Jesus has commanded every member and every congregation to do, were expended upon the field in saving souls. The church sends some to the field to preach the Gospel and others are kept at home simply to try to lift the body to do their plain duty. Just think that of a fraternity of about 100,000 not one-fourth care enough for the salvation of the world or the commands of the Master to give the value of one day's work out of 300 for world-wide salvation.

¶ Sister Kate Strickler of Lanark, Illinois, after reading Sister Berkebile's article in the January Visitor, read it to their Aid Society. In sending in the Society's contribution our sister made the following comments: "The Bible says we should love our neighbors as ourselves and I am sure if we were missionaries in India we would be glad if those who can, over here, would help us to have comfortable places to live so that we would not need to have snakes, rats and vermin molest us. The Bible also says, 'But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him?'" Yea, verily, how can the love of God dwell in such a person?

¶ Is it not a little remarkable that the cry of hard times, whether realized or not, curtails the Lord's work first? Why should He who opens the windows, if we but trust Him and return to Him what belongs to Him, be the first to be robbed? Yet this is a fact so common as to be hardly worthy of mention. The Christian will go on in the routine of little pleasures and gratifications and spend many times enough to fill the treasury of the Lord. This is manifested in the luxuries on our tables, the unnecessaries, in our clothing, in the sweetmeats consumed, and in the picture and post-card craze that

is now sweeping over the land. When every member will consider that every cent he has belongs to the Lord and he but a steward when he feels sure that the Lord will ask him to give account for the use of every penny, just the same as every word, then will the flood of expenditure for that which perishes, be turned into the channels of righteousness and the world will praise the Lord.

¶ It may be a surprise to many to know the image on the penny is not that of an Indian, tho it looks much like it. According to the N. Y. Christian Advocate it is the picture of Sarah Longacre Keen of Philadelphia. When she was a girl her father entertained some Indians in his home. The father was an engraver of the United States mint. One of the chiefs was pleased with Sarah and in a playful mood took off his headdress and put it on the child. This did not startle her, but she stood quiet to lend to the merriment of the company. Some one present seeing the unique combination of beauty and artistic skill, quickly sketched her thus dressed and afterward the rafter engraved the design and submitted it with other competitive offers for the penny design. It was accepted and thus it turns out that the penny so constantly in evidence in collections is the picture of a girl who later in life was Secretary of the Philadelphia Branch of the Women's Foreign Missionary Society of the M. E. church.

¶ According to latest accounts the situation in Congo Free State is not much improved. The natives are suffering and the cry of injustice and cruelty goes up so far unheard by Christian civilization. But it shall not always be, no more than it was in Egypt when the hand of oppression was hard upon Israel. But what is our duty to-day? Surely there should be an awakening to greater activity in behalf of these our brothers in that far-away land.

¶ Nothing is so easy as to conclude when one sees report of large donations for missions that this is because the church at that place is wealthy. Perhaps, however, if we dared state a rule on this point, it is that the wealthy churches give less in proportion than do the poorer ones. Where then is the key to this success? Here are some things looking towards it.

The pastor of such liberal churches himself believes:

1. That Christ died for all men.
2. That every Christian should "go" either by going or sending.
3. That missionary prayer meetings at which he himself has made a special effort to get something helpful and interesting, are frequently held.
4. That missionary illustrations in his ordinary sermons are far better than any other to press home any truth he is teaching.
5. That to post up on mission subjects by taking and then carefully reading his own church missionary magazine, as well as reaching out as far as he can among others, is the best kind of tinder for missionary fire.
6. That Missionary Tracts are most helpful in his work.
7. That when he announces a missionary collection, he does it in such a way that the membership feels it a joy to make a sacrifice in giving.

If that is his key to success, no wonder that the half-hearted non-informed pastor is a failure with his church in missions.



#### Jerry McAuley, the Apostle to the Lost.

To be reared in a Christian home, have the heritage of Christian parentage, and to dwell far from the centres of vice and wretchedness, is to make one realize but little the real sinfulness of sin as it is in every life, no

matter how favored his surroundings have been.

But to be transported into the realms of vice, debauchery, lying, thieving, and murder; to follow one thus wicked behind the bars of Sing Sing penitentiary of New York State; to note the struggle of soul against all law and order; then to see him brought under the influences of the Gospel in a prison chapel service; follow him to his cell and hear him cry aloud all night for God to have mercy upon his soul; to watch him come forth from the penitentiary and go back to the very slums of Water Street, New York City, whence he had five years before been taken and there witness for Christ, is to behold a kind of witnessing that few, very, very few know anything about.

Such a life and such wonderful witnessing is the life of Jerry McAuley, the Apostle to the Lost, who was permitted to spend the last sixteen years of his life in actively seeking to save men and women in the worst quarters of New York City.

The new and largely revised edition of the book just published by the American Tract Society, is neither biography nor autobiography but the happy blending of both. The editor gathered together the fragmentary accounts of the man's own life and with suitable explanations wove the entire into a most complete story of one of God's humblest servants and yet earth's greatest men. Jerry's own account of his sinful life is put in that language which shows he was keenly sensible of his awful guilt. And while the reader gets a clear insight into his life, it is in such a manner as not to feed the baser of human nature, but rather to rejoice that one should be saved from such lower and devilish depths.

To read his "testimonies" and to stop and ponder on them is to find the clew to his power. Too many talks in pray-

er meeting and too many sermons are talking about how we should do, in terms so general that no one feels or knows what is meant. That was not Jerry. "I have nothing to be proud of; I am proud of my Savior and not of myself. I was a notorious drunkard and gambler. Even my wife does not know of some of the sins I committed, and she will never till the Day of Judgment. I don't know what to say to express my feelings of thankfulness. I know I have been converted, that is, if conversion is ceasing to love that which is evil and loving that which is good. I know that divine grace saved me from a drunkard's grave."

Then again on another occasion. "Jesus saw Zacchæus up in the tree and knew him, knew all about him. But I notice he didn't call him an extortionist, or a robber, or any hard name, but merely said, 'Come down Zacchæus: I'm going to take dinner at your home to-day!' Didn't accuse him of anything. He never does. Never calls those who come to Him hard names! He never called one of those poor unfortunate women a 'Magdalene' once—not once in his whole history. No sir! The bigger the sinner, the more tender Jesus was. He never was harsh, only with one class of people—those hypocritical Pharisees; those dead church members who professed religion, but hated Christ, and were only hypocrites. He went for them and so he ought, and so do I go for them, and I intend to keep it hot for them."

This will give the reader some idea of this most excellent book. The editor wished time after time when reading the book that every member of the Brethren church would read it.

Nicely bound, illustrated, 300 pp. Price \$1. Brethren Publishing House, Elgin, Illinois.

### BRIDGEWATER COLLEGE.

A. B. Miller.

Since our last communication to the "Visitor" the Volunteer Mission Band has given a program at the Lebanon church, near Ft. Defiance, Augusta County. The program consisted of addresses, special music and recitations. The writer preached in the morning, the program being given at night. At these meetings we hope to be able to mould missionary sentiment and get the people more in touch with our work. Ere this number of the "Visitor" reaches its readers we hope to give programs in the Barren Ridge and Mt. Vernon churches, both in Augusta County. Our weekly visits continue. A brother came to me recently and spoke to me regarding a call we made at the home of an aged sister. He said, "Go back again. You do not know how much good you did on that visit. She talked to me about it and seemed so happy." We are glad for encouragement.

The Mission Study classes are still in progress. Our Missionary Society is active and adding new members to its list. Bro. D. C. Flory has just closed a series of meetings here. Bro. Flory was with us in his usual power. All have been strengthened. Men and women are reading. Four young men and a young lady, all students of the college, were baptized. Others are near the kingdom. Our annual Bible term is past, but the earnestness of the instructors has caused us to have a greater desire to know God's word. During this Bible term we had the pleasure of hearing instructive talks before the Volunteer Band by Brethren D. H. Zigler and D. C. Flory. Three former members of the band were with us, Sisters Eavers and Zigler and Bro. W. S. Thomas.

Bridgewater, Va.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church ..... Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Committee, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

## COMPARATIVE STATEMENT.

	Jan. 1907	Jan. 1908	Apr.-Jan. 1907	Apr.-Jan. 1908	Dec.	Inc.
World Wide, .....	\$1324 91	1395 72	17471 72	15550 31	1921 41	
India Missions, .....	584 72	301 19	5594 38	3257 63	2336 75	
Brooklyn M. H., .....	50 64	80 47	1996 03	1897 60	98 43	
Miscellaneous, .....	73 41	24 67	535 51	481 54	53 97	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Bicentennial, .....	\$2033 68	1802 05	25597 64	21187 08	4410 56	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$2038 68	2916 20	25597 64	25058 22	539 42	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>

During the month of January the General Missionary and Tract Committee sent out 151,266 pages of tracts for distribution.

The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of January, 1908.

## WORLD-WIDE MISSION.

### Pennsylvania—\$182.06.

#### Eastern District, Individuals.

Solomon Fackler, \$10; Abram Fackler, \$10; D. B. Hostetler, \$3.50; Solomon Strause, \$3; A. M. Kuhns, \$3; Jas. Fitzwater, \$3; Ida Lehman, \$2.25; J. S. Hershberger, \$2; Peter Biser, \$1.20; David G. Wells, \$1.20; J. G. Graybill, 50 cents; Harvey Ernst, 50 cents; Jacob C. Heefner, 36 cents, .....

#### Southern District, Individuals.

M. O. Meyers, \$7; S. J. Miller, \$6; Alice K. Trimmer, \$5; Annie R. Miller, \$5; Amos P. Keeny, \$5; Celia L. Yoost, \$5; John H. Smith, \$2; Sarah A. Baker, \$2; John Lehner, \$1.50; A Sister, \$1.50; Susannah Rouzer, \$1; Susie Walker, \$1; Barbara Shultz, \$1; J. D. Wilson, 70 cents, .....

#### Middle District, Congregations.

Lewistown, .....

#### Sunday schools.

Smithfield, .....

#### Individuals.

Aaron and Katharine Teeter, \$6.25; J. R. Stayer, \$6; C. L. Buck, \$6; D. Y. Swayne, \$3; Samuel R. Snyder, \$3; T. T. Myers, \$1.50; Isaac B. Replogle, \$1.20; A Sister, \$1; J. C. Wincland, \$1, .....

#### Western District, Individuals.

H. L. and Linda Griffith, \$13; D. L.

Miller, \$12; Jas. R. Davis, \$10; Sarah and Levi Stoner, \$7.50; John F. Sprenkel, \$5; A. Christner, \$1; D. D. Horner, Marriage Notice, 50 cents; Dessie M. Zeigler, 50 cents, .....

Ohio—\$144.27.

#### Southern District, Individuals.

David Fultz, \$10; Mary Ockerman, \$6; W. K. Simmons, \$3.60; D. F. Ebly, \$3.50; C. M. Smith, \$2.50; Jonathan Hoover and Wife, \$2.22; Jacob Leckrone, \$1.50; H. J. Arnett, \$1.50; Emanuel Shank, \$1.50; Philip R. Priser, \$1.25; Eliza Priser, \$1.25; Samuel F. Miller, \$1.25; W. C. Teeter, \$1.20; Jesse K. Brumbaugh, \$1.20; Jas. H. Rinehart, \$1.20; W. H. Folkerth, \$1.20; David Bremer, \$1.20; Levi Minnick, \$1; Mrs. Martha Kelley, 50 cents; A. L. Klepingen, Marriage Notice, 50 cents; David Byerly, Marriage Notice, 50 cents; S. S. Feller, 50 cents, .....

45 17

Northwestern Dist., Sunday schools.

Lick Creek, .....

30 00

Individuals.

Lydia Wertz Dickey, \$1.50; L. E. Lauffman, \$1.20; David Berkholder, \$1.20; J. W. Lahman, \$1.20; Henry and Walter Lahman, \$1.20; Abednego Miller, Marriage Notice, 50 cents, .....

16 80

Northeastern Dist., Congregations.

Sugar Creek, .....

24 50

Sunday schools.

Scrence Hill, .....

18 30

Individuals.

Isaac Brumbaugh, \$10; Mrs. Geo. M. Weidler, \$6; Sadie Wertz, \$2; Mrs. Sarah Griesman, 50 cents; P. H. Beery, Marriage Notice, 50 cents;

28 95

Noah Horn, 50 cents, .....	19 50	ber, \$1; D. M. Good, \$1; G. W. Shaffer, \$1; J. F. Driver, \$1; John G. Kline, \$1; Mary E. Schickel, \$1; Annette V. Miller, \$1; Mary Smith, 50 cents; A Friend, 50 cents; Madison Kline, 50 cents, .....	45 40
<b>Illinois—\$321.95.</b>			
Northern Dist., Congregations.			
Franklin Grove, \$140.50; Mt. Morris, \$30.72; Pine Creek, \$29.40; Polo, \$11.70; Chicago, \$10; Naperville, \$4.44; Sterling, \$3.60, .....	230 36	<b>Kansas—\$53.86.</b>	45 40
Sunday Schools.		Southwestern Dist., Individuals.	
Silver Creek, .....	7 00	S. M. Brown, \$2.50; D. C. McGough, \$2.50; Riley F. Brubaker, \$2.50; J. P. Harris, \$2.35; L. Andes, \$1, .....	10 85
Individuals.		Southeastern Dist., Congregations.	
Benjamin Swingley, \$10; J. C. Lampin, \$5; L. J. Gerdes, \$5; A Brother and Sister, \$4.50; D. J. Blocher, \$3; A. L. Moats, \$2.40; Daniel Barrick, \$1.80; Ralph Stitzel, \$1.25; Lee Boyer, \$1.25; Mrs. Elizabeth Kingery, \$1; J. M. Lutz, \$1; Belle Whitmer, \$1; Daniel Barrick, 50 cents; Elizabeth Bollinger, 50 cents; A. H. Stauffer, 50 cents; Sarah and R. J. Farringer, 40 cents, .....	39 10	Osage, .....	6 44
Southern District, Individuals.		Sunday schools.	
H. M. Wirt, \$10; Mathias Lingenfelter, \$5; Eliza Henricks, \$5; Atta and Isaac Eikenberry, \$5; Frank Etneyer, \$5; David Blickenstaff, \$5; E. H. Brubaker, \$2.50; Mrs. B. S. Kindig, \$1; Alice Rohrer, \$2; D. E. Eshelman, Marriage Notice, 50 cents, .....	41 00	Grenola, .....	6 57
Sunday schools.		Individuals.	
Woodland Primary, .....	4 49	Mrs. Z. W. Landis, \$1; John S. Clark, Marriage Notice, 50 cents, .....	1 50
<b>Indiana—\$151.13.</b>		Northwestern Dist., Sunday schools.	
Northern Dist., Congregations.		Victor, .....	1 00
Goshen, \$21.48; Bethel, \$14, .....	35 48	Individuals.	
Individuals.		C. Fitz,	2 50
David Whitmer, \$10; Melvin D. Neff, \$10; Mrs. Isaac Early, \$5; Daniel Whitmer, \$2; Jacob L. Keppeler, \$1.20; Wm. Hess, \$1; E. P. Peiffey, \$1; John W. Whitehead, \$1; Salome Hoke, \$1; T. A. Utley and Wife, 50 cents; J. S. Kaufman, 50 cents; Mrs. Geo. W. Colvert, 50 cents; J. E. Weaver, Marriage Notice, 50 cents; Wesley Miller, 28 cents, .....	34 48	Northeastern Dist., Congregations.	
Middle Dist., Congregations.		Sabetha, .....	25 00
Hampatch, .....	6 82	<b>California—\$44.90.</b>	
Individuals.		Congregations.	
John Keever, \$9.25; A Brother, \$5; Frank Fisher, \$3; Henry Shock, \$3; Benjamin Bowman, \$2.50; Daniel Kann, \$2.50; J. D. Rife, \$1.20; David Miller, \$1, .....	27 45	Raisin City, .....	5 00
Southern Dist., Individuals.		Individuals.	
Samuel and Lina Stoner, \$25; Chas. Ellabarger, \$10; Wm. Stout, \$5; S. C. Miller, \$2; Wm. R. Young, \$1.20; Henry C. Shultz, \$1.20; Levi S. Dilling, \$1; Amande Widows, \$1; Sallie Hatfield, 50 cents, .....	46 90	Oscar and Della Mathias, \$10; Magadelene Myers, \$10; Mrs. C. R. Brab, \$9.90; Mary Hysner, \$5; D. L. Forney, \$3; J. Scott Snively, Marriage Notice, 50 cents; Geo. F. Clewbulen, Marriage Notice, 50 cents; O. Mathias, Marriage Notice, 50 cents; J. S. Brower, Marriage Notice, 50 cents, .....	39 90
Iowa—\$117.09.		<b>Missouri—\$24.96.</b>	
Northern Dist., Individuals.		Middle District, Individuals.	
Ephraim Lichty, \$34; H. E. Slifer, \$10; Wm. H. Myers, \$10; J. J. Berkley, \$6; John Weigle, \$6; John G. Fleckner, \$6; Cornelius Frederick, \$4; U. S. Blough, \$4; S. Hershey, \$3.50; D. Fry, \$3; M. S. Grossnickle, \$3; A. P. Blough, Marriage Notice, 50 cents; J. S. Zimmerman, 50 cents, .....	90 50	Wm. H. and Nannie C. Wagoner, \$5; Mary M. Cox, 50 cents; Susan Momaw, 50 cents; L. R. Ihrig, Marriage Notice, 50 cents, .....	6 50
Middle Dist., Individuals.		Northern Dist., Sunday schools.	
W. C. Kimmel, \$10; C. R. Royer, \$4; J. B. Miller, \$1.25; C. L. McNett, \$1.20; C. Z. Reitz, \$1.20; C. K. Burkhader, \$1; Rena S. Miller, \$1; J. C. Auken, Marriage Notices, \$1; Mrs. Rebecca Hess, \$1, .....	21 65	Rockingham, .....	11 96
Southern Dist., Individuals.		Individuals.	
Ida D. Daty, \$2.44; S. Schlotman, \$2; C. E. Wolfe, 50 cents, .....	39 00	O. P. Hoover, \$6; Jas. M. Mohler, Marriage Notice, 50 cents, .....	6 50
<b>Virginia—\$97.33.</b>		<b>Maryland—\$60.00.</b>	
Second District.		Eastern Dist., Individuals.	
District Board, .....	4 94	Annie R. Stoner, \$40; Alfred Engler, \$12; J. M. Prigel, \$2.50, .....	54 50
Congregations.		Western Dist., Individuals.	
New Market, \$10.93; Peach Grove, \$2, .....	12 93	G. A. Linninger, \$3; Joseph Speicher, \$1; L. J. Flohr, Marriage Notice, 50 cents, .....	4 50
Individuals.		Middle Dist., Individuals.	
D. S. Wampler, \$12.50; John H. and Geo. H. Kline, \$6; B. W. Neff, \$5; P. S. Thomas, \$3; D. W. Wampler, \$2; Jno. S. Flory, \$1.50; A Sister, \$1.50; Jas. R. Shipman, \$1.50; Bettie Good, \$1.50; Lethe A. Liskay, \$1.20; Mrs. Susan Wine, \$1.20; Jno. S. Gar-		E. W. Stoner, .....	1 00
		<b>West Virginia—\$22.75.</b>	
		First Dist., Individuals.	
		H. J. Hutchinson, \$10; I. F. Ross, \$7; Anne E. E. Boselz, \$2; Thomas Harrow, \$2; Adam Judy, 75 cents, .....	21 75
		Second District, Individuals.	
		Sarah E. Newlon, .....	1 00
		<b>Idaho—\$61.55.</b>	
		Individuals.	
		D. Nampa, \$9; Lizzie Johnson, \$25; Stephen Johnson, \$25; Sam Emmert, \$2.05; C. E. Sandy, 50 cents, .....	61 55
		<b>North Dakota—\$20.98.</b>	
		Congregations.	
		Deering, \$13.55; Hebron, \$1.93, .....	15 48
		Individuals.	
		Stephen Hodgson, \$3; D. L. Landis, \$1.50; Paul Mohler, Marriage Notice, 50 cents; John McClane, 50 cents, .....	5 50
		<b>Oklahoma—\$6.65.</b>	
		Congregations.	
		Washita, .....	4 45
		Individuals.	
		W. B. Bosselman, \$1.20; Julia A. Fisher, 50 cents; J. C. Ninninger, Marriage Notice, 50 cents, .....	2 20
		<b>Colorado—\$5.80.</b>	
		Congregations.	
		Denver, .....	3 30
		Individuals.	
		D. M. Click, \$1; Emanuel Leckrone, \$1; D. M. Click, Marriage Notice, 50 cents, .....	2 50
		<b>Washington—\$14.50.</b>	
		Individuals.	
		Esther A. McDonald, \$3; D. M.	

Click, \$6; Anna C. Castle, 50 cents, .	9 50	<b>Ohio—\$5.00.</b>
Congregations. Centralia, .....	5 00	Northwestern Dist., Sunday schools. Walnut Grove, .....
<b>Tennessee—\$13.15.</b>	5 00	<b>Colorado—\$1.00.</b>
Congregations. Hope, .....	3 45	Children's Meetings. Grand Valley, .....
Individuals. Geo. Anderson, \$8.50; J. C. Harrison, \$1.20, .....	9 70	<b>Missouri—\$1.00.</b>
<b>Nebraska—\$31.50.</b>	9 70	Middle Dist., Individuals. Mrs. F. Bickle, .....
Congregations. Cambridge, .....	29 50	<b>Michigan—\$0.50.</b>
Individuals. H. A. Frantz, Marriage Notices, \$1; S. P. Maust, \$1, .....	2 00	Individuals. Lulu M. Hagley, .....
<b>Denmark—\$15.09.</b>	2 00	Total for January, ..... \$ 243 73
Churches of Denmark, .....	15 09	Amount previously reported, .. 2,156 49
<b>Arizona—\$3.00.</b>	15 09	Total for year so far, ..... \$2,400 22
Congregations. Glendale, .....	3 00	<b>BROOKLYN MEETING HOUSE.</b>
<b>Wisconsin—\$1.20.</b>	1 20	<b>Pennsylvania—\$16.50.</b>
Individuals. A. L. Clair, .....	1 00	Middle Dist., Individuals. Cyrus E. Bechtel, \$3; Hannah Replogle, \$2, .....
<b>Michigan—\$1.00.</b>	1 00	Southern Dist., Individuals. Susannah Rouzer, \$1; J. B. Teiter, 50 cents, .....
Individuals. Reitta Price, .....	1 00	Western Dist., Individuals. Jas. R. Davis, .....
<b>Louisiana—\$0.50.</b>	50	<b>Oklahoma—\$15.00.</b>
Individuals. J. F. Hoke, Marriage Notice, .....	50	Congregations. Mound Valley, .....
<b>Cuba—\$0.50.</b>	50	<b>Canada—\$5.00.</b>
Individuals. Emma B. Kreider, .....	50	Individuals. A Brother and Sister (Fairview Congregation), .....
Total for January, ..... \$ 1,395 72		<b>Idaho—\$5.00.</b>
Amount previously reported, .. 14,154 59		Individuals. Lizzie Greene, .....
Total for year so far. .... 15,550 31		<b>Ohio—\$4.10.</b>
		Northwestern Dist., Sunday schools. Lick Creek, .....
<b>INDIA ORPHANAGE.</b>		<b>Iowa—\$2.00.</b>
<b>Indiana—\$38.00.</b>		Middle District, Individuals. C. R. Royer, .....
Northern Dist., Individuals. I. S. Burns and Wife, \$16; John Oberholser, \$5; Adam Reiser, \$1; Mrs. S. S. Cripe, \$1; Elizabeth Ganger, \$1; Hiram Roose, \$1; Delilah Miller, \$1, .....	26 00	<b>Indiana—\$1.00.</b>
Middle Dist., Aid Societies. N. Manchester, .....	8 00	Northern Dist., Individuals. Salome Hoke, .....
Individuals. Cyrus Wallick and Family, \$3; Susan Knot, \$1, .....	4 00	<b>North Carolina—\$1.00.</b>
<b>Pennsylvania—\$52.00.</b>	16 00	Individuals. A. B. Coker, .....
Western Dist., Mission Circle. Myersdale, .....	19 00	<b>Texas—\$0.50.</b>
Individuals. W. H. Blough and Wife, \$16; Francis R. Cox, \$3, .....	16 00	Individuals. Mrs. Mary C. Hanna, .....
Southern Dist., Individuals. Mary C. G. Sprenkel, .....	1 00	<b>Iowa—\$0.36.</b>
Middle District, Individuals. Eld. Michael Claar, .....		Middle Dist., Individuals. Laura E. Jennings, .....
<b>Nebraska—\$37.33.</b>		Total for January, ..... \$ 80 47
Congregations. Beatrice, .....	30 00	Amount previously reported, .. 1,817 13
Sunday schools. Bethel, .....	7 33	Total for year so far, ..... \$1,897 60
<b>Kansas—\$31.50.</b>		<b>INDIA MISSION.</b>
Southwestern District. Sisters' Aid Societies. McPherson, .....	15 00	<b>Indiana—\$43.56.</b>
Sunday schools. Monitor, .....	16 50	Northern Dist., Congregations. Cedar Creek, \$18.19; Cedar Lake, \$7.44; Pleasant Hill, \$7.15; Cedar Lake Union, \$5.34; Columbus City, \$4.44, .....
<b>Idaho—\$16.00.</b>	16 00	42 56
Individuals. D. Nampa, .....	16 00	Individuals. Salome Hoke, .....
<b>New Mexico—\$16.00.</b>	16 00	<b>Pennsylvania—\$6.26.</b>
Individuals. A Brother and Sister, .....	16 00	Southern Dist., Individuals. John F. Sprenkel, \$4; Albert Harden, \$2.26, .....
<b>Illinois—\$13.15.</b>	13 15	6 26
Northern Dist., Sunday schools. Waddams Grove, .....	12 50	<b>California—\$15.00.</b>
<b>Iowa—\$12.50.</b>	8 50	Sunday schools. E. Los Angeles, .....
Southern Dist., Sunday schools. N. English, .....	6 25	15 00
<b>Oregon—\$8.50.</b>	5 00	<b>Virginia—\$5.00.</b>
Individuals. A Brother and Sister, .....		Second District. District Board, .....
<b>California—\$6.25.</b>		<b>North Dakota—\$5.00.</b>
Congregations. Reedley, .....		Individuals. Barbara Brown, .....
<b>Canada—\$5.00.</b>		<b>Michigan—\$3.25.</b>
Individuals. A Brother and Sister, .....		Sunday schools. E. Thornapple, .....
		3 25
		<b>Colorado—\$1.00.</b>
		Individuals. A Friend, .....
		<b>North Carolina—\$1.00.</b>
		Individuals. A. B. Coker, .....
		1 00

## COLORED MISSION

<b>Ohio—\$5.00.</b>	
Northwestern Dist., Sunday schools.	
Wyandot, .....	5 00
<b>Kansas—\$2.00.</b>	
Northwestern Dist., Individuals.	
A Sister, .....	2 00
Total for January, .....	\$ 7 00
Amount previously reported, ...	26 00
Total for year so far .....	\$ 22 00

## NEW ENGLAND MISSION

**ILLINOIS—\$16.17.**  
 Northern District, Individuals.  
 A Brother, ..... 16 17  
 Total for January, ..... \$ 16 17  
 Amount previously reported, ..... 20 00

Correction—In the January Visitor the Pine Creek congregation of Northern Indiana is credited with \$32.00 under the World-Wide Fund which they wish changed to the Bicentennial Fund.

BICENTENNIAL

The General Missionary and Tract Committee acknowledges the receipt of the following donations received during the month of January, 1908, for the Bicentennial Fund.

214	.	1	00	241	.	50	00
215	.	1	00	242	.	16	80
216	.	4	35	243	.	16	50
217	.	1	00	244	.	3	00
218	.	11	11	245	.	16	50
219	.	20	50	246	.	11	90
220	.	81	30	247	.	20	65
221	.	25	00	248	.	122	100
222	.	50	00	249	.	20	00
223	.	24	00	250	.	8	75
224	.	5	00	251	.	2	00
225	.	95	00	252	.	44	70
226	.	2	50	253	.	25	00
227	.	22	00	254	.	10	00
228	.	5	00	255	.	1	00
229	.	1	00	256	.	6	00
230	.	1	00	257	.	1	00
231	.	10	00	258	.	7	00
232	.	2	25	259	.	1	00
233	.	2	51	260	.	1	00
234	.	2	00	261	.	3	50
235	.	5	00	262	.	2	00
236	.	5	00	263	.	1	00
237	.	5	00	264	.	3	00
238	.	2	00	265	.	1	00
239	.	19	63	266	.	1	00
240	.	1	00	267	.	8	10

BROOKLYN MEETINGHOUSE FUND

For January 1908

**Arizona.**—Lydia Gibbs, \$1.  
**California.**—A. Wingerd and Wife, \$5; A.

Sister, Raisin City, Cal., \$5.

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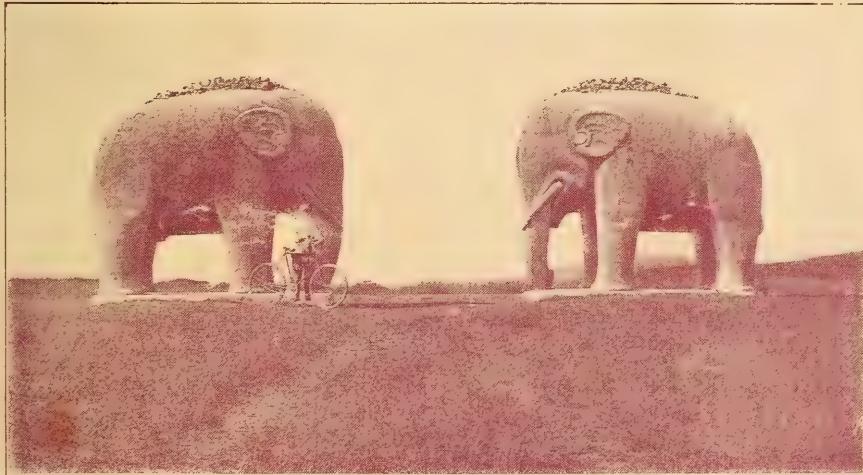
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# THE MISSIONARY VISITOR



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PUBLISHED BY

BRETHREN'S GENERAL MISSIONARY &  
TRACT COMMITTEE

ELGIN, :: ILLINOIS

Vol. X.

APRIL, 1908

No. 4

# MINE, Saith the Lord of Hosts

The cattle are mine. }  
Every beast is mine. } Psa. 50: 10.

The gold is mine. } Kings 20: 3; Hag. 2: 8.  
The silver is mine. }

All souls are mine. Ezek. 18: 4.

The earth is mine. Exodus 19: 5; Psa. 50: 12.

**"ALL THEY SHALL BE MINE."**

"They that fear the Lord" shall be

**"A PECULIAR TREASURE"**

whom the Lord will "spare" as a "man spareth his own son that serveth him." Mal. 3.

**WHEN?**

When we quit robbing God. Mal. 3: 8.

**THEN!**

"I will open the windows of heaven."

"I will pour you out a blessing."

"I will rebuke the devourer."

"All nations shall call you happy."

Mal. 3: 10-12.

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THE influence of the Bible stamps it as supernatural and Divine. It has revolutionized human society. It has civilized the nations that have accepted it. It is the secret of the greatness and power of the Protestant nations. It goes into the heathen populations, and lo! the cannibals of the Fiji Islands are transformed into gentle Christians; the savage Indian becomes a peaceful disciple of Christ; the selfish Chinaman develops into a heroic martyr, and the degraded African rises into the noblest type of manhood. The polygamist gives up his wives, the sorcer gives up his superstitions, thousands of men and women become outcasts from their homes and often martyrs for their faith, and the whole phase of human society is stamped with the uplifting impress and the heavenly influence of the Book of God. The sceptic finds himself traveling in some wild frontier town, and lies down at night to sleep with rude forms around him, wondering if his life and property are safe. But lo! he beholds the Bible on the shelf, he sees the little company gather together with the closing day and kneel in prayer, and he puts his pistol in his pocket and lies down to sleep without fear. He knows where God's Book is supreme his life and property are safe. Scepticism is well enough to laugh and talk about, but, as Voltaire once said when his infidel friends were discussing their theories at his dining table: "Hush, gentlemen, till the servants are gone. If they believed as we do none of our lives would be safe."



# The Missionary Visitor

Vol. X.

APRIL, 1908

No. 4

## WILL YOU BE SAVED?

Dr. Behrends, a very cool-headed writer on the subject of missions and a clear thinker on the fundamentals of the New Testament, made the following statement:

"It is not so much a question of whether the heathen will be saved unless we carry them the Gospel, as whether we shall be saved unless we carry them the Gospel."

It is evident his statement calls in question the salvation of every professor of Christianity who makes no effort towards world-wide salvation,—not seeking the lost about our doors, only, but the lost at the farther ends of the earth.

After some little reflection on the statement, it occurred that an expression from a number of clear-headed thinkers of the Brethren would be interesting and helpful to the body general and a letter was sent with a request that comments not to exceed 200 words be sent in. No one knew another was writing on the subject, and the following is what the Spirit thru the Word and the nineteen servants of the Lord has to say on the subject. Note the names,—they come from all parts of the Brotherhood and almost every phase of endeavor in the church. The young and the old have spoken; and while there is diversity far more than one would expect in discussing the same subject, yet what a unanimity of sentiment is driven home to the reader. Our responsibility is great. Salvation may be justly called in question; and in these days when the church of the living God is indifferent far too much to the world's needs may these messages from our brethren stir us to a deeper work of grace and a greater consecration in the Master's service.

Remember that each one had Dr. Behrends' statement given above before him as he wrote, and thus they speak:

### A VITAL POINT.

Dr. Behrends, in discussing the vital points of salvation, made this statement as he thought to go to the heart of the matter. "It is not so much a question of whether the heathen will be saved unless we carry them the Gospel, as whether we shall be saved unless we carry them the Gospel."

This is putting this question in a very serious and impressive form. Let's look at it. Salvation is designed for all. "God is no respecter of persons." Christ's birth as heralded by the angel was to be joy to all people. We are commanded to preach the Gospel "to all nations," to "every creature."

There are three points to be noticed.  
1. The message; 2. The messenger; 3,

The receivers of the message. Each party does not share, but carries his own responsibility. True, "we are laborers together with God;" but in the matter of responsibility each remains distinct. Wisdom applies its energies along the line of its responsibility. Noah was message-bearer under tremendous discouragements, yet he was faithful, "and became heir of the righteousness which is by faith." Jonah was called as a missionary to bear a message to a heathen city. How God chastised him for his unfaithfulness! Dear reader, God has given you and me a message to carry to the benighted. Daré we shirk duty? Prospects of the times are not flattering. Discouraging experiences overtook all of God's former servants; not strange if they overtake us.

It was said of Mary, that "she hath

done what she could," and she stood acquitted. When you and I do as we are bid, have done what we could, it is then we will stand acquitted.

*J. S. Roselius*

Covington, Ohio.

**WHOLE GOSPEL TO WHOLE WORLD.**

Inasmuch as the Brethren teach and practice the whole Gospel, we should teach it to a whole lot more unsaved people than we are doing.

We have some men and others can be had. We have the means. The field is ready and Jesus says: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

*Moses Beardorff*

Yale, Iowa.

**SHALL THE HEATHEN BE SAVED?  
SHALL I?**

"The pure in heart are interested in the former question and are not worried about the latter. (Matt. 5: 8.) They show mercy and shall obtain it. (Matt. 5: 7.) When we seek the good of others we must truly seek our own. (1 Cor. 10: 24.) A sure way for a man to save his life is to lose it for the Gospel's sake. (Mark 8: 35.) To him the missionary cause is no burden but a delight. (Psa. 40: 8.) The child of God has found the yoke of Jesus easy, and His burden light. (Matt. 23: 4.) Freely he has received, he freely gives. (Matt. 10: 8.) Happy is he in the Lord's work alike when he answers the "go ye" of Matt. 28: 19. As when he washes his brother's feet. (Jno. 13: 17.) If the former costs more he knows the blessing is greater. It always pays to give service to the Lord even if it costs cash as well as time. He returns heaped measure even if men may fail. (John 6: 38.) If he shares his delights in the Lord his share becomes

no less. A sure way to keep his joy is to give it to others. No wonder it is so blessed to give. (Acts 20: 35.) While one enriches others he is sure to enrich himself.

"Give and you get" is the divine law which reigns in full force in Christendom. The wise (Prov. 1: 5) by faith (Heb. 11: 3) do understand. If man will not be constrained by the love of Christ (2 Cor. 5: 14) nor impelled to action by love for souls (Prov. 11: 30) then let him be compelled by the command of our risen Lord. (Matt. 28: 19.) Or if a man will in no way be impelled or compelled to bring men into the kingdom let him take care that he be not expelled from the kingdom. (Matt. 25: 41.)

*W.M. Howe*

1012 Bedford St., Johnstown, Pa.

**SALVATION AND MISSIONS.**

Salvation is positive and not negative. It means salvation *to* something rather than escape *from* something. Salvation means Christian sonship, to be a son of God. We are sons of God when we are Christlike in thought and life. "Love your enemies and pray for them that persecute you; that ye may be sons of your Father who is in heaven." To be a son of God is to act as a son of God would act—to do as Jesus would do—to perform the acts of love and mercy and service which the Son of God did under similar circumstances. The sacraments—baptism and the Lord's Supper, etc., do not make us sons of God; they help us to become such—they bring us into closer relationship with God so that thru the "expulsive power of a new affection" we may do the deeds of God. Sonship is Godlikeness—Christlikeness. This is salvation. Salvation means to be at one with God in attitude of mind toward His world. God loves all men; if we are sons we must love all

men. God is merciful; we must be merciful. God expressed His infinite love in an infinite sacrifice (John 3: 16); we must express our love by sacrifice. In sacrifice is the measure of love; and we only love to the extent that we sacrifice.

We cannot be saved by thinking about it. Religion cannot be rationalized, neither does reason or education save a man. We must do the deed if we would know the doctrine (John 7: 17). We cannot possibly become Christlike without doing the deeds of Christ. We cannot serve God except by serving His children (Matt. 25: 31, ff.). We must save to be saved; for to be saved is to do as Jesus would do. Religion is not a *thought* but an *act*. Salvation is not a mystical experience but an *act*—a life of Christlike deeds.

Our attitude towards missions must be the same as Jesus' attitude—to bring them the Gospel that God loves them. There is no such a thing as salvation outside of this attitude and act towards others—for this *is* salvation—Christlikeness—Godlikeness.

*D. Webster Hunt*

Box 655, Yale Sta.,  
New Haven, Conn.

♦

#### THE HEATHEN AND I.

In some respects we may not act alike; in others we may be identical or I even worse. The heathen in violating the mandates of God written in his own being, looks bad, and I in refusing to administer to him the God-given corrective look many fold worse. I drop below him in my relation to God.

Salvation is a God and man proposition. One part for God and one part for man. God wants the heathen saved—He has given clear evidence of that all through the Scriptures—and if our wants do not measure up consistently to His, they will not be saved. The judgment of God will still rest upon them. It will rest upon us also, for not doing what

God wants us to do. Upon whom the judgment of God rest perish. In this first round the heathen and I will look quite alike.

If a sheep fall into a ditch, will not a man lift it out? If a man is being eaten through with disease, will not a man seek to relieve him? If not, man has failed in his duty, failure means loss, both sink into the mire together, both become eaten through with disease.

Will I be saved if I willfully refuse to carry out Christ's commission to the world? No. I can't possibly be saved if I willfully part company with Christ at this point. Baptism, feet-washing, the Lord's Supper, the Communion have no efficacy for me if I willfully refuse to live righteously toward my heathen brother.

We need our necks stretched out a little on this subject. The diaphragm of our thought needs to be pulled out full length that we may see that our salvation as members of the body of Christ is depending upon the attitude we assume toward others whom Christ loves.

*T. B. Mohrman*

Ashland, Ohio.



#### A DISOBEDIENT SPIRIT SAVED? NO.

"Sit down, young man, when it pleases God to convert the heathen He'll do it without your help and mine." Such were the discouraging words that greeted William Carey's missionary appeal to a body of ministers. The world will never know what God could have done without the help of William Carey, because the obscure cobbler has made such knowledge forever impossible and has inspired multitudes with his zeal.

Could Carey have been saved if he had smothered his flame of missionary zeal? As well ask if a live coal can be saved should it cease to burn. Would it be a live coal if it ceased to glow? Can I be saved if I have no burning zeal for

the lost world my Savior died to redeem? Saved from what?—from selfishness, from idleness, from uselessness, from hard-heartedness? from unbelief in the plain Word of God, from disobedience to the explicit command of my Lord, from the blood of my brother dying Christless across the seas? How can I be saved from these when these are the spirit of my very self? In what "far star" can I hope for the welcome of heaven to a disobedient spirit refusing to carry to the dying millions of men the Emancipation Proclamation which the Savior signed in His own precious blood?

*Charles Calvert Ellis*

Perkiomenville, Pa.



#### THE PROPOSITION IS TRUE.

Dr. Behrends' statement is rather an extreme proposition taken without modification. Yet, as a reflexive and intensive proposition, it is true. We are not now considering the extensive feature of salvation, but the effect of our having been regenerated on our relation to the world still lying in blindness.

Realizing the joy of salvation ourselves, we naturally desire others to enjoy the same blessing. If we have not this feeling, we lack charity, and without charity our faith is vain. 1 Cor. 13.

Having experienced the cleansing power of the Savior's love in *our* past experience, we believe that the same love will save to the uttermost; otherwise we lack faith, and "without faith it is impossible to please God." Heb. 11: 6.

If we are regenerated, we are God's children. God's children are of the same nature as God's Son. Jesus died to save a world in sin. "If any man have not the Spirit of Christ, he is none of His." Rom. 8: 9.

Therefore to those who have heard the call for the salvation of the heathen, (and that means you, brother) Dr. Behrends' proposition is true. If you love

your dollar, or your environments, or your ease, or your own gratification too well to make Rom. 10: 14, 15; Matt. 28: 19; or 1 Cor. 16: 1; 2 Cor. 9: 6, 7 a part of your Christian life, there may be a possibility of Matt. 25: 41-45 meeting you in the judgment.

*J. L. Mohler*

Leeton, Mo.



#### AWFUL TO WITHHOLD.

"In Him is life provided for all mankind."

"Love thy neighbor as thyself."

"Let me remind you once more of the parable of the Last Judgment, where the whole question of a man's worth and destiny is made dependent on whether he has practiced the love of his neighbor."

—Harnack.

Matthew 25: 31-46, "Then shall He answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of these least, ye did it not unto Me."

Ezekiel 33: 7-9, "When I say unto the wicked, O wicked man, thou shalt surely die. And thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand."

Matthew 28: 19, "Go ye therefore, and make disciples of all the nations."

"Men live all the time for something not themselves. It is involved in all personal life. There is no realization without it."—Jones.

"The work (mission) is required by the essential nature of the Gospel. But, furthermore, its neglect involves outrage upon the essential moral integrities."—Speer.

"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

"And these words mean, as the late Bishop Wescott pointed out in his commentary, that "the claim to the knowl-

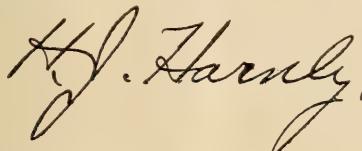
edge of God without obedience, and the claim to the love of God without action involve not only the denial of what is known to be true, but falseness of character.”—Speer.

“In common honesty, the man who does not feel constrained to spread the knowledge of Christ among mankind should surrender Christ wholly. What right has he to Christ? If Christ is not able to save the world, He is not able to save a single soul. If He can save a soul, it is *awful* to withhold Him from any, even the lowest.”—Speer.

I have sometimes said, when it was contended that the Brethren church is the only “true church,” that if that be true, our own indifference to missions would condemn us, and so there can be no “true church.”

We complain, because of lack of spiritual power, because our children do not come into the church, because the world does not come flocking to us, but what can we expect so long as we do not take our religion more seriously? We persuade ourselves that by doing ordinances we shall be saved, but the price of power and salvation is in love to God and man. “We shall come to the endowment of power through Foreign Missions. We shall come to Foreign Missions through common honesty.”

“A revival of *simple, square-footed integrity*” is the real need of our church. “It is the only need.” “God adds all the rest.”



McPherson, Kans.



#### “WILL THE LORD NOT EXCUSE US?”

He who doeth the will of the Father is a member of Christ’s body. Since the fall of man, God’s ruling passion has been to save the world; His guiding motive—love. He sent His Son a light to

“lighten every man.” He has appointed all men unto the obtaining of salvation thru Jesus, and the members of the “body” ambassadors with the ministry of reconciliation. He works thru human instrumentality in carrying His words, which are spirit and life, to the needy. If we have what they need, let us be sure that “go ye” does not mean *me*, before we refuse to be used in a very practical way in carrying the Gospel of salvation to perishing souls.

We expect faithfulness in our servants, no matter in what capacity they serve us. Our service may not seem to us to be worth while, but let us not forget that the lad’s fishes in the Lord’s hands went far toward feeding the hungry thousands. Jesus said the servant who knew His (in thought) will and did it not shall be beaten with many stripes. Can we show Him who loves us that we love Him back if we are indifferent to His leading desire for the world—its salvation? His will be ours.



Pittsburg, Pa.

#### SALVATION.

“Can the heathen be saved without a knowledge of Christ?” is a question not infrequently heard. And then it is usually asked “Can *we* be saved, if we fail to give the heathen a knowledge of Christ?” Both of these questions may be in part good. They doubtless serve to excite us to thought or may help us to know our state of soul. Especially so, since these questions most frequently arise in those of us who have not lived up to our high privileges in Christ. They are really questions arising from a guilty conscience. Once thoroughly converted and filled with the Holy Spirit, we will not stop to question whether or not the heathen can climb into the kingdom some other way than by Christ. We will then know that Jesus is the Truth, the Way, and the Life, and that he who ac-

cepts Him is blessed a hundredfold in this and has laid hold on the life to come. Thus blessed, we would leave no man to suffer the heathen's present hardships nor to take his vague and altogether doubtful chance of eternal glory. It is the unsaved man that naturally wonders most whether he can be saved by letting the heathen alone. The saved man by the very nature of his changed being, by the Christ that dwelleth in him, can but seek to enlighten all men unto the salvation of our Lord Jesus Christ. He works not to be saved but because he is saved. His living, saving faith is made evident by his joyful works of love.

Union Bridge, Md.



#### GUILTY OF SIN.

Dr. Behrends well said, "It is not so much the question of whether the heathen will be saved, unless we carry them the Gospel, as whether we shall be saved unless we carry them the Gospel."

"To him therefore that knoweth to do good, and doeth it not, to him it is sin." James 4: 17. R. V.

"But sin is not imputed when there is no law." Rom. 5: 13. R. V.

"If I had not come and spoken unto them, they had not had sin; but now they have no excuse for sin." John 15: 22. R. V.

The heathen worship that which they know not: we worship that which we know. Hence they know sin and have eternal life when we carry them the glad tidings of salvation and they are willing to hear and obey.

We know whom we worship and it is said unto us, "Go ye therefore, and make disciples of all nations." Matt. 28: 19. R. V.

And we know good and if we do it not it will be imputed unto us as sin; "For whosoever shall keep the whole

law, and yet stumble in one point, he is become guilty of all." James 2: 10. R. V.

Our responsibility, to the heathen, is great. May God help us to obey His law and, go ye therefore, into all the world that the heathen may with us enjoy eternal life.

Caldwell, Kans., R. R. 7.



#### DOUBTFUL.

It is very doubtful for the following reasons:—

1. The parable of the talents teaches that we help ourselves by helping others: therefore by becoming active in the work of world-wide salvation we grow in possibilities and at the same time lay up treasures in heaven.

2. The Savior's whole life was given to this work, hence we cannot be *His* followers and remain indifferent to the same!

3. We are exhorted to be imitators of the missionary Paul insomuch as he was an imitator of Christ. (Philpp. 3: 17.) It is impossible to take the first steps toward obeying this injunction unless the salvation of others is the chief aim of our lives.

4. The command—"Go ye into all the world" (Matt. 28: 19) is binding on every true follower of Jesus Christ. Just where each one of us may do the most toward saving the lost, is known to the heavenly Father, and will be revealed to us if we make a full surrender and say—"Here am I God, send me!"

Brethren and sisters, it should cause us to blush for shame to consider this problem from so selfish a standpoint as, "Will we be saved if we are indifferent to the saving of others?" Better say, "Have we any more right to a home in heaven than the heathen, if we do not have love enough for souls in our hearts that we will lose no opportunities to

further the work of world-wide salvation!"

*Grace Hileman Miller.*

Lordsburg, Cal.



#### TREMBLE FOR HIS SALVATION.

The righteous scarcely shall be saved. Only by clinging to the Cross are they in favor with God. The Cross offers salvation only by unconditional surrender to Jesus Christ. The soul in such a spirit ever prays "not my will but thine be done."

He who has surrendered to Christ knows or may know that one billion of God's family are not reconciled to Him; that Christ died for the sins of all mankind; and that His charge—"Go ye" still rests upon His followers. Therefore, he who is impenitently indifferent to missions, and willfully and repeatedly disobedient to the call to go or send, has not surrendered and is not saved. He who is ignorant and penitently seeks to know what Jesus requires shall obtain mercy; but he who thru prejudice avoids the subject, must repent before salvation is his.

In this age he who plans for life's work without some reference to foreign missions should tremble for his own salvation. The pastor, teacher, business man, mechanic and farmer must remember with reference to the heathen, "Inasmuch as ye did it to these ye did it to me." How we treat Christ determines whether we are saved.

*M. Clyde Horst.*

South Bend, Indiana.



#### SAVED FOR SERVING.

Salvation is not so much a future attainment as a present condition resulting from the life within the soul—the eternal. This life was begun at the time of regeneration. By virtue of the new birth

we become members of Christ's body and sons of the kingdom—hence saved—saved from sin, its power and results, to a life of service for Him whose we are.

We are not saved because we belong to the church, but we belong to church because we are saved thru Him. The church is not to save men; she is set to develop the members and evangelize the world. The life begun in Christ is perfected in the church "thru sanctification of the Spirit and belief of the truth."

To remain saved, life must be perpetuated. The same power that produced must perpetuate. The same work that occupies the producer engages the production, viz., THE REDEMPTION OF THE WORLD.

In view of these facts the question is not, "Can we be saved without carrying the Gospel to the heathen, but *whether we are saved unless we are NOW doing so.*" Present tense, not future. The difference lies in serving to be saved or saved to be continually serving.

Christ said: "Ye *are* my friends if ye do whatsoever I command you." The doing is not the dynamo that produces the relation *but the evidence of its existence.* The former makes service bitter and grievous, the latter sweet and joyous. I want the latter for my heritage. How about you, brother?

*J.W.Lear*

Cerro Gordo, Ill.



#### CHRIST AND I.

If Christ's purpose is to save the world, and if we in order to be saved must abide in Christ, and He in us, then it must be our life purpose to save the whole world.

Christ died for all the world. His life and that of His disciples was missionary. "Go ye therefore into all the world." The "Come ye unto me" was followed by the "Go ye" to others.

His whole being was bent on touching men with His Gospel. For this purpose came He into the world.

Christ says, "I am the vine, ye are the branches." Paul's favorite expression is "Christ in us." Rom. 6: 1-14 idea of this oneness of life. Salvation is obtained only by living in Christ and partaking of His spirit. No other foundation! If we live in Him His purpose must be in us. "Whoever is not for me is against me." We cannot abide in Christ and have different purposes.

Now, dear brother and sister: Christ's life and purpose is to take the Gospel to all men. Christ will take His Gospel to the heathen, that's settled. He won't stay in our lives if we don't go along. Therefore, we cannot be saved unless we live in Christ, we cannot live in Christ unless we have His purpose, we cannot have His purpose unless we take His Gospel to the heathen.

Huntingdon, Pa.

#### A VITAL POINT.

The constitutional law of missions and gospel diffusion is, "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15.

As "laborers together with God," we have the *power* to obey this command. The church has the talent and the means. Now, the question is, Will the Lord excuse us for not doing our duty? If not, how can we be saved, unless we carry the Gospel to the heathen?

The command to "preach the Gospel to every creature" is as positive as that to baptize. Yet not one among us fails to emphasize baptism, but when it is carrying the Gospel to the heathen,—well, that has but little emphasis. If we can not be saved without baptism, then how can we be saved without carrying the Gospel to the heathen? It is time that we awake to this vital point of

salvation. When we realize that the entire church is responsible for the diffusion of salvation, (Rom. 10: 13-15) and that our preachers and teachers are ambassadors for Christ (2 Cor. 5: 20), and that they are ours, (1 Cor. 3: 22) this vital point will be redeemed.

Dear brethren, our indifference and lack of interest in taking up the work of world-wide salvation will be a poor plea unto the Lord. Matt. 25: 27.

Quinter, Kans.

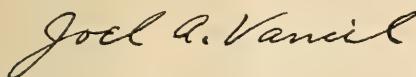
#### WE ARE RESPONSIBLE.

From Matt. 24: 14; Rev. 14: 16; Luke 3: 6 and many other Scriptures we find that the Lord is determined that the Gospel shall be preached in all parts of the world and it is certain that no one can be saved without the Gospel. "The Gospel is the power of God unto salvation, to every one that believeth." But where is our responsibility toward the heathen? Matt. 25: 19, 20. Are we responsible because they do not get more of the Gospel? Yes. Do we as members of Christ's body want them to have the Gospel merely because they have it not? No. Because they are lost without it. Are we lost if we don't carry it to them? As a church yes. As individuals if we don't use our means or life in whichever way the Spirit calls, "go or send" Mark 16: 15; Rom. 10: 15. We carry the Gospel to the heathen (1) because we love them, (2) because we are saved, (3) to remain saved (4) because we enjoy our salvation.

I feel that there are too many people who think they are saved who seem too little concerned about this responsibility that is before them. The selfish in this matter is to lose salvation. Salvation is the longsuffering of our Lord (in this case). 2 Peter 3: 15. If we wish to be saved eternally we must and will be concerned about the heathens' salvation.

Luke 14: 25. Christ has had this responsibility upon His professed followers for the past twenty centuries and has made them responsible for the use they made of their opportunities, talent and means toward the glorious work of world-wide salvation.

Now the opportunity is before us and we are responsible. Will we be led by the Spirit and go (Mark 16: 15; Matt. 28: 19, 20) or send, (Rom. 10: 15) or will we ignore the summons and lose our salvation and discipleship? Luke 14: 25.



York, N. D.



#### THE MISSING CHRISTIAN.

"He who WILL NOT be a missionary Christian here, will surely be a missing Christian yonder." I read and reread this today, and then thanked God, that not one of us need be among the missing when Jesus comes to claim His own. How may we be sure about this important matter? Listen! Turn to John 1: 39 to 49. Here we learn that when saving faith is born in the life of a believer he becomes a worker—a missionary, and tells to others of the precious Savior he has found in Jesus.

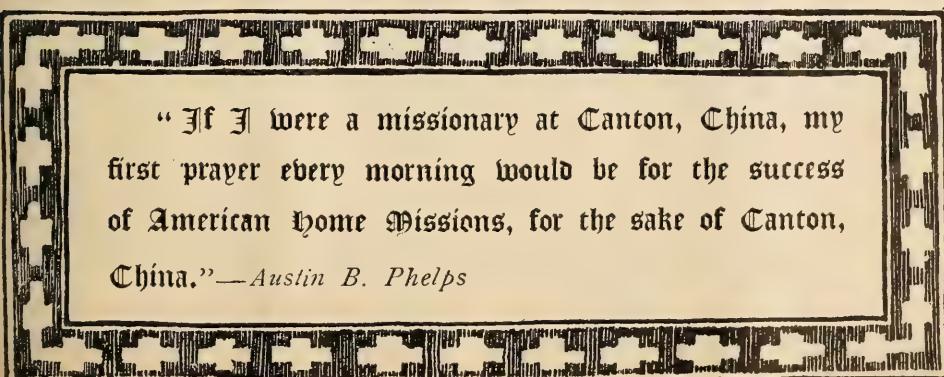
If you have no interest in bringing others to Jesus as Andrew and Philip

had, are you quite sure that you will not be a missing Christian over yonder? My first point is: "Be a worker in the Lord's vineyard."

My second that is:—Never lose sight of the "Marching orders" of our Lord. "Go ye," etc., Matt. 28: 19-20. They who daily recognize the Lordship of Jesus Christ in their lives, and whose pleasure it is to dwell with Him in glad service here below spreading the good news of salvation, need not fear, for they have the sure promise of 1 Cor. 15: 58. My concluding word: If we are the Lord's we are GROWING Christians. To "GO" is to grow. The more we tell others of Jesus the more precious He becomes to us. The more we give, the more the Lord enlarges our hearts for His indwelling. The only sure road to heaven is to be continually growing like unto our Master: He was God's missionary pointing souls heavenward. Are we pointing souls that way? By our daily life? By our money? Then when our call comes to go yonder, we will not be among the missing Christians, but be heirs and joint heirs with Jesus our Lord.



5901 3rd Ave  
Brooklyn, N. Y.



"If I were a missionary at Canton, China, my first prayer every morning would be for the success of American Home Missions, for the sake of Canton, China."—Austin B. Phelps

## SOME CAUSES SUGGESTED

In response to the appeal made in the February Visitor for reasons for the falling off in mission receipts, a number of letters were received. Each writer had his own view-point and from the depths of his heart wrote earnestly concerning the situation. Some view-points are not within the scope of the missionary purposes of the Visitor to discuss, but the following surely are worthy of careful consideration.

Here is a sister whom the editor knows to be one of those deeper spiritual ones of the fold of God, whose view certainly is well in point in many localities.

Look at the spiritual state of the church. Prayerlessness abounds among church members on every hand. Some one has said that Christians on the average do not spend more than five minutes a day in prayer.

Neglect of the Word of God goes hand in hand with neglect of prayer to God. Very many Christians spend twice as much time every day wallowing through the mire of the daily papers as they do bathing in the cleansing laver of God's Holy Word. How many Christians average an hour a day spent in Bible study?

Along with neglect of prayer and neglect of the Word of God goes a lack of generosity. Worldliness is rampant among church members. Many church members are just as eager as any in the rush to get rich. They use the methods of the world in the accumulation of wealth, and they hold just as fast to it as any when they have gotten it. The churches are rapidly increasing in wealth, but the treasures of the missionary societies are empty. Christians do not average a dollar a year for foreign missions. It is simply appalling.

In showing these conditions one is likely to be called a pessimist. If facing the facts is to be called a pessimist, I am willing to be called a pessimist. If in order to be an optimist one must shut his eyes and call error truth and death life, I don't want to be called an optimist. But I am an optimist all the same. Pointing out the real condition will lead to a better condition.

We need a revival, deep, widespread, general, in the power of the Holy Ghost. A revival, new life from God, is the cure, and the only cure. Mere argument will not do it; but a wind from heaven, a new out-

pouring of the Holy Ghost, a true God-sent revival will. If there was ever a time in which there was need to cry unto God in the words of the Psalmist, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" it is this day in which we live. Such a time is not a time for discouragement—the man who believes in God and believes in the Bible can never be discouraged; but it is a time for Jehovah Himself to step in and work.

Then this brother touches a phase of the question that will reach too many and such as should think seriously about their stewardship. His appeal for a trial is a fair one. Why not prove the Lord and quit useless expenditures for the eye and solely for this life and not for the one to come?

In the Sunday schools and Children's meetings, we have good opportunities to see that much money goes for "the lust of the eye, and the pride of life." 1 John 2: 16; and all of it too, to put and increase the spirit of pride in our little ones.

The parents may dress plainly enough, and think it sinful to put ornaments on themselves; but still they love display and this they put on their children, the lambs of the flock, and all of it, too, to indulge that feeling called the lust of the eye,—the pleasure of seeing.

Breast-pins, with rings for ears and fingers, tho' but small, yet they all cost money; and these with ribbons, ruffles and flowers, all take time and money, and these with other vain things for display, can serve no good purpose, but they are bought, paid for, and put on children, for parents and others too, to look, to think of, to talk about, to admire, all because parents still love the world; and these things all hinder the good work in meetings and Sunday schools; but do good to none.

These all hinder the growth of the good seed, which is thus choked out, and the tares all make a full growth, and all to the glory of the evil one. Matt. 13: 7; Mark 4: 7.

This hinders our Lord's work, costs money, and makes trouble and sorrow in both families and congregations, now and in time to come, but does good to none.

Now if all this needless outlay to please the eye, and the world, was given to mission work, our yearly reports instead of showing a rapid decrease, as in the last year, will show a vast increase in amount,

and all to the glory of God's name; yet no one will be a loser, but all will be glad, and many will be thankful.

So I ask that a fair trial to overcome this evil, be made in all our congregations, for one year at least; and then, if no change is made for the better, and no increase in the amounts given to mission work, is seen, then let me be held and treated as a false prophet.

So let the money to be spent for display, for pride and lust, be given for mission work, and this will show well that we as a people, really love our Lord's cause; and that we indeed seek to sow not to the flesh and the world, but for our Lord's name and work on earth. And let all remember, too, that a church without a spot or a wrinkle, is the style that will be looked for when our Lord comes. Eph. 5: 27. We will thus show that we indeed mean what we say when we say: "Thy Kingdom Come." Matt. 6: 10.

One brother writing takes a very hopeful view of the situation and his words are welcome, too, to these columns. It

is hoped that what he says will be more than realized when Conference convenes at Des Moines, Iowa.

Be not pessimistic. One reason why the December offerings fell short is because a great effort is being made to raise the \$100,000 Bicentennial offering. Individuals and churches are laying up as the Lord is prospering them, and the missionary collection at the coming Annual Meeting will be a record breaker. Some individuals and perhaps churches expect to give at least five times as much as in former years.

I have implicit confidence in our Brotherhood and I, for one, will be greatly disappointed if we do not reach the \$100,000.

But let us not depend on some one else raising this money, let us pay our proportion then for five, ten, fifty, one hundred or one thousand less fortunate members. Don't expect the wealthy members to raise this amount. It is an individual offering. Let us give according to our ability of appreciation and financial condition.

## SIX WAYS TO RAISE \$100,000

H. M. BARWICK.

This manuscript was found by Sister Barwick after the writer's death, and is given place just as he wrote it, because of the pointedness so characteristic of the writer

If you stop long enough to read the first plan continue to read the entire article or you will think the writer unfair.

1. How the older brethren, alone, could raise the amount named: By giving to the Mission Board an amount of money equal to what you spend during the year for tobacco and daily papers.

2. How the older sisters, alone, could raise the amount named: By giving to the Mission Board an amount of money equal to the extra cost of silk bonnets, lace curtains and the extra cost of only one big Sunday dinner during the year.

3. How the preachers, alone, could raise the amount named: By those whose *net income* for the year will be over one thousand dollars. There are fully a hundred, or more, of our ministers who would come in this class.

4. How the deacons, alone, could

raise the amount named: By those whose annual net increase of wealth has been over one thousand dollars for twenty years past.

5. How the younger brethren, alone, could raise the amount named: By giving an amount to the Mission Board equal to what you spend for gold, silk and patent leather shoes and Sunday car-rides.

6. How the young sisters alone, could raise the amount named: By giving an amount to the Mission Board equal to what you spend for hair and hair ornaments, the cost of only one social entertainment and what is spent for fast sheet music and the cost of learning such music.

7. How altogether could raise the amount named: By getting on fire to help God save His lost children.

# THE MING TOMBS AT NANKIN. A VISIT TO THE OLD CAPITAL OF CHINA

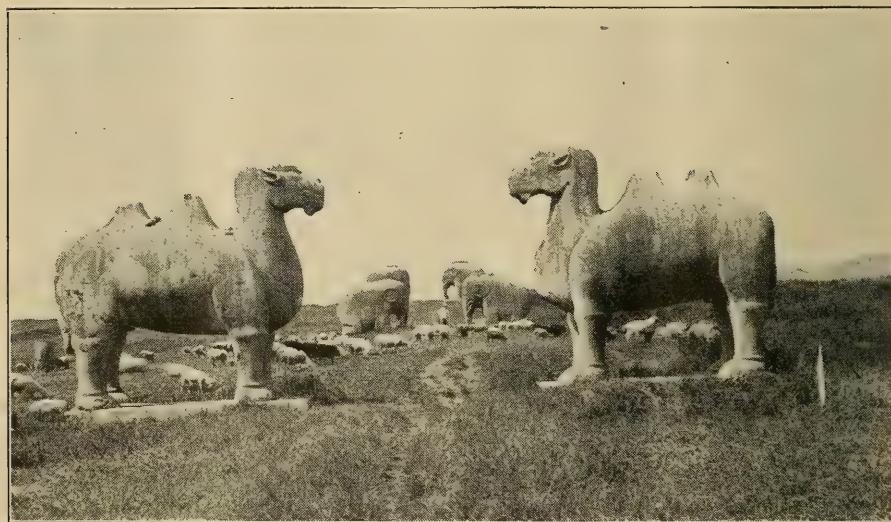
S. N. McCANN.

Those who have heard Bishop McCann speak in their Churches will not fail to read this interesting article; and others will be greatly interested if they will take it up

The Ming Dynasty began in 1365 A. D. and the capital was moved from Nankin to Pekin in 1403. Nankin has one of the strongest built walls in China except the Great Wall. The Nankin wall is twenty-five miles in circuit, from 60 to 90 feet high and 25 to 40 feet thick. The city was approached by twelve

the Emperor Hungwu was buried in 1398 A. D. When we first come outside the gate we see a typical Chinese burying ground with thousands of little round mounds scattered over the hill-tops and hill slopes. This is said to be the burying ground of the Manchus.

About three-quarters of a mile from



Camels and Elephants of Stone on Way to Ming Tomb.

gates, three of which are walled up. Around each gate there is a second wall enclosing the approach to the gate.

The present population of Nankin is about 500,000. It used to be much greater but was destroyed during the Toping Rebellion. The ruins of the old city are in evidence everywhere, telling of its former glory and splendor.

Just outside the South gate, after passing through the Old Manchu part of the city, is the Ming Tomb. Here

the city gate we enter the first gate leading to the tomb which is nearly a mile further on. About sixty yards from this we come to a square tower approached by four arches, in the center of which there is an immense turtle carved from a very hard flinty rock. This turtle with the slab upon which it rests is one solid piece 16 feet long by 8 feet by 8 feet, upon the back of which is an immense stone slab standing upright full of Chinese characters which we did not read,



Stone Soldiers on Way to Ming Tomb.

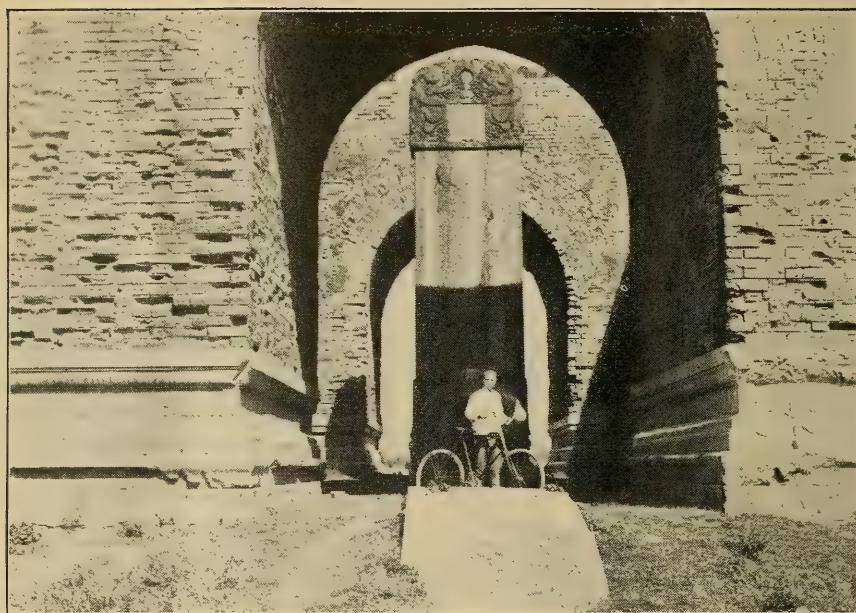
A short distance from this, the road crosses a deep gully over which a fine bridge once spanned, but now there is little left of the bridge but the abutments. A short distance beyond this the avenue of animal statues begins. The animals are placed in pairs, one on either side of the road facing each other, the pairs are sixty yards apart as also are the soldiers and the priests.

We first come to two immense crouching lions, then two standing lions, then two tigers crouching, then two standing tigers. Then come the beasts of burden. First, two crouching camels, then two standing camels, then two crouching elephants, then two standing elephants, then two crouching sea animals—perhaps sea-horses—then two standing, then two horses crouching, then two standing. Next two stone hexagons 25 feet high. Farther on two standing soldiers in complete armor with sword and mace, then two similar soldiers, then two priests, then two similar priests. We next come to the ruins of an old archway. There are still six bases for columns and the foundation between them. About a quarter of a mile further on a kind of temple is standing in the center of which is another immense turtle with a great upright slab of stone on his back, and at either side of him some mythical

animal with immense upright stone slabs on their backs and two other stone slabs just behind and on either side all full of writing.

A short distance further on and we come to the remains of what seems to have been a fine temple, only a small part left standing now. There are six rows of ten each, making sixty bases for columns. The heavy stone bases are all that is left of these. This is on an elevation stone-paved and approached by three tiers of steps of seven each. This faces another very large structure which is approached by a very wide avenue. The old walls on either side have been destroyed, only a few relics of them remaining. As we come near the structure an immense bridge crosses a moat with fine carved railing which has nearly all been tumbled over. From the stone bridge we pass under the building through a steep inclined tunnel about sixty yards long. The upper part of this building is an open parallelogram with six arches, three of which face the avenue, one the tomb and the others at either end.

The tomb now lies before us, walled in by a heavy wall which is much dilapidated. The tomb must cover twenty acres of ground. It is simply a great hill of earth said to be brought from all



Arches at Ming Tomb.

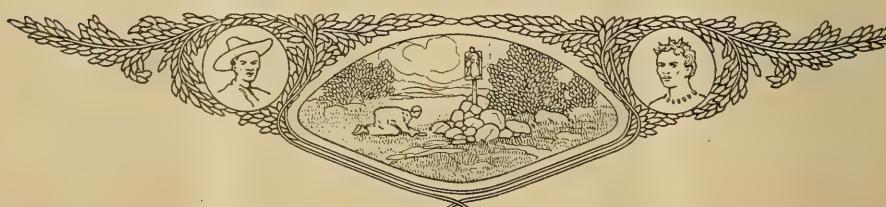
the different provinces of China. It is over two hundred feet high and covered with small timber.

The tomb is concealed in this mound of earth. It was built by a master mason. It is said that by the king's order all who knew the plans of the tomb were beheaded when he was laid away. The sizes of the animal statues range from 6 feet by 6 feet by 3 feet to 13 feet by 13 feet by 7 feet. Each statue is in one solid piece including the stone slab upon which it stands. The soldiers are 12 feet by 5 feet by 4 feet, as are the

priests. All my figures are approximate, not having a tape-line with me.

One is struck with the great amount of labor and expense put in tombs and city walls by these old emperors.

One can read the history of China's oppression in these monuments of brick and stone that speak of the silent past. This old world has many bitter tales of cruel tyrants hidden away in her monuments. May the "Prince of Peace" yet be made to rule in all this vast empire, and throughout the world.



# THE MESSAGE OF THE FIRST FRUITS

IDA M. HELM.

An Easter message indeed reaching far out into the wide world where there is so much need of knowing what the Christ has done for the world

The watchword of Paul the great apostle and missionary to the Gentiles ever was "Jesus and the resurrection." He taught that "there shall be a resurrection of the dead, both of the just and unjust." In his first epistle to the Corinthians he speaks of a seed cast into the earth springing up into new life clothed with its own body. In Paul's day many of the Corinthians did not believe in the doctrine of the resurrection so Paul gave them an object lesson in nature; and he declares "For as in Adam all die, even so in Christ shall all be made alive." He meant that Christ died and rose again for all mankind, the rich and poor; the high and low of every tribe and of every clime, not for only a choice few. The word of God is the seed. He brought the *precious seed* to this world and if it be sown in goodly soil of the hearts of men it will spring up and yield perhaps a hundredfold of heavenly fruit. You know when Jesus spake the parable of the sower He said, some seed "fell on good ground, and sprang up, and bare fruit an hundredfold."

Jesus brought the Gospel to us and sealed it with His own lifeblood, and on that first Sunday, the glad resurrection morning, He, shortly after His resurrection, started messengers with the joyful news that sin and death have been robbed of their power, the sepulcher is empty, Jesus has come forth and He has opened all graves, "He is risen from the dead and become the first fruits of them that slept." Just before He ascended into heaven He commissioned His disciples to "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things

whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen." And the Great Commission is left in our hands today.

Brother, sister, will we be faithful to the trust committed to us by our Maker or will we like the unfaithful servant dig in the earth and hide the message away? The message contains a pardon when accepted for souls bound in the slavery of sin. If we fail to deliver the message we will be called before the Great Judge to give an account of our negligence. Each one of us must decide what we will do with the message. Seed can not grow if it be not planted. The Word can not take root and spring up into everlasting life if it be not planted in the hearts of the people.

God's children have been planting the precious seed for nineteen hundred years, the priceless seed has been carried into many lands and much fruit has been and is still being gathered into the Master's garner, yet still there is many a broad domain where the seed of the Gospel has not yet been sown and the message that is given into our hands is directed to them. The task is a great one if only a few must carry it to them, but if we all work together in the strength of our Redeemer it can easily be done. What a joy it is to see the precious seed taking root and growing for the Master and to know that we have helped plant and water it. In this life we shall not see the full beauty of the mature fruit but when the saints shall come forth they shall see the glorious beauty, every seed clothed with perfection.

David said, "I shall be satisfied, when I awake, with thy likeness,"—the like-

ness of Christ. Every living soul contains wonderful possibilities. The heathen is naked, dirty, superstitious, ignorant and cruel. Place him into the hands of the missionaries till he is converted to Christianity and is living the Christ-life, what a marvelous change. Here we see something of the growth and development of the seed of the Gospel, but this is only a beginning. If we take a look at the life of the best Christian that ever lived we see a continual growing—they grow more and more like their Redeemer. In Proverbs we read, “The path of the just is as the shining light that shineth more and more unto the perfect day.” Paul says, “If we have been planted together in the likeness of His death, we shall be also *in the likeness of His resurrection.*” John says, “It does not yet appear what we shall be: but we know that when he shall appear we shall be like him: for we shall see him as he is.” Can we not see plainly that it is worth far more than all the years of our lives to plant the

seeds of eternal life in the hearts of the unconverted that they may develop into the beautiful lives of redeemed souls living for their Redeemer, and that they may awaken from the sleep of death on the resurrection day in the likeness of the ever-living Lord? Have you not read that “They that turn many to righteousness shall shine as the stars forever and ever”? “We are to scatter good deeds broadcast, giving ourselves to the full and rest in the assurance that the God of the seed is also the God of the ripened fruit.” This Easter Day of 1908, let us think of the resurrection day of our Lord, and of what the second coming of Christ will mean for every person that ever lived and we will surely feel that the mission field today is white for the harvest, and we will surely feel that,

“Were the whole realm of nature mine,  
That were an offering far too small.  
Love so amazing, so divine,  
Demands my soul, my life, my all.”

Ashland, Ohio.

## A MISSIONARY CONVENTION

M. J. WEAVER.

An unusual gathering of workers from every foreign field along with delegates from nearly every organization in the United States. Bro. Weaver being pastor of Brethren church in the city was asked to prepare this report for the Visitor

The first International Convention of the Young People's Missionary Movement met in Music Hall, Pittsburg, March 10-12. About 5,000 delegates and missionary representatives from all over the world were present either to give or hear the thrilling story of claiming the lost of all parts of the world for God's inheritance.

Tarry with this large concourse of people who have met in the interests of the cause which lies close to the Master's heart, and with uplifted eye look upon the field, and softly listen to His voice as He talks to us of His wish for many

lights to shine into a darkened world.

A large map of the world was placed in the front of the hall; between the two hemispheres a cross of electric lights; above the map a banner containing the word, “A VISION”; to the left a banner containing the quotation, “There remaineth yet very much land to be possessed”; on the right were placed the words of Livingstone, as he was in the conflict, “My Jesus, my king, my life, my all; again I dedicate my whole soul to Thee.” The National flags were displayed in the hall, speaking of the need of the blood-red banner of King Jesus.

Reports were given by representatives of the Movement from North America, Great Britain, Korea, India and China. These reports showed some wonderful advances as well as urgent needs.

One session was given to workers from South America, Africa, Southern Asia, Eastern Asia, and North America with her 68,000,000 churchless people in the United States. A most interesting session was that given to the natives of the various fields. As one would look into their faces beaming with joy as they would express their appreciation for help, and then make their most touching pleas for the forces to be increased, we could not but join the hundreds in shedding tears. Nor can this be all that many shall give.

A few of the other helpful addresses were "The Place of a Missionary Education in the Life of the Church," by W. D. Mackenzie, "Prayer and Missions," by Robert E. Speer, and "Conse-

cration Adequate to Victory," by John R. Mott. The first of these had to do with the vision of the world's need, and the other two addresses showed how by prayer and consecration we may lean heavily upon the strong arm of the Lord to supply the need of the hungry multitude.

Five of our ministers who are either members of the mission board or on the missionary committee of this district with one other brother and some of our membership in the city here attended the various sessions.

The influence of such a gathering which brings together the leaders of the various mission boards in conference to educate and inspire is beyond measure. As one goes out from such a gathering he cannot help but go with a new hope, new courage, a larger faith, and greater zeal for the Kingdom of God.

1120 Greenfield Ave., Pittsburg, Pa.

## THE GRAND VALLEY CHURCH OF COLORADO

D. M. Click.

The founding of the church was begun by the writer of this sketch in the fall of 1895 when he with his family moved into Grand Valley on the west slope of the Rocky Mountains in Colorado and located near Grand Junction. During September of the same year, the writer in company with H. H. Winger, A. B. Long and N. S. Glick visited the valley and all were impressed with the country, as being a good place to build up comfortable homes, and also do mission work for the church.

So in October the writer was the first to locate in the valley; early next spring Bro. A. B. Long moved in with his family, and later became the first deacon of the Grand Valley church, which office he still faithfully fills.

Bro. H. H. Winger located about the same time near Palisade, where he still

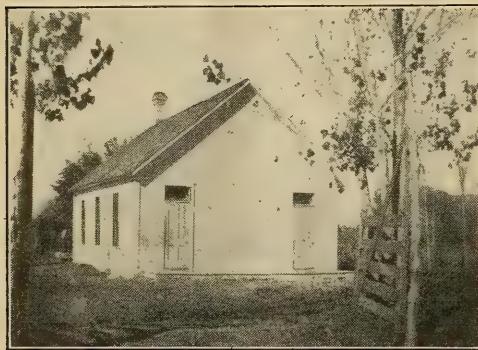
lives, being one of the ministers of the Palisade church which was the first congregation set off from the old church.

We began to hold meetings at schoolhouses and at private houses as opportunities presented themselves but owing to the opposition we met and the lack of means with which to push the work, it was quite hard to get a start. The first convert was baptized April 12, 1896. Our only regular appointment up to this time was at the Loback schoolhouse. And we were permitted to hold meetings at several other schoolhouses, but soon met considerable opposition and finally some of the houses were closed against us. But we continued to persevere believing that God would reward the labors of his children.

Our first love feast was held on Sept. 12, 1896 at D. M. Click's home.

In the spring of 1897 the ten members now living in the Grand Valley asked the District Meeting of Northwestern Kansas and Northern Colorado to allow them to be organized into a church. The request was granted and Eld. J. B. Wertz was sent by the District Meeting to do the work. Bro. Wertz came over and preached a few sermons for us and on May 22 called the ten

Quinter, Kansas. The following picture shows the church which was 24 feet by 30 feet and the cost of the building was about \$800. At that time we had a membership of thirty-five members including two ministers and two deacons. The little band of God's children felt much encouraged when they had a house of their own to worship in. But we would just say here, that like most all new places where new congregations are started up, not all is smooth sailing, for as members from different States came together, they seemed to want their own peculiar method of church government enforced, and so there arose difference of opinions, and the church passed through several years of unpleasant experiences. But we feel to



Old Church, Grand Valley.

members together at the home of A. B. Long and they were organized into a church known as the Grand Valley church, Eld. J. B. Wertz was selected as our first Elder. By his good counsel we were encouraged to put forward still greater efforts for the spread of the Gospel.

During the summer we began to hold meetings at Mt. Garfield schoolhouse near Palisade. Fairly good interest was manifested. The following spring we prevailed upon the District Mission Board to send us the District evangelist, and so in March 1898 Bro. Andrew Snowberger was sent to our aid. During his stay with us a number were added to the church and the cause of the Master was much strengthened.

Fourteen were added by baptism in the year 1898.

The following spring arrangements were made to build a churchhouse, and one the 9th of April the first church was dedicated, in Grand Valley. The services were conducted by Eld. J. B. Wertz of



Grand Valley Church, Colo.

thank God that the church came through those trying times stronger and now is doing a great work in this part of Colorado to forward the cause of the Master. In the fall of 1901 Eld. S. Z. Sharp, visited the Valley, and being pleased with the prospects here and believing that it would be a good place for our people to locate, he went East and told of our prospects here and in the next two years many of our people moved into the Valley and settled in different parts of this fruitful section, Eld. Sharp also decided to locate here permanently which

was a strong addition to the church. Up to this time the writer had very near all the preaching to do and was often required to preach two to three times each Lord's Day. During the year 1901 nine members were received by baptism. The following two years seemed to be the sowing time as the only additions were by immigration. During 1904 a number of our Brethren settled near Fruita, and it became necessary to have a church-house. So a very comfortable house was erected at a cost of about \$3,000. This, the second churchhouse of the Brethren, was dedicated March 5, 1905. On October 7, 1905, the members around Palisade and Clifton in the east part of the Valley asked to be cut off from the old church as a separate congregation. Their request was granted and on October 9 the small band of members were organized into a church known as the Palisade congregation, with Eld. W. A. Rose as their elder. The District Meeting of Northwestern Kansas and Northern Colorado was held at the Grand Valley church October 6, 1905, and a fair representation was present from Kansas and the eastern part of Colorado. The meeting had a good influence over the membership here as well as outsiders, and we felt it was a good thing to have these meetings in our midst. During these meetings two were baptized. On January 6, 1906, the members in and around Fruita desired to be set off as a separate congregation. Their request was granted and with Eld. S. Z. Sharp as their elder, with other faithful collaborators, this congregation entered upon its

mission. This second branch set off from the old church became known as the Fruita church. By these two branches being cut off from the old church she was much reduced in territory but still left us a good field to tend and with a membership of very near one hundred members, with a growing congregation and that demanded more church room and so we decided to build on to the old church, and the accompanying cut will show the new church as we now have it.

The main part of the new church is 32 feet by 48 feet with two side rooms connected by sliding doors, the old house being used as one of the side rooms.

The new church cost about \$3,200. This house was dedicated on Sunday April 28. Eld. Henry Brubaker preached the dedication sermon. The following Sunday and Sunday night we held the District Sunday School Convention in our new church. This meeting was presided over by Bro. J. H. B. Williams, a very active Sunday-school worker. We now have two regular appointments at the church each Lord's Day. An active evergreen Sunday school and an interesting Young People's Meeting each Sunday evening. We now have very near one hundred members, including six elders, one minister in the second degree, and seven deacons, and our prayer is that God may use us all to His honor and praise. And may God's richest blessings be upon the Grand Valley church, that her mission may ever be for good in the world.

Grand Junction, Colo.

## TEACHERS NEEDED

GRANT MAHAN.

There is no excuse for the willing worker. Here is an open door, the need is great, and who will go?

We had ridden out eight or ten miles and stopped to eat our lunch beside a stream just after passing through a

Cuban village. Close by was the home of a family whose manner of life was above the average. We went to the

house to buy oranges and pineapples, and managed to talk some with the man, though he knew not a word of English. One of the questions put to him was concerning schools. He said they had none, though he would very much like to have one, for he had a large family of children growing up and no school near enough for them to attend. He appeared to be in earnest and very much downcast because he must see his children grow up in comparative ignorance. But so it must be until someone is moved by the love of God to go among the people of the village and teach them out of love for them.

Here is an open door for the earnest worker. And of course the one who goes will be a religious worker, one who could not be content to teach grammar and arithmetic and physiology and the many other things taught in school nowadays, and keep silent on the most important of all subjects. The right person would have a wonderfully uplifting influence in a community of this kind. He would be shut off from much of the life of the world, but he would have something very much better, which would leave no regrets when he had reached the end of his course.

There are many places where several families are located close together, and where a teacher is needed. The question for us as a church to answer is, whether we are going to stand aloof and wait for some other denominations to reach out and begin to teach those who are in some respects so ignorant, and yet are bright and quick to learn. We cannot tell of what they may be capable, how much good they might do if they were helped to rise to a higher plane. They cannot rise of themselves.

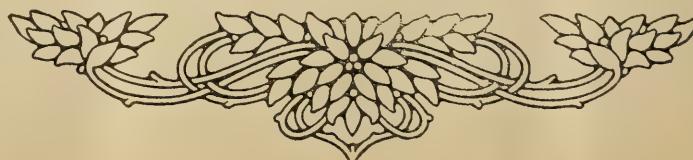
We have brethren and sisters who

long to enter the field of active service for Christ. They have perhaps looked for a larger field. But they need not, for here is one which it will take years to develop. The present time is the best of all to begin the work. What the conditions will be in a year or more from now, no one can tell; but it is reasonably certain that the opportunities for beginning work will not be nearly as good as they are now. The amount of unoccupied territory cannot but be less than at this time. And so we believe that loss will result if we long neglect entering Cuba with the Gospel as taught and understood by us.

The field is ripe unto the harvest. But this does not mean that there is no work to do before the grain is garnered. It will require much patience and much teaching to develop a native church; but it is worth laboring for. And one of the best ways to reach the desired end is to begin with the children. It is too much to expect that any great impression will be made on the older generation; yet we cannot tell what the Lord will accomplish if we go forth in His name, for His glory and the good of man. With Him all things are possible, and no earnest effort will go unrewarded.

It rests largely with the young men and women of the church whether we shall begin teaching here. If they want to enlist and if they are the kind to inspire confidence, a way will open, the means will not be lacking. We feel that a start should be made, that workers should be getting ready for the large and important mission field of Central and South America and the islands of the sea. Are there not some who have felt the call to get ready to be sent? God grant there may be many.

Omaja, Cuba.



## FROM VYARA, INDIA

A. W. ROSS.

This gives insight into problems met in India and how the Missionary at times is pressed in his work

How grateful to God we ought to be for His great blessings! One can hardly appreciate how many and how precious they are till he is deprived of them. While God is very near to us in this land, yet there are many things in the dear homeland which we miss very much and one among the many is fellowship with strong Christian believers. True we are quite a few over here but often many miles separate us and for weeks we may not see each other.

But we are happy in the work. Yes, indeed we are happy, and if the Board should say to us "come home" it would be a sore task for us. Trials there are, disappointments meet us, hard problems confront us, but we trust in the strong arm of the Lord.

You will all be glad to hear that finally land has been procured and while there is still one matter in the process of adjustment, yet for all practical purposes the transfer has been made and the money paid.

Christmas day was a day of rejoicing because along with the other good things of the day word came that proper permission had been granted for the holding of land.

But then formal notice was only given, after I went a couple of days later to the courthouse and demanded it at once. You see it is one of the weaknesses of the country to "put off until tomorrow what could be done today" and when the clerk said he would send it next day, I said "No I must have it at once, you have delayed matters long enough." Well, I got it and made arrangements for the transfer.

It is customary in this state when defining the boundaries of certain land not only to give the usual description

but to add to "below to center of the earth and above to the sky." To this the Mussulman objected and of course we had the laugh on him. He did it only for contrariness. We have such in India as well as at home.

I now at once began arranging to build, for three and one-half months only were remaining till we would have to vacate this house. Here one must ask government for permission to build. But I was informed that although the transfer document had been registered yet the transfer had not been made on the clerk's record and map, and that that could not be done till the division of land was made. This was done, but was then informed that the action must be reported to head land office for confirmation and that fifteen days would be required. What could I do? Masons ready to begin wall and time short.

I went to the chief magistrate (he was away when former petition to build was presented) with a new petition. He called in his clerk and said, "Write out permission at once, Mr. Ross has been given enough trouble."

To say the least we felt most grateful and every prayer rang with thanksgiving. One and a half years have elapsed since we began to negotiate for land.

First five days digging saw water in our well. Next seven days found three and one-half feet of it. Digging in rock and now with so much water it goes slow.

The prospect for a harvest of souls is indeed promising. These years of sowing and waiting are not in vain. Our hopes are much for the aboriginal people. Those on well work have known us for some time and are now much drawn to

(Continued on Page 184.)

## BITS OF LIFE IN THE DANGS

J. M. PITTINGER.

Is "the church going mad on the missionary question? Have you ever had this vile and utterly selfish thought in your mind?" Read herein and then study yourself

In what way have I been benefited in witnessing the scenes connected with the Patel's death as related in the last Visitor? In the first place the beauty of the religion of our dear Lord, Jesus, came to me with a power I had never felt before! Its simplicity, too, seems so wondrously beautiful now! How free it is of all rites without a meaning or a blessed hope and purpose! A new, a deeper sense of responsibility and gratefulness for all my blessed privileges and joys in and through Jesus fell upon me!

With this deeper sense of responsibility and gratefulness came this question in its most striking form: Why am I so abundantly favored above these poor, ignorant people? Suppose I had been born of the same or similar parents instead of in a Christian home of loving, devoted parents who helped and instructed me in ways too numerous to mention or fully realize? Dear readers, I am overwhelmed with awe when I think of the answer to these questions! Does my worth commend me to such wondrous love and priceless blessings? No, no! The love and grace of God, as limitless as He is Himself, take on a new and most blessed meaning when viewed through a picture of darkness such as I witnessed on the banks of that babbling brook that August afternoon and evening! It fires one with new life and a far greater willingness to live for and minister patiently to people living in such darkness that they may learn to know God's grace and love as they are meant for and so freely extended to ALL people.

Are we at ease in Zion? Does not the darkness and the lack of all true knowledge of God in the life of the

millions of our fellow men ever give us any concern? Do we truly appreciate Christ's free and yet priceless gift unto us? Do we *really* want others to share this gift with us or are we willing to enjoy it day after day in comfortable homes surrounded by all the conveniences that the heart could reasonably desire? Dear Lord, give us no peace so long as such selfishness dominates our lives and makes us so utterly unmindful of those whose souls are just as precious in God's sight as our own!

I now recall with sadness of the saddest sort two bits of conversation held with two Christian (?) gentlemen not long before leaving the homeland. One is a college president and the other a college professor. Both of these men gave utterance to one thought that then caused me pain and disappointment which I cannot describe. Three years of experiences among the unsaved but blood bought people of India have served to greatly increase that pain and disappointment in remembering that these two Christian (?) gentlemen were ignorant and yet bold enough to state that the *church is going mad on the missionary question*.

Brother, sister, have you ever had this vile and utterly selfish thought in your mind and did you ever feel that the church is going mad on the missionary problem: i. e., getting too earnest in trying to carry out the commands of Him whom we call our Light and Redeemer? If so, God forbid that it ever became known to any other than Himself! From Him you could not hide it as you well know! Think earnestly and pray in

# CHRISTIAN STEWARDSHIP

## WHAT IT COSTS.

Getting born costs the people of our country about \$225,000,000 a year; getting married, about \$300,000,000 a year; getting buried costs about \$750,000,000. But getting drunk costs the people of our country more than \$1,427,000,000.  
**GETTING DRUNK IS EXPENSIVE BUSINESS.—*The Temperance Cause.***



## CONSECRATED WEALTH.

Over against the treasury this day  
The Master silent sits, while, unaware  
Of that celestial presence still and fair,  
The people pass or pause upon their way.

"Honor the Lord with thy substance." These words have sounded out from all these illustrations. You cannot honor God in the glorification of self, and especially you cannot do it in foolish waste.

"And with the firstfruits of all thine increase." God first and self last. This means that we shall at once give the Lord His portion. He is not supposed to stand back and wait until we have taken out all that we want; *the first part is His*. You see this is the tithe of the Old Testament.

"Well," you ask, "is the tithe still binding on us as Christians?"

I answer yes and no. It is not binding as a written law of the New Testament, but is binding as an unwritten law of a loving heart that has learned the plain lesson from the Old Testament.

What I plead for is a keen sense of Christian stewardship, the consecration of property to the service of Jesus Christ for the good of men.



## "AS HE MAY PROSPER."

Paul in advising the Corinthians in regard to their missionary offerings, said that each should give "as he may pros-

per." What revolutions this would work in the Methodist Church if it were followed! Thank the Lord it is followed by many, but if followed by all then indeed in very truth it could be said "the morning is come."

Scores of good people are giving the same amount annually to missions, in this year of grace, that they gave five, ten, or even twenty years ago, although in the meantime their prosperity has been conspicuous. In fact not a few have never changed the amount of their offering from the day they made their first modest beginning.

Some time ago the writer was in a rich country district holding Missionary Anniversary services and after the morning service he was taken to a nearby farmhouse for dinner. This farmer had begun for himself a score of years ago on a small farm with a large mortgage. He was a capable man and prospered. He added field to field and barn to barn, his herds and flocks multiplied, his bank account grew, so did his mortgages—but now instead of being mortgagor he was mortgagee. When he started for himself he gave \$2.00 for missions. And no doubt this was for him, at that time, a fairly generous gift. But unlike his acreage, his flocks, herds and bank account, it did not grow. He still gives \$2.00 a year to save the world.

All through that dinner the thought kept recurring, surely this man has not given "as he prospered."

After awhile we went out to hook up our horse, and in passing a large building the farmer threw open the door and revealed row upon row of plump turkeys. As we had a "look in" the farmer said: "My wife sold one hundred this week for \$2.00 each, and there are one hundred and fifty more to be sold." And

he nonchalantly added "we expect to get \$2.00 each."

Two dollars to save the world. Just the price of one poor turkey out of a barnful of turkeys on a farm full of all kinds of wealth—all the Lord's.

Had he given the whole barnful of turkeys it might not have meant as much as the first two dollars did. That is, it would not be as large a proportion of his wealth. Of course it would mean more to him—as it would pull harder on his purse strings. But had he from the first obeyed Paul's injunction and given as he prospered, then he could that day have seen with joy unspeakable, every turkey in that barn drive off in the pastor's buggy.

His only regret would be that the barn was not larger and the turkeys fatter.—C. B. Keenleyside.



#### "ENSAMPLES TO ALL."—1 Thess.

1: 1-10.

Adam Ebey.

Paul was driven out of Philippi. He came to Thessalonica with his fellow worker, Silas. Here they preached, and "some of them believed." A strong church was built up. Paul knew their election of God. In his prayers he remembered their work and faith.

They were an elected people and showed it by their work of faith. It is a great thing to have faith, but a greater to have work of faith. Their labor of love also attracted Paul's attention. People may love, but until they show it by their labor, it is of little account. Their patience of hope was worthy of mention. They not only hoped but they continued in it. In short, they were a people unto whom the Gospel "came not in word only, but also in power and in the Holy Ghost, and in much assurance." Their faith, hope and love were all manifested in fruit. Those who are begotten again, of incorruptible seed, will always bring forth fruit.

They were "followers of us, and of the Lord." They had the Master's mind

and walking in His steps, tried to reproduce His life. True, they were men, and had not yet attained unto perfection, but they were following and imitating. They labored under much affliction, with joy of the Holy Ghost.

They were ensamples to all. There were a number of churches around that took the Thessalonian church as a pattern. The same thing is true today. Churches do as their neighbor churches. How good it is when only good examples are set! When things worthy of imitation are done! You see this church was a pattern for others in a number of points, but especially in missionary work. "For from you sounded out the Word of the Lord." In spite of the persecution (Acts 17), they told the glad tidings. Their trumpets gave forth no uncertain sound. The members were known as models as well as imitators. To imitate in a way, is not so hard, but to copy, to imitate so closely, so carefully that we in turn are fit to be models, is not so easy. It is evident that the Thessalonians did this to Paul's satisfaction. Their faith to Godward was so spread abroad, that he needed not "to speak anything." They were not rich. Paul speaks of their deep poverty, yet they gave liberally for the spread of the Gospel. And the other churches of Macedonia followed them.

Here is a sample church, where faith is a working faith, where love is abounding, where hope is steadfast; elected of God; a Spirit-filled, powerful, loyal church; a church that sounds out the truth; a church that follows the Lord; a church whose liberal giving is called the grace of God; and who give "willingly of themselves." Are such Christians not worthy of imitation? They are "ensamples to all." If every church in the Brotherhood did as the Thessalonian church, then what? Who can tell just what the results would be? There would need to be no more begging for money.

North Manchester, Ind., Jan. 3, 1908.



## ALONE WITH GOD.

### THE PASSION-TIDE HYMN.

Now, my soul, thy voice upraising,  
Tell in sweet and mournful strain  
How the Crucified, enduring  
Grief and wounds and dying pain,  
Freely of His love was offered;  
Sinless, was for sinners slain.

See! His hands and feet are fastened:  
So He makes His people free:  
Not a wound whence blood is flowing  
But a fount of grace shall be;  
Yea, the very nails which nail Him  
Nail us also to the Tree.

Jesus, may those precious fountains  
Drink to thirsting souls afford;  
Let them be our cup and healing  
And at length our full reward;  
So a ransom'd world shall ever  
Praise Thee, its redeeming Lord.



### THANKSGIVING.

We thank and praise Thy Holy Name  
For the conclusion of the land deal  
at Vyara, India, so long in negotiation.  
Page 167.

For the unmistakable sound for worldwide evangelization of the writers given on the first pages of this issue.

For the hopeful outlook for our coming Conference. Page 157.

For the consecrated workers all over the land who are earnestly pressing forward the work of the Kingdom.



### PRAYER.

We do beseech Thee, Oh, Lord of Hosts

For the safety from sickness and danger of our beloved ones in India, soon approaching the hot season.

For teachers to meet the Cuban need.

For a greater outpouring of Thy Spirit upon the churches so that our sons and daughters will rise up and say, "Send me."

For a deeper concern for the spiritual

welfare of Zion in the rank and file of the ministry.

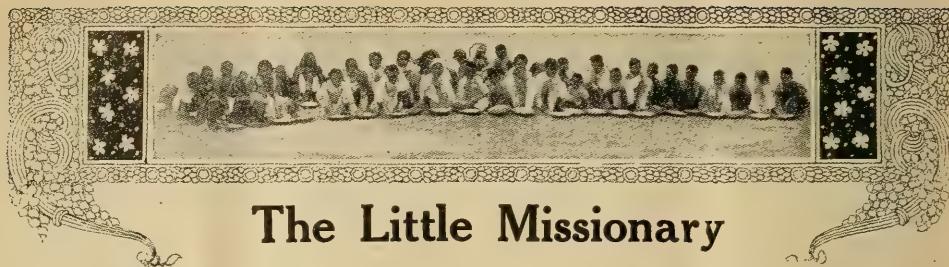
For the missionaries on the frontier under District Boards, most of whom are working against great difficulties in their respective places.

Almighty God, as we come to realize more and more what our salvation cost Thee when on Calvary, Thy Son our Savior died for all the world, may we learn to know Thy love more fully, appreciate the benefits of His passion more deeply, so that having seen the Christ of the Cross in His wonderful love, our hearts may be so filled that even if need be with bleeding hands and feet we shall carry salvation to the ends of the earth. Then shall men of every nation and clime lift up their voices in praise to Thy great name, in the hope of a resurrection through Jesus Christ our Lord. Amen.



### THE WILL OF GOD.

We know God's will, written for us in Scripture, written for us in history. Henceforward we must strive to make His will our will—seeking to master it by more and more perfect obedience, while through the actual experience of our labors we shall gain a more intelligent, and a more thankful conviction of His watchful love. And may it not be when the fuller apprehension of the power of the Gospel of Christ Incarnate, Crucified, Ascended, is borne in to us by fresh testimonies from every land; when the current of events brings home to us the greatness, and, I will add, the shortness of our opportunity; when the Spirit confirms to us the uniqueness of our call as a missionary nation, we shall catch up the old cry, "It is the will of God," as the watchword of the new crusade.—Bishop Westcott.



## The Little Missionary

### MISSIONS AND MINDING.

I want to tell you something!  
I heard my teacher say,  
“I don’t believe in missions;  
I don’t think I will pay  
A single cent of money  
To go so far away.”

I really think that’s wicked,  
Because—why, don’t you know?  
Our dear Lord told His people  
Before He left them, “Go  
And preach to every nation.”  
Our Lord Himself said, “Go!”

I wonder what my teacher  
Would think if I should say,  
“I don’t believe in minding,”  
And then I’d run away  
And do whatever pleased me.  
I wonder what she’d say.

“I don’t believe in missions,”  
That’s what some people say.  
“I don’t believe in minding,”  
They mean, and turn away  
From Jesus’ last commandment,  
And grieve Him every day.

—Selected.



### LORD'S PRAYER ODE.

M. Lizzie Demmy.

The Sabbath sun was setting low,  
Amidst the clouds of even.  
“Our Father” breathed a prayer below,  
“Father which art in heaven.”

“Hallowed may Thy name e'er be,  
In every heart to dwell,  
And echo o'er the deep blue sea,  
Till heathen voices swell.

“Thy kingdom come, Thy will be done,”  
A childlike voice did pray,  
“In earth the same, as heaven Thy throne,  
Far up the starry way.

“Do Thou our daily bread provide,  
And all our sins remove,  
That we may feel, Thy constant guide  
Thy love to heathens prove.

“And lead us not by tempted way,  
Lest we may wound thy love,  
But help us, in this evil day  
To seek our home above.

“Till Thine be all the kingdoms here  
The power in heaven, and earth,  
Thy glory shine thru all the sphere  
Abide at every hearth.

“Amen” reverberates the sound,  
The angel testified to John,  
And vibrates all the world around  
“Amen, Amen,” from Christ anon.  
Astoria, Ill.



### HOME MISSIONS.

From “New England’s rocky steeps,”  
From California’s shore,  
From Itasca’s lovely lake  
To where Mexique waters roar.

From great and crowded cities,  
From valleys rich and broad,  
They call us to recover  
Our land for Church and God.

“Salvation, Oh! Salvation;  
The joyful sound proclaim  
Till America’s great cities  
“Shall learn Messiah’s name.”

His blessing on the country,  
His blessing on the town;  
His blessing on our nation,  
Till evil is put down.

Sing, sing the gospel message  
Ye children in the school.  
Tell it in all the churches  
That Jesus Christ shall rule.

In every heart and every home  
Throughout our blessed land,  
And to the nations far away  
We’ll reach a helping hand;

Till the glory of the Lord  
Shall cover land and sea,  
Then we’ll sing the Savior’s praise  
To all eternity.

**CHILD'S SUNSHINE PRAYER.**

God make my life a little light  
Within the world to glow;  
A little flame that burneth bright,  
Wherever I may go.  
  
God make my life a little flower  
That giveth joy to all,  
Content to bloom in native bower,  
Although its place be small.  
  
God make my life a little song  
That comforteth the sad;  
That helpeth others to be strong,  
And makes the singer glad.  
  
God make my life a little staff  
Whereon the weak may rest,  
That so what health and strength I have  
May serve my neighbors best.  
  
God make my life a little hymn  
Of tenderness and praise;  
Of faith that never waxeth dim  
In all His wondrous ways.  
—M. B. Edwards, Missionary Helper.

**AMONGST CONGO BOYS AND GIRLS.**

J. W. Black.

Wherever found children are always attractive and very interesting, and Congo boys and girls are no exception to this rule. Their laughter and noisy prattle, constantly sounding forth, help one to forget, when tired and weary with the strain of work.

Bonginda, where we lived on the Congo, seemed to be a favorite resort for young folks. They used to gather and bathe in the river adjoining the steamer slip-way, where they would romp, chasing each other, until compelled to leap into the water, with a loud shout and big splash.

Ordinary games and toys are scarcely known amongst these children. Fishing is their favorite pastime, and many an egg has been bartered for a hook or a pin begged to make one. Although they come from such savage and ignorant people, many of these boys and girls are bright and clever, as the following incident shows.

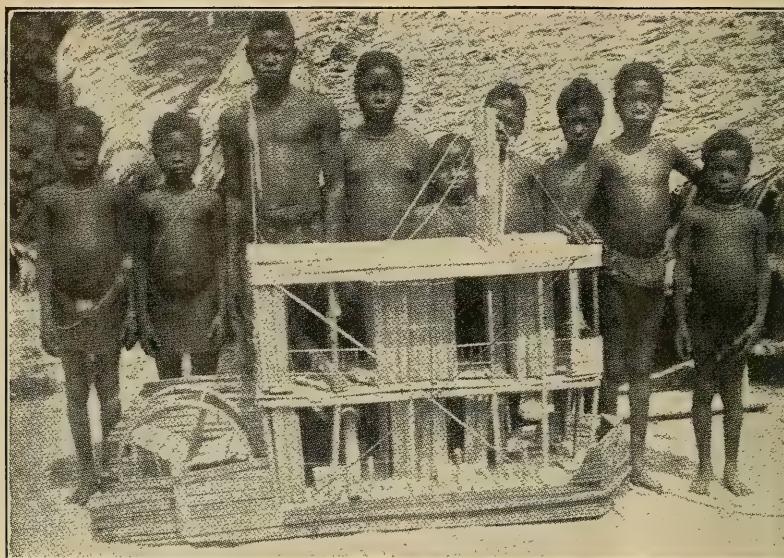
One day, whilst on a visit to Mpelenge, a village about five miles from

Bonginda, my attention was attracted by a group of children running to and fro, occasionally giving forth a hoot in imitation of a steamer horn. When I came nearer, I found to my astonishment that they had made a big toy stern wheel steamer, with which "they were playing at steamers." The toy represented the "Livingstone," our own mission boat, and it was certainly well done considering the articles with which it was made —viz., pieces of banana stem and bamboo, tied together.

Having my camera with me, I took the accompanying snapshot, in which can be seen the boy who made it, with his hand proudly placed upon the model in sign of his ownership. I need not say that his face beamed with pleasure when I praised his skill.

Children at home are often curious, and those on the Congo are just the same. It is most amusing to watch them gather around when boxes are being unpacked. How quickly a piece of brown paper cast aside will be seized and tied round one of their absolutely nude bodies, and when thus adorned they look as pleased as if they had on a new suit or dress! Our biggest boy, who assisted Mrs. Black with the cooking, washing and ironing, came on his first arrival in full dress, borrowed for the most part, and including a large colored handkerchief as an apron. The second day he was minus the jacket; on the third, the shirt had disappeared, leaving trousers and waistcoat; on the fourth, the waistcoat was wanting, and we wondered what would happen next! However the next few days passed off all right, until one morning he turned up with his apron behind to hide a large rent in his trousers. On the following day, great was the fall—only the ordinary loin cloth remained.

Oh, the stories that could be told about the boys! Unfortunately, the attitude of the State makes it very difficult to gather these children into our schools. Still we are not discouraged, and we trust



The Toy "Livingstone" Made by a Congo Boy.

that many of those who are being taught to read and write will be won to the SAVIOUR, and may bye-and-bye become evangelists, filled with the SPIRIT, finding joy in telling their own people the story of JESUS and His love. I am sure that day will be hastened if friends at home remember the workers with more persistent and definite prayer, and so I say, "Pray for us, pray."



#### BITS OF LIFE IN THE DANGS.

(Continued from Page 168.)

like manner and then answer this question: Would you like to cross over

death's river to eternity as did the *patel* of Ahwa? *Who* died for you? *Who* died for the *village patel*? Have you any blessings worth naming, thinking about, or sharing gratefully and anxiously with him who has not yet received the Light of the world? Explain fully and satisfactorily to yourself and then to those nearest to you the meaning, the purpose of the sufferings and death of Him who gave up His home, His life, His all not for *one* or a *few* individuals but for each and all who are born into this life.

Ahwa, India.



## EDITORIAL COMMENT

¶ "And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace." (Jer. 29: 7.) A peculiarly interesting message! Think of a people being carried away captives six hundred or more miles from their homeland; they recall how their holy city with their homes had been razed to the ground by a foreign king; how the very soil had been saturated by the blood of their sons and daughters; and now in disgrace and helplessness the remnant were by the rivers of Babylon, their harps on the willows, and they the taunt of their captors. In this plight the prophet bids them to "seek the peace of the city" and "pray unto the Lord for it."

¶ How closely allied in thought, only a step nearer the throne ideal of heaven are Christ's words to His disciples when He says "Love your enemies; bless them that curse you; do good to them that hate you; pray for them that despitefully use you, and persecute you." If human nature were to assert itself, Israel would have sought an opportunity to rebel instead of seeking the good of the city, just like human nature resents the Savior's teaching and returns evil for evil. But God has said that "vengeance is mine" and hard tho it may be, every child of God is commanded to pray peace and blessing upon those who have wrought havoc in their lives. Pray for their good; so shall you find peace for yourselves. Thus did Jesus: "Father forgive them for they know not what they do."

¶ The doctrine is unusually rich for every believer. He is the unusual one who does not have some kind of enemies. Or he is the exception who is not in his plans and purposes like the captives in Babylon,—in a strange land with few

who sympathize with his ideals, and many who stand aloof from the anguish of his soul because of their lack of understanding him. The Father, however, keenly appreciates your situation and by His word would reach out and help you thru your trials by asking you to pray for the peace of your captors. It becomes the part of valor to prove yourself their best friend. The Master has placed you there for the highest spiritual good, of all, the conversion of every one who will believe and the upbuilding of the young about you. Hard tho it may seem to be, fail not to pray without ceasing for your captors.

¶ What a field of spiritual application is found in this verse for present-day efforts. How many would, if they followed their own propensities, crush the wicked for their deeds,—would call down fire from heaven and consume the saloonkeeper and his dive,—the brothel and its sinful occupants,—the idolater and his degrading worship. But this would go far afield from the ideal Christ would have us possess. Gently He might say to such, "Ye know not what manner of spirit ye are of."

¶ The mind of Christ is different and more blessed. To have this same mind is to have compassion upon all as He had, and doing His bidding fully. "The Son of man is come to seek and to save that which was lost." Every child of God has but one authority from heaven,—that is to pray for his enemies, to seek their salvation and never their destruction. What a joy too that this is true. The malign nature in us is too strong as it is; how glad we should be that nowhere does Divine truth authorize or permit us to satisfy this side of our nature for righteousness' sake. "Seek the peace of the city, and pray unto the Lord for it."

¶ What a consolation is this to the Christian worker be he an evangelist, pastor, or layman at home, or a missionary abroad. No live, wide-awake worker will labor long until he will be a captive by lesser souls: for the enemy without the fold either in unbelief, or open opposition will seek to hedge him in. But these are God's trials to bring the better of his life to the surface.

¶ Be not discouraged or dismayed. There comes a city of mansions where captors and oppressors shall no more be known. "The wicked shall cease from troubling" but blessed be the Lord the righteous shall never cease from praises for their deliverance. Love there shall reign and force be unknown. There it shall be revealed why one was a captive here below, why he was among enemies, why his heartstrings were tried almost to the breaking; and the rich reward will far outweigh the joy that comes to the soul everlasting.

¶ A brother who wishes his name suppressed even in the financial report writes thus: "I mail you this day a draft for \$100 for the Bicentennial fund. The pathetic letter of Sister Berkebile in the Missionary Visitor a couple of months ago, relative to the condition of things there incited me to make this donation. May the goodness of God and the love and benignity of His dear Son, incite us all to higher and better operations and deeds in His service and for His cause."

¶ The movement now passing over the world in which the people claim they receive the gift of tongues, while assuming some very fanatical forms, is not without its good. There are many who are honestly seeking the fullness of the Spirit and in doing so are striving for the more perfect obedience to all the commands of the Lord which brings the fullness. In speaking of this movement, and while expressing no sympathy with the fanaticism which attends it, Bro. Berkebile of Vada, India says, "If ever there is a place that one feels the need of greater

power for service and wisdom to meet the opposing force it is in this land of sin and superstition."

¶ In a recent letter Bishop McCann in writing to the office made this notation on the margin. "Where the Visitor is read and loved, my work is easy." This would indicate that at first that the Visitor was the cause of the favorable result. Hardly so, however. Rather, the presence of the Visitor indicates the deeper spiritual life with Christ which is always manifested in seeking the lost in every part of the world. Desiring the message which the Visitor carries, is simply the outward workings of an earnest Christ-life within. And where such a life is found the work which Brother McCann is engaged in, is not only a pleasure, but a gracious privilege.

¶ Eliza B. Miller spent ten days in Southern Illinois, giving missionary addresses. She was well received and considering the weather and condition of the roads, had large and attentive audiences. She is enjoying her furlough home just as much as one can whose heart is back on the field. She is already urging the office to arrange for the return passage to India and it will soon be determined when the missionaries will sail.

¶ To claim primitive practice on the part of any church is to lay hold on a great deal more than many who make the claim are willing to accept. Originally the church was nothing else than a large company of missionaries of the Cross of Christ, each member feeling that to him was committed a portion of the task of evangelizing the world. Furthermore, to be obedient in every other phase of Christian doctrine and to neglect carrying the message to others, will be so thoroughly unapostolic, not primitive as to lay claim to very little of salvation. It is a great misfortune to themselves and the church that so many members are in her for personal salvation alone. It is not primitive, apostolic or Christ-like.

**C** In the financial report of this issue will be found a statement of the money received for the Denver Meetinghouse. The report covers receipts between March 19, 1907 and February 19, 1908. Persons who have contributed to this house fund may have the opportunity to see that their amount is properly accounted for. The Denver house is much needed and a loyal band are pushing things there and deserve every help and encouragement which the Brotherhood can give them.

**C** Orphanage support by individuals is growing in interest and yet there are a number who have not been cared for in this way. The members in India report that on account of higher prices for living the support of an orphan should be made \$20 per year instead of \$16 as heretofore. This is no very large amount and it is hoped that a number of individuals or Sunday-school classes will take an interest in supporting one of the boys or girls of India. The assignment can be made from this office instead of from India as heretofore.

**C** Are the liberal givers the ones who curtail their giving when panicky times come on? Are the liberal givers the ones who find fault with the work and say that missionaries have an easy time, show small returns for the expenditure and so on? Far from this. The trouble with criticism is that it comes from those who are among the least favorable to missions. Point out the man who criticises church work and finds fault with its expense and he is the man who is least willing to support it. This point is true to the extent that he who is most liberal in trying to convert the heathen abroad, is most liberal in his support to convert the heathen at home.

**C** Sister Quinter at Bulsar sent a copy of the Indian Witness in which is an article on the prices paid for food in the Bombay District. This will be of interest not only because it shows the effect which the scarcity will have upon our

missionaries who are receiving a stipulated support, but also explain the question why the rate of supporting an orphan has been moved from \$16 to \$20 per year.

The Rupee is the Indian dollar, is about the size of the American half dollar, and may be bought for about 33 cents of our money. A Seer in Bombay is equivalent to 11.20 oz. of our weight. The table gives the number of Seers which a Rupee will buy under various conditions.

Rate	Wheat	Rice	Barley	Maize
Normal, .....	16	12	22	30
Warning, .....	13	10	19	24
Scarcity, .....	10	7	13	18
Present, .....	7½	5½	9¼	8½

This table shows that prices have run cruelly high as is seen in the present rate. Furthermore, maize the poor man's food, shows the greatest difference, for while in normal times his Rupee buys 30 Seers now it buys but 8½ Seers. Sister Quinter in her letter says, "We are paying famine prices for our supplies."

**C** Persons who are supporting an orphan in India should not grow discouraged over the increase in cost of support. The Committee will be glad to have you continue the support and send the amount in quarterly. Do the best, keep up the work and the Lord will lead you to right ways of continuing in the good work.

**C** The Vada Sunday school where Brother and Sister Berkebile are at work in India sends \$5.00 towards the Bicentennial fund. The editor can't help but feel that if the Brotherhood at home knew on what these people live, the kind of homes in which they dwell, etc., that this knowledge would move the heart of the Brotherhood to more personal sacrifice for the great cause of missions.

**C** The churches in Sweden have shown a hearty willingness to join in the Bicentennial offering. When it is remembered that their Kroner (27 cents) holds to them about the same relation as our

dollar to us, the contribution certainly is very good. This is over a Kroner per member. The contributions reported by Bro. J. M. Risberg are as follows:—

From Wanneberga church, B. Joins-  
son, 5; Anna Joinsson, 2; Hanna Joins-  
son, 1; Anna Johansson, 2; Per Anders-  
son, 5; Per Nilsson, 10; Johannes Pers-  
son, 10; J. M. Risberg, 5; G. Olsson,  
2 50; M. Sevensson, 2 50; Johanna Svensson, 2 50; A. Westdahl, 5; Sofia Andersson, 5; Betty Johansson, 5; Total from Wannaberga, Kroners 62 50.

From Stockholm, Kroners 10.

From Landskrona church, H. C. Wejler, 5; Hanna Persson, 1; M. Palsson, 1; Daniel Wejler, 1; Josef Wejler 0 50; Aron Wejler, 0 25; Marie Wejler, 0 50. Total from Landskrona, Kroners 9 25.

From Kjefinge church, E. H. Lindell, 5; Jons Jonsson, 2; Betty Olin, 2; Anna Andersson, 1; Karna Hansson, 2; Nils Jonsson, 2. Total from Kjefinge, Kroners 14.

From Malmo church, M. Mauritsson, 15; Jons Nilsson, 5; Nils Jonson, 2; Sofia Nilsson, 1; Gerda Nilsson, 0 50; Amanda Nilsson, 0 50; Augusta Nilsson, 0 50; N. Kronvall, 2. Total for Malmo, Kroners 26 50.

From Linhamn church, F. Johansson, 5; A. Andersson, 2; Martin Olsson, 2; J. O. Sjolin, 2; Emanuel Andersson, 0 75; N. Hogberg, 4. Total from Malmo, 15 75. From members at Simrishamn, belonging to Malo congregation, S. Sederholm, 5; Maria Hakansson, 3; Ingvar Nilsson, 2; Blenda Olsson, 2; Inrid Larsson, 2; Kristian Persson, 2. Total from Simrishamn, Kroners 16. A grand total from congregations in Sweden, Kroners 154.

With the offering is this prayer,— “May God our Heavenly Father help and lead so that the best result may come from even this little sum is the prayer of all who have taken part in this offering. Amen.”

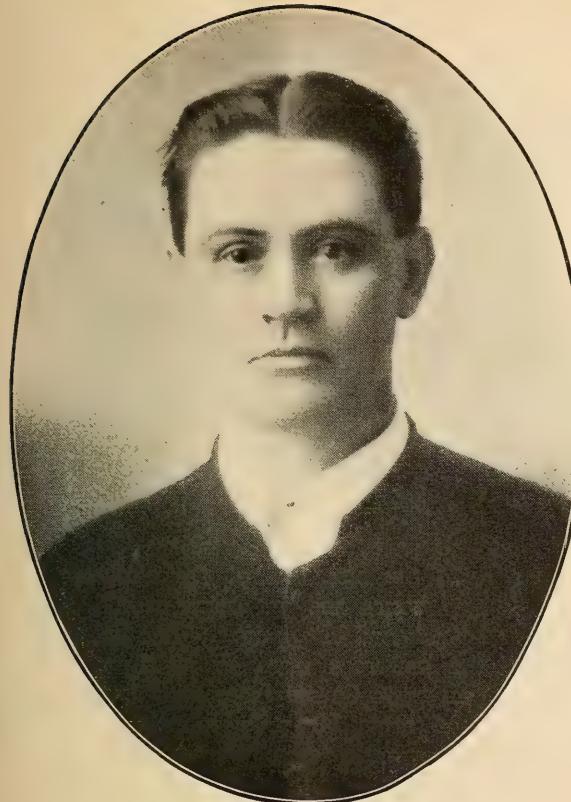
¶ Pipe Creek, Maryland congregation five years ago did not raise \$100 per

year for missions. This last year they raised \$500. They are planning to have a good contribution at the coming Annual Conference. The writer of this news closes his letter by saying, “Praise the Lord for this improvement.”

¶ Elder Martin Johanssen of the church in Tyland, Denmark writes in a letter dated March 3,—“Since my last letter we have baptized two, a husband and his wife, young people; we have also begun a Sunday school and it seems to have a bright future before it. We have also Young People’s Meeting and these are most spiritual. The work of the Lord is going forward. Our members have good influence and are making use of the same.” When Brother Bonsack and the other brother visited this church last fall they had special opportunity of instructing them in how to organize both Sunday school and Young People’s Meetings and it is a joy to know they have taken up the work so well.

¶ The American Sunday-school Union certainly makes a fine showing for Illinois for the past year. They report 45 schools organized in which 193 teachers labored and 1,692 scholars came under instruction. In addition to this they reorganized 32 schools in which 125 teachers were put to work and 1,183 scholars were in attendance. They rendered aid to 142 schools having 11,255 scholars. In this connection they distributed \$146.32 worth of religious literature, 408 Bibles and Testaments, made 9,648 visits into homes, delivered 1,219 sermons and addresses, reported 531 conversions, besides other phases of the work encouraged and enlarged.

¶ In 1907, 547 new missionaries were sent to the foreign field by the mission boards of the various church in the United States and Canada. Of the 240 men, 136 are volunteers and of the 185 unmarried women 112 are volunteers under the Student Volunteer movement. This speaks well for the effectual work of the Movement.



Henry Milton Barwick.

### IN MEMORY OF OUR BROTHER HENRY MILTON BARWICK.

Richard Seidel.

On the wings of the morn in the prime of life,

Serenely his spirit has flown  
To the city above in realms of pure love,  
To dwell in his beautiful home.

He was true to his God, true to friends here below;

Sweet Purity dwelt in his soul;  
A glorious reward awaits him we know,  
Where truth everlasting unfolds.

Ordnance Detachment,  
P. O. Fort Hancock, New Jersey.



**C** In the passing away of Brother H. M. Barwick, editor of the *Inglenook*, the mission cause lost one of its most devoted workers. In recent years his strong desire was to go as a missionary to China; and when the way did not seem to open for this, he never missed an opportunity to speak an earnest word about

the world's need and the obligation on the part of the church. His missionary addresses in the home church carried with them a fervor seldom felt by the congregation.

**C** The missionary situation has recently been put in this way: "The present figures of the whole world show about 13,000 missionaries to 325,000,000 heathen, at an expenditure of \$21,281,000 per annum. This gives one missionary to every 25,000 heathen. In order to provide for the 675,000,000 yet untouched on this basis, it would take 27,000 additional missionaries and a further expenditure of \$58,000,000." The problem looks stupendous, but the Master said "Go" and he who stays back is a coward and unworthy of the faith he professes. Indeed he who pushes not at this great work with all his might is guilty of the blood of the many unsaved of these millions. Read Bro.

Hilton's article in last issue to settle your minds forever that these heathen are lost, and that is the best that can be said of them.

**C** Korea is a most interesting and responsive mission field. The "Korean Mission Field" for November publishes a symposium on the needs of the field and here are some of the things mentioned: Industrial training so that exports equal imports; the secret of the law and system; its people should become a people whose God is the Lord; strong leadership; native preachers and teachers spirit-filled; increased sympathy with the Christian world; Christian education of the youth.

**C** Men who live near to God, and are willing to suffer anything for Christ's sake without being proud of it, these are the men we want.

**INTERCESSORS.**

Linda Huber.

When we speak of doing missionary work, our thoughts are prone to wander across the great deep and dwell in some dark continent where we picture the heathen in his sinfulness and idolatry, and we try to think of converting such as these. This is indeed would-be missionary work in every true sense of the word. But, we cannot all go to the foreign fields. We cannot all give the support of this great work, but we can all pray, and this is our Christian duty, for the success of missions depends upon our prayers.

Hagerstown, Md.

**BRIDGEWATER COLLEGE.**

A. B. Miller.

Missionary sentiment is strong at our college and there is a manifestation of increased zeal and earnestness. The classes in mission study continue. Succeeding the talks of Mrs. M. Kate Coffman on the Second District of Virginia, the Brethren attending school from the First District gave an outline of the field and work in that section at our regular Wednesday evening meetings. We have a wide unworked field, certainly, right in our own midst. Truly "the harvest is great and the laborers few."

The Volunteer Band, besides the regular meetings and weekly visits, has been assisting when practical, in the home of an invalid sister who is left without help in her housework and has four small children to her charge. This is an opportunity for real practical work. Credit is due the sisters of the Band for the work.

On March 14, the Band will give programs at Pleasant View and Cedar Grove in Shenandoah County and on the day following at Timberville and Flat Rock, near the aforementioned churches in the morning and at Harrisonburg at night. Owing to inclement

weather the programs to be given at Staunton and Mt. Vernon were recalled and will be given about April 12.

Brother and Sister McCann came to us on February 7, remaining until the 9th. On Friday evening he lectured at Bridgewater church on "The Religions of India" to a large audience. The following day, after council meeting, a talk was given on the geography of India. Sister McCann gave her first talk at the same meeting and sang several hymns in Gujarati. Saturday night he gave a talk in the College chapel on the "Castes of India." Sunday morning, with chapel full to overflowing, a stirring lecture on "Famine, Plague and Cholera." This was the most touching of all. He held the attention of the audience for two hours and yet many would gladly have heard him longer. The horrors of the sufferers were so vividly pictured that tears flowed from eyes that seldom shed tears. Hearts were melted and men and women were impressed as never before.

As a result of this visit a young brother, graduate in the classical course, has decided to devote his life to medical mission work and others have expressed their intention of devoting their life to mission work. God wonderfully blessed Brother and Sister McCann's visit to us for good.

Bridgewater, Va., Mar. 7, 1908.



**C** The increase in membership of the Roman Catholic church for 1907 is 788,073 making a membership of 13,887,426 in the United States at this time. They have 12,513 churches and 8,408 are presided over by resident pastors. They have 84 seminaries, 200 colleges for boys, 697 academies for girls. Their 4,443 parochial schools have an average attendance of 1,113,906. Including attendance to all educational and charitable institutions, the Roman Catholic church has 1,310,300 children under their instruction.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church ..... Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Committee, their successors and assigns forever, for the purposes specified in their charter.

## ANNUUITIES.

If you desire any or all your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

## COMPARATIVE STATEMENT.

	Feb. 1907	Feb. 1908	Apr.-Feb. 1907	Apr.-Feb. 1908	Dec.	Inc.
World Wide, .....	\$ 917 16	597 35	18388 88	16147 66	2241 22	
India, Missions, .....	646 00	390 53	6240 38	3812 03	2428 33	
Brooklyn, M. H., .....	112 65	87 81	2108 68	1985 41	123 27	
Miscellaneous, .....	72 87	8 70	608 38	490 24	118 14	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$1748 68	1084 39	27346 32	22435 36	4910 96	
Bicentennial, .....		775 86		4647 00		4647 00
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$1748 68	1860 25	27346 32	27082 36	263 96	

During the month of February the General Missionary and Tract Committee sent out 243,347 pages of tracts.

The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of February, 1908.

### WORLD-WIDE MISSION.

#### Pennsylvania—\$233.16.

Eastern District, Congregations.

Coventry, \$60.89; Elizabethtown, \$42.37; Big Swatara, \$30.95; Chiques,

\$20; Little Swatara, \$20, .....

Individuals.

"A Little Girl," \$5.55; J. T. Myers,

\$1.20, .....

Middle District, Congregations.

Huntingdon, .....

Christian Worker Band.

New Enterprise, .....

Individual.

John Snowberger, .....

Southern District, Congregation.

Pleasant Hill, .....

Individuals.

Sarah A. Gsell, \$2; C. B. Miller (Marriage Notice), 50 cents; Mrs.

Annie Nicholas, 50 cents, .....

#### Ohio—\$78.77.

Northeastern District, Congregations.

Canton, \$30.87; Chippewa, \$8.50, ..

Individuals.

Geo. H. Irvin, \$12.90; T. S. Moherman, \$1.80; H. H. Helman (Marriage

Notice), 50 cents; Abednego Miller (Marriage Notice), 50 cents; Mary

Ely, 50 cents, .....

Northwestern District, Congregations.

Green Springs, .....

Individuals.

Vina Huff, 50 cents; Caroline Smith,

50 cents, .....

Southern District, Individuals.

Sidney E. G. Coffman, \$3; F. C. & M. A. Puterbaugh, \$2; J. A. Miller, \$1.20; S. Bock, \$1.00; Samuel Snell (Marriage Notice), 50 cents, .....

7 70

#### Maryland—\$47.61.

Middle District, Congregations.

Beaver Creek, .....

36 61

Individuals.

Caleb Long, \$10; Mary A. Royer, 50 cents; T. F. Imler (Marriage Notice, 50 cents, .....

11 00

#### Indiana—\$46.53.

Northern District, Congregations.

Fort Wayne, .....

6 25

Individuals.

R. Trimmer, \$2; H. W. Kriegbaum (Marriage Notice), 50 cents; Mary Lammiedee, \$2.50; F. D. Sheneman, \$2.00, .....

7 00

Middle District, Congregations.

North Manchester, \$28.03; Laketon

U. B. Church, \$5.25, .....

33 28

#### Illinois—\$42.53.

Northern District, Congregations.

Lanark, \$20.74; Milledgeville, \$11.15;

Rockford, \$8.64, .....

35 53

Individuals.

E. P. and Alice Trostle, \$5; Mrs.

Elizabeth Wieand, \$1; Lizzie Shirk, \$1, .....

7 00

#### West Virginia—\$24.50.

Congregations.

Thorn Run, .....

1 50

Individuals.

Catherine Harper, \$18; A. F. and

Dora M. Frantz, \$5, .....

23 00

**California—\$19.50.**

Southern District, Individuals.  
 Mary E. Rothrock, \$15; J. L. Minich, \$3; Walter and Selma Stephens, \$1.50.

**Iowa—\$19.10.**

Northern District, Individuals.  
 D. A. Miller, \$8; N. W. Miller, \$6; Mrs. A. D. Nicodemus, \$1.50, . . . . .

**Middle District, Individuals.**

W. D. Lichy,  
 Southern District, Individuals.  
 C. E. Wolf, 15 cents; L. S. Snyder, \$2.45, . . . . .

**Kansas—\$15.92.**

Northeastern District, Congregations.  
 Kansas City, \$6.15; Overbrook, \$5; Abilene, 50 cents, . . . . .

**Southeastern District, Individuals.**

W. G. Caskey,  
 Southwestern District, Individuals.  
 A. S. Downing, \$2.20; L. E. Fahrney (Marriage Notice), 50 cents; Rachel B. Dyck, 37 cents, . . . . .

**Canada—\$12.80.**

Individuals.  
 Elmer N. Shock, \$11; Oron E. Shock, \$1.80, . . . . .

**Nebraska—\$12.22.**

Congregations.  
 Bethel, . . . . .  
 Individuals.

A. J. Nickey (Marriage Notice), 50 cents; W. P. McLellan (Marriage Notice), 50 cents, . . . . .

**Missouri—\$9.00.**

Individuals, Middle District.  
 Riley Stump, \$5; Mary A. Eshelman, \$3.50, . . . . .

**Southern District.**

L. B. Ihrig (Marriage Notice), 50 cents, . . . . .  
**Virginia—\$7.90.**

First District, Individuals.  
 Emma Southall, \$1.50; Mrs. F. D. Kennett, \$1, . . . . .

Second District, Individuals.  
 Samuel Garber, \$3; S. L. Huffman, \$2.40, . . . . .

**Washington—\$7.40.**

Individuals.  
 Libbie Bates, \$5; W. H. Kensinger, \$1.20; G. W. Buntain, \$1.20, . . . . .

**Idaho—\$7.00.**

Individuals.  
 W. C. Lehman, \$6; Sarah A. Burger, \$1, . . . . .

**Wisconsin—\$3.00.**

Sunday schools.  
 Ash Ridge Primary class, . . . . .

**North Dakota—\$0.50.**

Individuals.  
 D. F. Landis (Marriage Notice), .. 50

**Colorado—\$0.50.**

Individuals.  
 S. Z. Sharp (Marriage Notice), .. 50

Total amount for the month \$ 587 94  
 Amount previously reported, .. 15,550 31

Total for year so far, .. 16,138 25

From Bicentennial, Laramie ch. 9 41

**INDIA HOSPITAL.****Indiana—\$1.00.**

Southern District, Individuals.

Mrs. Ollie L. Cross, .....	1 00
Amount for the month, .....	\$ 1 00
Previously reported, .....	108 40
Total for year so far, .....	109 40

**CHINA.****Ohio—\$5.35.**

Northwestern District.

Eagle Creek Primary S. S. classes	5 35
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**Indiana—\$1.00.**

Southern District, Individuals.

Mrs. Ollie L. Cross, .....	1 00
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**Kansas—\$0.35.**

Southwestern District.

Individuals, .....	35
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Total for the month, .....	\$ 6 70
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Amount previously reported, .....	248 52
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Total for the year so far, .....	255 22
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**COLORED MISSION.****Indiana—\$1.00.**

Southern District, Individuals.

Mrs. Ollie L. Cross, .....	1 00
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Total for month, .....	\$ 1 00
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Amount previously reported, .....	33 00
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Total for year so far, .....	34 00
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**AFRICAN MISSION.****Indiana—\$1.00.**

Southern District, Individuals.

Mrs. Ollie L. Cross, .....	1 00
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Total for the month, .....	\$ 1 00
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Amount previously reported, .....	40 50
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Total for year so far, .....	41 50
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**BICENTENNIAL.**

The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of February, 1908, for the Bicentennial Fund:

320	15	30	357	.	2 00
321	6	00	358	.	3 00
322	1	50	359	.	1 00
323	2	00	360	.	5 00
324	10	00	361	.	5 00
325	5	00	362	.	1 00
326	10	00	363	.	5 00
327	5	00	364	.	5 00
328	10	00	365	.	2 00
329	5	00	366	.	1 00
330	1	00	367	.	15 00
331	1	00	368	.	1 00
332	1	00	369	.	16 00
333	7	50	370	.	5 00
334	27	92	371	.	8 00
335	5	00	372	.	5 00
336	5	00	373	.	35 75
337	1	00	374	.	15 64
338	5	00	375	.	32 40
339	1	00	376	.	7 17
340	2	00	377	.	27 50
341	1	00	378	.	5 00
342	10	00	379	.	5 00
343	10	00	380	.	4 26
344	5	00	381	.	13 62
345	2	00	382	.	63 50
346	2	00	383	.	15 70
347	5	00	384	.	43 30
348	20	00	385	.	25 19
349	1	00	386	.	5 00
350	49	22	387	.	42 30
351	5	00	388	.	10 00
352	1	00	389	.	1 00
353	5	00	390	.	20 00
354	2	00	391	.	1 00
355	5	00	392	.	61 00
356	10	00	393	.	5 00
		394			10 00

Total for month, .....	\$ 785 27
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Previously reported, .....	3,871 14
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Grand total, .....	\$ 4,656 41
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Less Laramie church, Ohio, .....	9 41
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Balance, .....	\$ 4,647 00
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**BROOKLYN MEETINGHOUSE FUND.**

For February, 1908.

**California.**—Belinda Riley, \$3.**Colorado.**—Pearl Meeker, \$10.**Iowa.**—Ollie Sunday school, \$13; H. H. and Ethel Meyers, \$5; Fred A. Flora and wife, \$5; Ephraim Beeley, \$10.**Idaho.**—Ethel and Laura Grim, \$10.**Indiana.**—C. D. Minnick, \$1; Upper Deer Creek Sunday school, \$13.80; Aaron and Minnie Swihart, \$5; Maple Grove Sunday school, \$20.18; Lucinda Humlerd, \$5; F. M. Dillon, \$1.**Illinois.**—Josie, Hattie and Mrs. L. F. Beery, \$6; Elgin Sister, \$1; Cherry Grove Sunday school, \$15.88; Barbara Gish, \$10; Brother and Sister Ditsworth, \$1.**Kansas.**—Clara T. Brandt and children (Paul, Daniel, Eva and Elwood), \$10; Lulu B. Long, \$1; John H. Whitmore and wife, \$5.**Nebraska.**—Lizzie Burkholder, \$1.**New York.**—Richard Seidel, \$1.**North Dakota.**—Jos. D. Reish, \$5; Turtle Mountain church, \$3.23.**Ohio.**—E. D. M., 30 cents; Christian Kraybill, \$4; Sugar Creek Primary Class, \$1.65; Mogadore Brother, \$5; A Sister, \$2; Canton Sunday school, \$30.87.**Pennsylvania.**—D. G. Hendricks, \$40; A Sister, \$1; D. E. Bosserman, \$1; Jerome E. Blough and wife, \$2; C. L. Baker, \$1; Curt Noffsinger, \$5; Geo. Wissinger, \$1.50; Nellie E. Bowman, \$1; Knot Creek Sunday school, \$3.50; Edna, Violet and Helen Hoffer, \$3; John W. Spicher, \$9; Lydia A. Fyock, \$5; Geo. H. Hepner and wife, \$5; John F. Sprinkle, \$5; Willing Workers (Indian Creek), \$5; Mary A. Blough (Italian Work), \$10; Woodbury Sunday school, \$9.65; W. A. Allen, \$1; John Baer, \$10; N. H. and Grace Blough, \$4; Sally Hersherberger, \$1; Nathan Kilhefner and Class, \$3; G. M. Keeney, \$1; Ralph and Mable Arbegast, \$4; Geo. W. Kraff, \$3.**Virginia.**—J. M. Garber, \$2; Bettie E. Caricope, \$2; Mrs. Byrd S. Mannel, \$5.68; Mr. and Mrs. C. S. Ikenberry, \$5.**Tennessee.**—R. E. Pritchett, \$4.50; Norris town Sister, \$5.

Total for February, \$363.51.

J. Kurtz Miller, Solicitor of Funds.

5911 3rd Ave., Brooklyn, New York.

**DENVER, COLORADO, HOUSE FUND.**

Amount of money received for the Brethren churchhouse in Denver, Colorado, between March 29, 1907 and February 19, 1908.

Amount in bank, \$630.18; Christian Workers, Walnut Grove, Pa., \$2.77; Casper Coffman, Denver, Colo., 50 cents; Casper Coffman, Denver, Colo., 50 cents; A. M. Bair (Treas.), Littleton, Colo., \$20; White Rock church, Formosa, Kans., \$6; Casper Coffman, Denver, Colo., 75 cents; Sister Pitzer, Va., \$1; S. P. Kinsel, Denver, Colo., \$1; Rachel E. Taylor, Westminster, Md., \$5; Lydia Kinzie, Denver, Colo., \$5; Two Friends, Denver, Colo., \$2; Grand Junction church, Grand Junction, Colo., \$1; Lewis and Lulu Hulse, Denver, Colo., \$50; A. M. Bair (Treas.), Littleton, Colo., \$20; Sisters, Payette, Idaho, \$5; L. P. and C. J. Emery, Denver, Colo., \$15; C. and L. Coffman, Denver, Colo., \$1; Missionary sermon, Norcatur, Kans., \$7.25; Sisters' Aid Society, Norcatur, Kans., \$8; Sunday school, Norcatur, Kans., \$10; J. L. Carpenter and wife, Denver, Colo., \$10; Johnstown church, Johnstown, Pa., \$50; Poplar Ridge church, Defiance, Ohio, \$10; J. D. and Rosa Peffly, Denver, Colo., \$5; I. Stotts, Denver, Colo., \$1; Mrs. Stewart, Denver, Colo., \$1; Burroak church, Burroak, Kans., \$11; E. E. Loutryenheizer, Denver, Colo., \$1.50; A. M. Bair (Treas.), Littleton, Colo., 16.87; Sterling Sunday school, Sterling, Colo., \$30; M. C. Greenawalt, Sterling, Colo., \$1; M. C. and Thos. Wales, Denver, Colo., \$4; Chas. and Belle Ellledge, Fort Lupton, Colo., \$25; Dr. J. H. Royer and wife, Denver, Colo., \$25; Mrs. M. Englar, New Windsor, Md., \$2; Casper Coffman, Denver, Colo., 30 cents; L. W. Titzwater, Beverly, Kans., \$1; Henry Hutton, Cañon City, Colo., \$10; H. F. Taylor and wife, Denver, Colo., \$50; Henry Larick, (Collections) Denver, Colo., \$9.25; Henry Larick, Denver, Colo.,

\$10; E. H. and I. C. Beard, Westminster, Md., \$5; Hetty Engel, Union Bridge, Md., \$5; Mrs. D. W. Ecker, Nappanee, Ind., \$3; Ella Smith, Colorado City, Colo., \$7; St. Varian church, Longmont, Colo., \$75.35; Sunday school, Haxtum, Colo., \$4.16; Sunday school, Summerfield, Kans., \$5; Quinter church, Quinter, Kans., \$24.50; Collected by A. C. Root, Rockyford, Colo.: G. H. Cline, \$20; H. Ullom, \$2; C. A. Shank, \$2; William Martaindail, \$1; J. M. Hudson, \$1; E. L. Martaindail, \$1; U. S. Ellenberger, \$5; J. L. Trostle, \$5; I. Miller, \$3; R. E. Miller, \$10; John Weighbright, \$1; D. and S. Hamm, \$3.50; Jacob Hamm, \$3; G. E. Studenbaker, \$5; Milton Reynolds, 50 cents; David Heckman, \$10; Israel Sauter, \$2; O. B. Stauffer, \$1; Sterling church, Sterling, Colo., \$63; Belleville church, Belleville, Kans., \$155. Total, \$1,498.88.

Correspondence relating to this fund should be addressed to H. F. Taylor, Sect.-Treas., 165 South Clarkson Street, Denver, Colo.



### FROM VYARA, INDIA.

(Continued from Page 167.)

the Savior. Every morning they get instruction and fall on their knees and faces in prayer.

The other day our cart-man brought a widow and her child in. When he found her she had been without food for a couple days and of course was glad for a place. We took it as a grand opportunity and now have her under our charge and instruction.

But we are much hampered here for suitable quarters. Not only that but others near are trying to win her away. We hope and pray that she with others may be led to the Savior.

Our medical work is having a wide influence and opening the hearts of many to the hearing of the Gospel.

Some three weeks ago a child was warming herself by an open fire and her only garment, a skirt, caught fire. As a result her one hip, side and one arm were burned. Her parents brought her to us immediately and now the child is nearly well. But it has been a big task, requiring much time and patience.

Yesterday another bad case came. A loaded cart fell, that is the tongue was raised but fell from the man's hands on his one foot tearing the skin and with it mangled the flesh much. Our hands are so full of work that it seemed to us we could not treat it, but the man plead so much that we could not refuse, and so I told him that if he would come at 12, at noon, that I would dress it for him, taking my rest time for it.

Today I was hurrying from the building site off to town for some things needed. On the way I stopped for money, not thinking that I could not go further. What was to meet my eyes but a woman on the porch bending over a doubled comforter with outstretched, burned hand, and back below the waist in the same condition. An awful sight indeed. Sister Ross said, "What can we do? We have so much work on hand, how can we do it?" I saw at once that to undertake it meant much time, trouble and even weariness. Sister Ross could not do it, and my own time was so taken with building and other work that I could hardly think of doing it. So I said to the husband that we could not do it, and that he should take her to the government dispensary near by.

Saying this I came in the house, but the man followed me in and falling on the floor at my feet he begged for me to attend the wound and save them from their trouble, adding that they had not one bit of faith in the dispensary doctor. He then laid down on the table one rupee and begged so hard that I could not refrain, even though I was feeling most tired out and had twenty-five men on three kinds of work needing my attention and direction.

Sitting down I hurriedly wrote a note to the shopkeeper to send the needed goods, and then turned my attention to the poor woman groaning in pain. In all it took well on to two square feet of cotton to cover the burn, so you may know that it was no small task. While I was dressing the wound our Bible-woman was by, aiding me and at the same time teaching them the better way.

And so the work goes on. Some seem to have their faces turned Godward and our hopes rise in anticipation of a glorious harvest some day. We may sow, but "God giveth the increase."

It takes time, brethren, but let us be not discouraged. "If God be for us, who can be against us?"

Vyara, Surat District, India.  
January 30.

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That is good,—very good. His ability to give and his heart to give, are both worthy of highest commendation.

But how about the "ninety and nine" of the congregation who perhaps are doing nothing? Should this one have all the blessing and they none? Should this brother, whose heart is glowing with enthusiasm, do all the work, and they none?

Would it not be better, even in this church, if the membership were urged,—each one personally asked to try to give a dollar or more, and when the solicitor comes to this brother that he gives his hundred or more as his due portion of thankfulness?

This would be better, simply because it is better to have one hundred givers learning to give as the Lord has prospered them than to have one give for the one hundred.

It is better in the family for the father to give a dollar to each of the five members of his family who are members of the church, than for him to give the \$5.00 for them. It is nearer fair, will bring a greater blessing to the home, will develop a greater interest in church work, even when no more money is received by the committee.

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## Bicentennial Meeting

*of the Brethren Church, to be held at Des Moines, Iowa, in 1908*

*I promise to pay on or before May 1, 1908, to the Treasurer of the  
General Missionary and Tract Committee of the German Baptist Brethren Church  
as a Free-Will Offering \$.....*

*the sum of*

**DOLLARS**

*the same to be used in World-Wide Missions. This amount is to be considered a part  
of the \$100,000 offering for our Bicentennial meeting and my prayer is that God  
may richly bless the work as the church carries it forward to His honor and glory.*

*(Signed) .....*

*Congregation*

*Post Office,*

*State.*

# THE MISSIONARY VISITOR

1908  
Wine, J. D. May



A Palm Grove, Bombay, India

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Published by Brethren's General Missionary and Tract Committee, Elgin, Illinois

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Vol. X.

MAY, 1908

No. 5

# Some Things You Want to Know

1. All the Bicentennial offerings up to the time of the Des Moines Annual Meeting will be counted in with the offering there as one grand total.
2. The Bicentennial offering is for World-Wide Missions which means it will be used abroad or at home, where first needed.
3. As heretofore, the hat collection at Annual Meeting will receive offerings for any fund under the General Board, but all not otherwise marked will be counted as Bicentennial World-Wide.
4. All contributions for whatever purpose under the General Board, and given at Annual Meeting, will be included in making up the Bicentennial amount.
5. The Bicentennial fund began last July and closes with the Des Moines Annual Meeting.
6. For each donation (not dollar) of a dollar or more, the donor may, upon request, receive the Missionary Visitor for one year.
7. Pledges are due May 1, and should be paid promptly. If they have been sent to the Mission Rooms, mention this fact so that they can be cancelled and returned. Give your solicitor as little trouble as possible by going to him to pay instead of him calling on you.
8. The contributions and pledges thus far have not reached over \$20,000. It will require an earnest, concerted effort to make \$100,000.

Will we do it?

The answer is with each member.

**GENERAL MISSIONARY & TRACT COMMITTEE  
ELGIN, ILLINOIS**

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# The Missionary Visitor

No. 5

MAY, 1908

Vol. X.

## PRAYERS AND MISSIONS

GEO. W. HILTON.

"Unless the efforts of our mission boards are backed up with a volume of intercessory prayer on the part of the church we are inviting defeat"

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." (Matt. 9: 37, 38.) These are the words of Jesus to the twelve disciples after He had shown them the needs of the world for laborers. Chapters 8 and 9 give us the record as to how He showed to them the need. After the sermon on the mount we find that suffering and misery met them on every hand: in Chapter 8, verse 2, a leper comes to Him for healing. In verse 6, the Centurion's servant is sick with the palsy, grievously tormented; verse 14, Peter's mother lay sick of a fever; verse 16 many sick and demon-possessed healed; verse 28, two demon-possessed men who dwelt in the tombs; Chapter 9, verse 2, a man sick of the palsy; verse 18, the raising of the ruler's daughter; verse 20, the woman with an issue of blood for twelve years; verse 27, two blind men healed; verse 32, a dumb man brought who was possessed of a devil; then in verse 35, the writer sums up all this suffering, and it is after such scenes as these that Jesus, moved with compassion, tells them to pray for laborers.

Keep in mind the fact that the twelve disciples were with Jesus, and saw all this suffering on every hand.

Their hearts must have melted with compassion, as did the heart of Jesus, and I believe they prayed for workers with hearts burdened for a lost world.

When workers were sent out according to chapter 10, we hear no murmuring on their part when they are chosen.

I believe, brethren and sisters, that the reason we don't pray more for laborers is because we haven't seen the real needs of idolatrous men and women, lost to themselves and their God through sin. Oh, that God would give us such a vision of the awfulness of sin that we might see sin as He sees it! Then we, too, would be moved with compassion at the sin and suffering of a lost world, and moved to the extent that we would pray earnestly that laborers be sent forth. I believe the reason we lack men and means for mission work is because we haven't prayed for them as we should. If we really want a thing we generally do everything in our power to get it. So it is with mission work; if we really want to see the work prosper, we will thrust forth workers by our prayers.

We may have a good organization for carrying on our mission work, but unless the efforts of our mission boards are backed up with a volume of intercessory prayer, on the part of the church, we are inviting defeat. We are

like a dead engine on a side-track: we have a powerful machine, capable of doing an immense amount of work, but it lacks the fire. We as a church are capable of doing great things for the evangelization of the world, but we lack the fire. Let's get the fire into our prayers, and through them into our lives and into the church, and the cause will prosper. The reason Christ doesn't possess the world is because He doesn't possess the Christians.

Prayer is a thing we cannot neglect without loss of spiritual life in the individual. Paul's charge to Timothy was to "pray for all men," and again, "Brethren, pray for us that we might speak the word with boldness." Paul realized that the prayers of the church gave an added strength to him on the field. The greatest call that comes from our own workers today is a call for prayer. They realize that if men pray as they ought, workers and means will be forthcoming. Why is this? Because work without prayer is infidelity; and prayer without work is disloyalty.

We can work without praying, but we cannot pray earnestly without working. Jesus spent whole nights interceding for a lost world. Did you ever spend a night, or an hour, or even a few moments each day? Isn't it worth while? Eugene Stock says: "The nearest way to the heart of a Hindoo or a Chinaman is by way of the throne of God." Are you praying "Thy kingdom come"? Are you doing anything to bring about its coming? Test the sincerity of your prayers by the sacrifices you are willing to make to see them answered. After 1,800 years His Kingdom has not come; which is evidence of a lack of expressed desire for its coming. May the Lord teach us to pray as if no amount of work would avail, and then teach us to work, knowing that no amount of prayer alone would avail.

What we need today is more Pentecostal prayer meetings. What, ten

days of prayer! Yes, but look at the result: 3,000 conversions. The two dominant things in the early church were prayer and missions. Cornelius was praying at Cæsarea, and at the same time Peter was praying at Jerusalem. While they were praying, the command was caught that opened the doors of the church to the Gentiles. Paul and Barnabas were gathered with the brethren at Antioch (praying and fasting) when the Spirit sets them apart to go to the Gentiles. All the advance moves of the early church were founded through prayer.

Is there power in prayer? Look at the Bible records. We find Peter imprisoned during the persecution by Herod, who put him in the inner prison, binding him to two soldiers with chains, and placing a guard over him of four quaternions of soldiers. Was he safe? Yes, in the eyes of men; but the church was at home praying without ceasing unto God for him. The result was that the keepers became as dead men, and Peter's chains fell off and he went forth a free man. Paul and Silas were in prison at Philippi, singing and praying to God, when the earthquake came, opening the doors of the prison, resulting in the release of Paul and Silas and the conversion of the jailor. Yes, "the fervent prayer of a righteous man availeth much."

There is no other way so effectual in filling the coffers of our mission boards with money, or for securing needed workers, as through intercessory prayer for missions. John Foster says, "When I see Christian people everywhere who are determined to test the efficacy of prayer for missions, then I shall know that the millennium is at hand, even at our doors." "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in Heaven." (Matt. 18: 19.) With such a promise as this given to us, it is criminal negligence to neglect

to pray for the cause of missions and the redemption of the heathen. We might as well say "let not Thy Kingdom come. Tighten their purse strings, Lord. Stop the Macedonian cry,—the cry that is coming to us today as a church, from India, Africa,

China and other countries." If we really wanted these things we would pray more for missions. That we may learn the secret of unceasing, prevailing, triumphant prayer for missions and the cause of Christ is my prayer.

Surrey, N. Dak.

## MISSIONARY SPIRIT

LIZZIE BRUBAKER MINNICH.

From Lordsburg College comes a strong plea for more consecrated workers,—an article full of striking contrasts and earnest pleading

With Christ, the all-powerful Commander, with the Gospel, the all-effectual message, and with prayer, the all-needful intercession, we may yet have a world teeming with unevangelized souls. Yea, we do have such a world: not because Christ is not powerful enough, not because the Gospel is ineffectual, not because the heathen are too far away, geographically speaking, not because their doors are barred, not because their language is too difficult, not because there is not money enough, and not because there are not men enough. No! The fault is not with God, the heathen, nor with physical circumstances. Jesus is anxiously waiting a response from us.

The doors of India and other fields are not locked, but the doors of our hearts are shut up to the demands of the Lord, the strivings of the Holy Spirit and to the Macedonian calls. Our intellects know, but our wills are stubborn. We love our money, we love ourselves, we save our money, we save ourselves.

Dear fellow-Christian, this is our responsibility. There are men enough, and there is money enough. Why does not the love of God constrain us? Just before Jesus ascended, He said to His disciples, "Ye shall be witnesses unto me, both in Jerusalem, and in all Ju-

dea, and in Samaria, and unto the uttermost parts of the earth." He is therefore expecting us to witness for Him. We are happy indeed to know that a few have been made willing to dedicate their all and say "Here am I, Lord; use me wherever Thou wilt." Nothing brings greater joy to the hearts of those who long to see the world Christianized, and are praying for the coming of the kingdom, than to hear of the success of our loved missionaries across the deep blue sea. They certainly are doing a noble work, much greater, according to their means and number, than we who are in a Christian nation surrounded with every advantage to do wonderful things for the Lord. Complete resignation of self for the salvation of a lost world is theirs. No time to stay here and accumulate wealth, no time to seek pleasure, no time for self at all. None but the Spirit-born can comprehend such deep consecration. How like the Divine Master! Self is forgotten in the consideration of the welfare of benighted souls. Who of us can fathom the depth of such love? It is the angel of mercy, it visits the sick, soothes the pillow of the dying, cares for the orphan, delights to do good deeds to those cast down, relieve the suffering, oppressed, and distressed. It is as wide as the world of suffering,

deep as the heart of sorrow, and boundless as the kingdom of need.

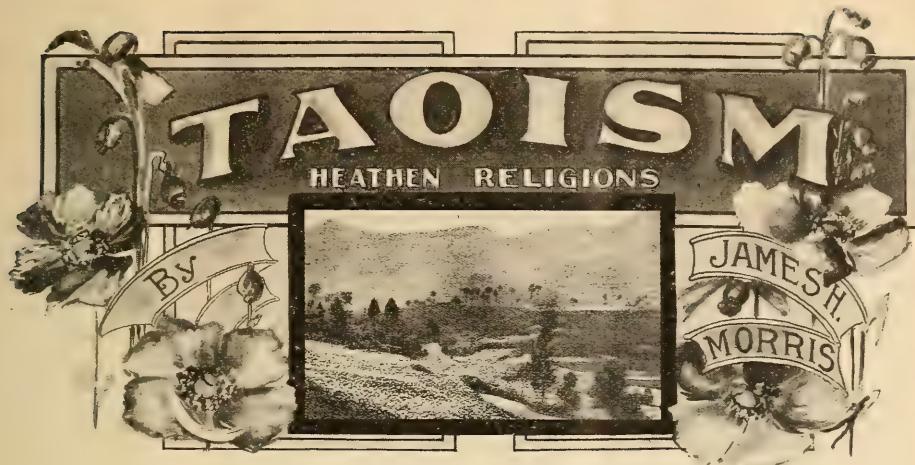
To be a missionary means, oh, so much! It is a great deal cheaper to feel sorry for the poor heathen than to give your time, life and all for their salvation. To confront difficulties with unflinching perseverance, to forsake home, friends, houses and lands means more than any of us can know. But what does Jesus say? Who is it that is worthy of Him? Oh, what a peace of mind they do enjoy, through love for benighted souls in heathen darkness! It seems to me such a love is almost equal to the Savior's when He gave up His life for the redemption of mankind.

In looking at the work that is being done, and that has already been accomplished, by so few, it puts us to shame in this enlightened America. Who of us can in a small degree realize how much courage, love and patience it must take to be a foreign worker? Oh, the consecration to say, "Here am I Lord, send me!" Such was the constant prayer of some of our number in the foreign field. The Spirit-filled missionary who volunteers to go to these fields, eagerly acquires all the information possible concerning his special field, and is ever ready and willing to do his part to make the lives of the heathen happier and brighter. Oh, for more willing workers everywhere, doing God's bidding! Truly the harvest is great, but the laborers are few. Our volunteers have done nobly. Who has done more,—in so short a time? They love the work more and more, and seem to be inexpressibly happy. Do they have discouragements and disappointments? Ah! indeed; but with this precious promise, "I will never leave thee, nor forsake thee," they bravely battle against every foe.

As they learn the great needs of the poor idolatrous people, how their hearts go out to the thousands about them who have never yet accepted the

true God! They say that to hear the prayers of even one, who has been snatched from heathen darkness, fills their hearts with praise to Him who has called them to the glorious work. Dear brother and sister, it means something in India to be a Christian. It means sacrifice, yes, sacrifice in so many ways. It means to forsake parents, friends, kindred and caste. We know nothing of sacrifice in this land of ours, yet how often there are those who are ready to give up the battles of the Lord because asked to make some little sacrifice! Dear Father in Heaven, help each one of Thy believing children to breathe a silent prayer for more courage, more strength to overcome the wooings of the evil one, who is whispering, "Don't give up, you need not make a sacrifice, you need not bear the cross, Jesus bore it for all." Ah, remember, "except ye take up the cross daily, ye cannot be my disciple." Without the cross, there will be no crown. Without a doubt, this is what makes our missionaries so happy and successful. How can it be otherwise, —wholly consecrated, doing God's bidding wherever He leads? When we see the work that must be done by those who are willing to give their time, talent and their all for the salvation of souls, can we not feel willing to share the burdens with our prayers and means? Oh, that we could be as zealous and devoted to our Master's work as the heathen are to their gods! What a victory over Satan there would be throughout the whole universe! With a little system and a willingness to do God's will, every live congregation might have a representative in the foreign fields. The world is dying without God. Millions pass into eternity, not knowing they possessed a soul that the refining power of the Gospel of Christ can purify, that they may shine as the stars in the golden city of the New Jerusalem.

Lordsburg, Calif.



The Chinese call Confucianism, Buddhism and Taoism the three religions of the middle kingdom. Its more than four hundred millions are not, however, to be divided among the three systems. The Confucianists belong exclusively to the literary but they worship in Buddhist temples by using the Taoist Ritual. These three great religions stand more in relation to each other as friendly denominations in our own land, than like three idolatrous systems.

Taoism claims Cathay as its birthplace. It is not like Buddhism, the "Oriental Banyan," which arose in India and spread northward to Tibet, southward to Ceylon, eastward over Farther India even to Japan. Some religions are applicable to different countries, but Taoism belongs to China alone. Its dual form of Mandarin theology unfits it for any other people.

Taoism is a plagiaristic religion. The Sutras in form, in matter, in style, in incidents, in narrative, in the invocations, in the prayers—excluding the Sanscrit—are almost exact copies of Buddhist prayerbooks. This more fully proves the power of Buddhism, especially in religion.

The founder of Taoism, Laotzu, was born 604 B. C., in the province of Honan in Central China. Data, concerning his early life, are very scarce and in most cases legendary and therefore not

reliable. The name Laotzu literally means "Old Boy" but his official title is, "The Great Supreme Venerable Prince." Concerning his early education, history says that the emperor appointed him for librarian and that he fully acquainted himself with ancient rites and ceremonies. He became famous as a philosopher and had a large number of students; later he retired from the haunts of man and devoted himself to speculation.

When Confucius was thirty-five, he sought an interview with Laotzu, a man of eighty-eight. During the conversation, the young teacher said to the venerable philosopher, "I have sought for the Tao for twenty years." Laotzu replied: "If the Tao could be offered to men, there is no one who would not willingly offer it to his prince; if it could be presented to men, everybody would like to present it to his parents; if it could be announced to men each man would gladly announce it to his brothers; if it could be handed down to men, who would not wish to transmit it to his children? Why, then, can't you obtain it? This is the reason. You are incapable of giving it an asylum in your heart."

When Confucius returned, he said to his disciples: "I know how birds can fly, fishes swim, and animals run. But there is the dragon; I cannot tell how he mounts on the wind through the clouds

and rises to heaven. Today I have seen Laotzu, and I can only compare him to the dragon." Hampden Du Bose thinks this is, perhaps, an appropriate symbol for the Chinese Diogenes.

His last days present a sad and lonely picture. He says: "The world is joyful and merry as on a day of sacrifice. I, alone, prefer solitude and quiet and prefer not to pry into the future. I am like an infant before it has grown to be a child; listless, I roam hither and thither, as though I had no home to go to. Confused and dim, while the vulgar are enlightened, I alone am in the dark, tossed to and fro like the sea, roaming without cessation."

After reading this much of this religion and its founder, you are anxious to know what Taoism really is. I will endeavor to define the different parts of the term and, perhaps, you can form some idea by putting the different parts together. Tao is rendered in different ways by different persons, some of which are: "Reason," "Wisdom," "The Way," "The Method," "Nature," "The Principle of Nature," or "The Cosmic Process." The nearest conception to it, perhaps, is *The Logos*. The great philosopher, in his efforts to clothe his conceptions of immortality has given us a treatise which he called "The Tao Te Ching." This work is nearly twice the length of the Sermon on the Mount. Much of this work is puzzling and obscure. In describing the Tao he says: "The Tao is the ancestress of the universe. Heaven is the Tao and the Tao is enduring. There was something formed from chaos which came into being before heaven and earth. Silent and boundless, it stands alone and never changes. It pervades every place. It may be called the mother of the universe. I know not its name but its designation is Tao. I know not whose offspring it is. Its form existed before God was. Tao, considered as an entity, is obscure and vague. Vague and obscure! Yet within it there is form. Obscure and vague! Yet within it there is substance. Vacuous and

unfathomable! Yet within it there is energy."

1. Taoistic theology is dualistic. The philosophers do not speak of creation but of generation. They do not speak of one living eternal Being but of two immaterial principles that produced all things. They call Heaven the great father and Earth the great mother of the universe.

2. "Yang and Yin are the male and female principles of nature. The world is Yang and Hades is Yin; Yang is positive and Yin is negative; Yang is hard and Yin is soft; Yang is light and Yin is darkness; Yang is motion and Yin is repose."

3. Their materialistic views are proved by their arrangement of the invisible world. This spirit world is an exact counterpart of the Chinese Empire. China's eighteen provinces correspond to their eighteen provinces of Hades; each province has eight or nine prefectures as in China; each prefecture has ten counties to correspond to the ten in China's prefecture. The rulers of Hades have temples as the chief men of China have. The military mandarins have their armies graded in Hades as in China. All the gods of Cathay have their attendants, assistants, doorkeepers, runners, horsemen, horses, etc., as the China officials have.

4. Distinguished statesmen, noted generals, faithful ministers, etc., numbering ten thousand times ten thousand are the recipients of posthumous honors. The hope of appointment to some important office in Hades acts as a stimulus to noble deeds while here. The power to appoint rests nominally with the Ancient Original, the highest of the "Three Pure Ones." Pope Ohang (heavenly teacher) furnishes the credentials and assigns the temple, but the Emperor is the one who actually does the appointing.

5. The "Three Pure Ones," hold the highest place in the Taoistic philosophy (religion), but to the Jade Emperor is given the superintendence of the world.

"He is the correlative of heaven, the Jupiter of the middle kingdom."

6. The Jade Emperor is too far away from the millions on the plains of the eastern part of Asia, therefore the common people are often found at the temples in the 1,553 walled cities of the Empire. Also, the great market towns, about one hundred, each have a *local god* and not a few of the million villages have their usual deities, so the city gods cannot be numbered. The city governor acts as judge, magistrate, tax-collector, and as coroner; likewise the duties of the city gods are many.

7. Too, they have star gods. "Look toward heaven and tell the stars, if thou be able to number them," and think that each star has a god and you can have more idea of their number of gods. The goddess of the pole-star (Bushel Mother) is the star of hope to the followers of Laotzu.

The picture of "The Three Stars" called Happiness, Office and Age is worshiped more than any other and it may be found in one hundred thousand homes.

Sixty years make a cycle and over a cycle a special star deity presides. The star that reigns over a Taoist's birthday is worshiped once each year, and if he lives threescore years, he completes the cycle. "Around the wall in life-size, stand sixty grotesque images, and the skill of the image-makers was put to the test to devise such a large number of different looking idols, white, black, yellow and red; ferocious gods with vindictive eyeballs popping out, and gentle faces as expressive as a lump of putty. From their occipital hiding-places, cocks and rabbits spring forth and snakes come coiling from the brain of the gods. They "changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds and four-footed beasts and creeping things." Rom. 1: 23. Sacrifices are offered to the twenty-eight constellations.

Parents worship the star deities in

behalf of their children. The stars are thought to control courtship and marriage; prosperity and adversity; pestilence and war; rainfall and dearth; and command angels and demons. "Astrology spreads its dread pall over night-cursed China." (Is America free from astrologers?) You well remember the parable of the Unjust Judge. In China there are many examples of such officials and the Chinese scholars who follow Laotzu, reason about this way: "If there are bad officials in China, why should there not be bad divinities in the skies?" The charge against this class of gods, is that they are kidnapers. They carry off pretty young women, who sicken and die, and whose spirits are united in marriage to the gods in Hades. How dreadful are the laws in Taoism!

8. A number of country villages will make up, by subscription, the amount of money to pay the expenses and then they go together and have, "The Great Peace Service." With their priests they spend several days in solemn worship for the protection of their harvest fields.

9. "It is pleasant to leave the disgusting scenes of idol worship and turn to the fairyland of Oriental worship. Let some Occidental novelist be canonized, and let men adore and pray to him and we have what Taoist romance has given to a people longing for something more intangible than flesh and blood."

10. Very close to the temple of the Jade Emperor is a smaller temple where the Mediator is enshrined. At this temple, the pilgrim first appears and makes an offering in Chinese currency and receives a permit to appear before His Heavenly Majesty.

From the foregoing you can get a faint idea of the Taoist theology, but it would be incomplete without some reference to their demons. "China is the land of demons. They believe that evil spirits flit hither and thither; consequently, before the outerdoors there are protection walls to shield the living from the intrusion of the dead. The house walls are

built high, and windows open in the courts only. There are no straight passages as a rule; for, as spirits travel in right lines, they can't follow a zigzag path. There is a succession of screen doors which meet you at every turn; the object is to make the house demon-proof. They look upon all spirits, demons, devils, as the souls of dead men; and seeing the great population of China and considering that each Chinese has three souls, it is no wonder that they think: 'Seeing we are compassed about with so great a cloud' of demons. This is the authorized version of Taoism." The dread of spirits is the nightmare of the Chinaman's life. His is rather a ministration of demons and not of angels.

The exorcists and witches play an important part in Taoism, and it is said to be the ancestor of superstition.

One funeral is insufficient among the Taoists, it is "seven-sevens," or a funeral each seventh day for seven weeks or in some wealthy families the priests chant every day for seven weeks.

The god of sin, lust and death (Mara) has a green complexion, long tusks, and

a frightful face. At a certain time Mara comes forth, accompanied by two smaller devils, one white and the other black, who are runners of Hades. These come forth to receive the dying. On this same night all devils seem to be turned loose. They come as swarms of flies or locusts, seemingly hungry, naked and black and their motto is, "Your money or your life." Burning of paper-tinsel keeps them away. Before one temple, during two weeks, it is estimated that \$1,460 worth of this tinsel was burned daily.

"The above is merely an outline of Taoism. It can almost be said that there is nothing good in it. Leaving aside its idolatry, the adoration of the creature more than the Creator, it is a mixture of spirit-worship, superstition, charms and demonology. It is degrading to the intellect and debasing to the soul. There is little hope for China, politically, morally or religiously, until Taoism is swept from the face of the land."

My brother, another place where there is work to do. Meditate upon it.



THE GOOD SAMARITAN.  
Painting by Dore.

# WHAT TO DO WITH THE IMMIGRANT

RICHARD SEIDEL.

With many the immigrant is a big problem. The writer is in a position to know considerable about them and has given us some of his thought in his usual, characteristic way

We hear a great deal about the "Immigration Question" today, but the average citizen feels that it is a question for the Government to deal with, and that individually he has little responsibility in the matter. This, however, is not so. With over a million immigrants entering our ports in the last year, this problem is being brought to each man's door, and the question is becoming imperative, what we shall do with them.

This question appeals to the individual, as well as to the State. It is already recognized that the present immigrant is not a desirable citizen as he comes to us,—at least the larger portion of them who come from the South and East of Europe. As a matter of self-preservation, we must devote time, money and effort to the immigrant in our midst, or the future of our institutions and our American life is fraught with danger. We must either Christianize and Americanize them, or they will foreignize us. The population of Rhode Island is already more than half foreign, while Massachusetts, Connecticut, New York, New Jersey and Pennsylvania are not far behind that figure.

The writer ventures to suggest what can be done in communities where immigrants have made their homes. In the first place, there ought to be established departments of immigration in the different churches, with societies or branches to aid and direct immigrants, on landing at Eastern ports, to the Western and Southwestern States, where their labor is needed, and their development better assured. The Hebrew Aid Society is doing this work successfully. (Our church, perhaps,

could coöperate with these departments of immigration and assimilate some of the raw material.) Aside from that, each community should see to it that there are free evening schools where industrial training is given to the children, and lectures in their own language to the adult immigrants. These lectures should include not only religious subjects, but explain the duties and privileges of American citizenship. If possible the public school buildings should be utilized for this purpose in the evening and so bring the immigrant into touch with our great American public school system.

Will the immigrant take to this training and be benefited by it? The best answer is to be found in Rev. Steiner's recent book, entitled "On the Trail of the Immigrant." Rev. Steiner has crossed the ocean several times, often going as a steerage passenger; in order to study the immigration coming to our shores. He knows their hopes, ambitions and fears as few other men do.

He says: "I often found myself close to hundreds of these immigrants, who, when they knew that I sympathized with them, crowded around me, almost like wild animals. What did they ask for above everything? The only loud cry was for a speech about America. 'Preach to us,' they said, 'preach to us about America.' It was a polyglot sermon I preached one Sunday from the covered hatch which was my pulpit, and when I spoke to them of their new home and their new duties they cheered me to the echo."

"I have crossed the ocean many times and I have sounded as far as man can sound the souls of men and

women, and I found them tingling with emotions, akin only to those we more prosperous voyagers shall feel when we have crossed the last sea and find ourselves in the presence of the great Judge.

"How deep the American ideals have taken root among them one cannot yet discern, how completely the second generation will come under their sway, how much of the old-world spirit will disappear or remain, is difficult to determine. This is no time to be blindly optimistic nor hopelessly pessimistic; it is a time for facing the dangers and not fearing them; for this is the noon-

tide of our day of grace. This is the time to bring into action the best there is in American ideals."

At this writing large numbers of immigrants are returning to their homes on account of the shutting down of mills and factories throughout the country. This, however, is but a temporary fluctuation of the tide of immigration and does not affect the question. Christian workers who are interested cannot do better than put themselves in touch with the immigration authorities at Ellis Island, N. Y., whose experiences and suggestions are invaluable.

## HE EMPTIED HIS PURSE

S. S. BLOUGH.

*Let there be more of the spirit manifested by this giver*

When the Pittsburg, Pa., mission was still in its infancy, a circumstance occurred which is worth recording and which should prove suggestive. We held our services at that time in a small room over a livery stable office and driveway. This room was also used in connection with an undertaking establishment. We were hoping and praying for a better place for worship. Our Sunday collections were set aside for a building fund, but the sum was increasing rather slowly. A brother and sister from the country were in attendance one Sunday morning. When the offering was received, the brother felt the need of a better place for worship so much that he emptied his purse in the collection box. The full truth of this circumstance was not learned until four or five years later. At the time we knew that the collection was unusually large, but of the thought and deed of the brother we knew nothing. Good deeds are often known only to God.

This circumstance has caused me to think. How many of us realize the struggles of our weak city missions and outlying churches? Do we pray for them as we should? Do we give the encouragement which they need? It would indeed be a good thing if more of us would sometimes empty our purses when the offering is received. How little do those, who have not actual experience, realize what it means to build up a city mission into an organized church! Brethren, you have them among you, give them noble support. Empty your purses sometimes. Give till you feel it. Why should a few bear all the burdens, and experience all the struggles? Because this circumstance was helpful to me, I give it to others. The best can be accomplished only by a united effort, much prayer, and free giving. "Freely ye have received, freely give."

1025 Bedford St., Walnut Grove.  
Johnstown, Pa.



Part of 145 Members and Non-Members Who Are Studying Missions in McPherson College, Kansas.

## MISSIONS AT MC PHERSON COLLEGE, KANSAS

B. S. TROSTLE.

Kansas was never known to do anything by halves and the following shows that even in missionary study and preparation the college at McPherson is not a whit behind in noble and effectual effort

As the school year draws to a close, we look back at the good and the mistakes of the year, then turn to the plans for the coming year and try to profit by the past experience. Last summer we made an effort to start classes in Mission Study in as many different congregations among the Brethren as we could. Twenty classes were started and a large part of them finished one book and some took up the second. Bro. George Hilton was very successful in this part of the work. The influence of this beginning

will grow. We are planning to repeat the plan again this summer.

We are thankful to the friends and parents of our workers who have helped so liberally to add new books to the missionary library. These books are little workers that will be used for many years as reference reading in the study of the missionary enterprise.

The cut shows part of the 145 students who are enrolled in thirteen classes. Five classes are for young men; five for young women; two for both; and one for boys and girls in the

seventh and eighth grades. These classes meet each Thursday at 1:15 P. M. Some are studying Home Missions; others Foreign, including the countries of China, Africa, South America, and still others have studied Medical Missions and Work.

Our plan has been to make every student acquainted with the missionary enterprise; through the study classes, by missionary programs, in the afternoon meetings and Christian Workers' meetings, and by personal talks. The aim of all the work has been to develop active missionary character, which will grow and ripen into fruit here in school and back into the home churches or wherever men and women need Christ, or help in any form.

To be able to help in the best way requires a knowledge of the needs and conditions of those needing help; but one may know all, as Paul puts it, but if he does not act or have charity, which includes action, he is as nothing. Plato thought a man was good when he knew or had knowledge; but the greatest Teacher, Jesus, taught and lived that to be good and happy consisted in knowing and doing. Jesus knew the love of God and lived it. How happy we are when we can be of service to our fellow travelers! True service brings the greatest happiness. "It is more blessed to give than to receive." But how can we serve those whom we do not know, or even know

their conditions? I never will be ready to give myself or my money to better the conditions in China, India or South America, unless I learn in some way the conditions, the sin and ignorance.

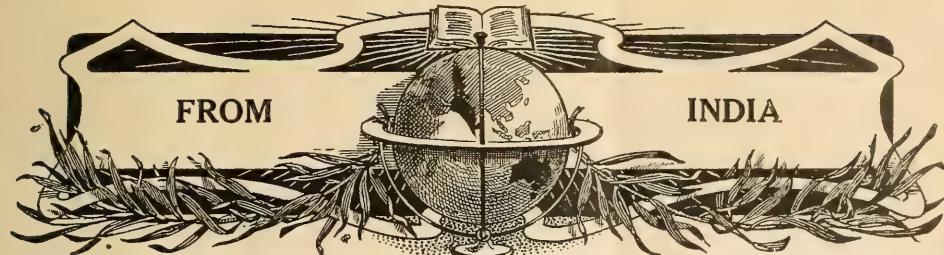
A live, active mission-study class will help each church to see how its colored brothers live and will help us to be less selfish, and to feel the brotherhood of mankind. Our ministers will preach better sermons and have more intelligent listeners. There would be more prepared men and women ready to go to home and foreign fields of work, and more money to carry on the work. We need to study this great enterprise, not only to know but also to be better able to do each day the duties of life.

The records we study come fresh from the field of activity, from men and women who are giving their life-blood for the people just as heroically as Stephen and Paul did in times past.

We pray that the time may soon come when each one of our colleges has a missionary department that does work equal to the other departments in our schools: not only study the theory of missions but also the practical side. This will prepare leaders for the churches who do not know the sorrow and suffering that men endure because they do not live the Christlike life, and better train those who do go into the thickest of the battle.

McPherson, Kans.





## AT THE SHAMIANNAH

NORA BERKEBILE.

An article deserving a close reading because  
of its reference to Christian Science, along  
with other methods of crucifying Christ anew

One of the most beautiful beaches of the Bombay harbor is the Chaupati beach. It is shaped somewhat like a horseshoe and along its edge is first a wide stone walk, then a wide, well-paved street. Along the street are beautiful residences of the Parsis, rich Hindoos and others, while here and there is found some public building, as hospital, school or officer's residence.

In the evenings no nicer place can be found for a walk than along this beach; and when one tires of walking he can sit down on one of the many seats along the way and watch the moving mass of humanity passing by. The Parsi ladies in their most beautiful costumes of delicate blues and pinks and greens, and with dainty slippers on their feet, Hindoo women in their own peculiar dress, native nurses with their charges which are either some curly-headed Parsi child or else the flaxen-haired, blue-eyed babe of the European. Along the street the fine horses are prancing as they draw the fine carriages of the rich Parsee, Hindoo, Mussulman or Englishman. Often they are driven by coachmen in their fine livery and followed by one or two outriders or else the footman who perches himself on his own special seat at the back of the carriage.

Automobiles in blue and yellow and

green, according to the taste of the owner, go whizzing past and you may know that the most gorgeous ones are owned by the Hindoo, whose favorite color is often yellow.

This is where one sees the wealthier people of Bombay taking their evening strolls or drives. Perhaps I should say the wealthier part of the native population, for there is a fine beach on the other side where the European hotels are located and many of the English people spend their evenings there.

Just near this street along Chaupati beach is the Wilson College which was founded by that grand old educator, Wilson, who came from Scotland many years ago and who did so much for the education of the Indian youths of Bombay and Western India. This is the only Protestant Christian college of Bombay, and because of the high standard which may be reached there many Mussulman, Parsee and Hindoo parents send their boys there to be educated. That they may get the higher education in other branches, they are willing to risk the Bible teaching that must go along with the other.

The noted Christians who for years have been such pillars in the Indian church, Baba Padmangi, Karmarkar, Navalkar and others received their in-

struction here and also their knowledge of the Christ.

For the past few decades, there have been no noticeable conversions from among the students, and the missionaries and other Christian workers are searching for the cause and a remedy. It is said that the leaders in the school are not so earnest, as were their predecessors, in teaching the Gospel, and do not mingle with the students and get into their everyday life as much as those men used to do.

Many of these young men read the Bible but do not get the truths it contains as they should. They would not attend one of the Christian churches for fear that their parents or caste-fellows would see them and persecute them, so several Christians in the city conceived the idea a few years ago of putting up a sort of tent and holding English services there for the benefit of these same college boys who they know will attend service in such a place when they would never think of going into a permanent place of worship.

At present, Rev. Fuller of the Alliance Mission, Rev. Smith of the American Marathi Mission, Mr. Anderson who is connected with the Student Volunteer Movement and the Y. M. C. A. of Western India, have charge of the "Shamiannah" as the tent is called. Four nights of every week there is English preaching and song service in the tent, and on three evenings before the regular service begins Rev. Karmarkar, the noted Brahmin scholar who is such a devoted Christian minister in the Marathi church and whose picture with that of his wife you may see in "India's Problem," conducts an inquirers' class at which every evening many young men come to talk over Bible subjects.

We have been so glad for the privilege of attending these meetings, and our hearts have been made to rejoice at some things and to sorrow at other things we have heard.

Two weeks ago, after Mr. Anderson had given a very spiritual and interesting address and was about to close the meeting, a man got up and asked permission to ask a few questions. He was given permission and then he began to find fault with Christ. It made us almost tremble to hear anyone talk about Jesus as he did. Mr. Anderson said "I shall not attempt to defend Christ for He is great enough and powerful enough to defend Himself." At this the man was somewhat staggered and then he commenced to find fault with Christians and said, "You Christians are always talking about the pearly gates and heaven and tell the people that they need not think of this life for it will soon be over." Mr. Anderson said, "Where is there a people who do more for the poor and suffering in this life than the Christians?" The man quickly answered, "The Parsis." This was just what the Parsi and Hindoo fellows wanted, and they began to cheer. This coming from an European was of much more weight with them than if one of their own number had spoken it.

Last Sunday evening the man was again there and started up some of his questions. Mr. Anderson has learned that he is not an honest inquirer after the Truth but a German Jew who is doing all he can against Christianity and they are not going to allow him to ask any more questions in public.

After he had finished his talk and the meeting was dismissed a man—an Englishman—came down the aisle and began to talk about the way the services were being conducted. He said, "You should not talk so much about the Word as about the Spirit of Christ. Tell them that His spirit is in them and in everything about them and then they will believe you and be with you." Some one in the audience said, "Yes, the spirit of Christ was in Buddha, was he not?" The man replied, "Yes, he is in all of you." At this there was such a clapping of hands



The "Temple Keeper." An Idol in New Buddhist Temple, East Gate, Seoul.

and cheering that one could scarcely hear anything else. How it made our hearts ache to see the dear Savior crucified anew before these people by one who has come from a Christian land and who should be one of His defenders! This man holds some important government office and that fact only makes his talks have more weight with these young men.

But the leaders of these meetings are not going to let this discourage them: The right will win. It seems that Satan must send these men to the meetings to try to lead the seekers after the truth away from it; for why else did they come? He could not have found a better emissary than those he sent. We pray that these who have come to defeat the Cause may have the scales removed from their eyes and go away defending what they came to defeat.

No doubt that this man is a follower of Campbell in his "New Theology" that is doing so much harm in England today, and these things only make it harder for us to teach these people the right way.

Anna Besant, who is the wife of an English clergyman, and who is looked up to by these Hindoos as little less than a goddess, is glad for this New Theology in England and Christian Science in America for she says it is the Great Philosophy of the Hindoos in disguise, and she ought to know, for she is now one of their great teachers. Surely in these latter days false prophets will arise and deceive the very elect if possible.

May God help us to try the spirits and see from whence they come. When any one comes up and says, like Campbell, that Christ was only a man and we can all be Christs we, by the holy Word of God, will know where that man belongs. When we once doubt the divinity of Christ, what is there left for us to believe? No, we will not believe such doctrine. Christ is divine. He is and was and always shall be: and in this faith we go forth to gather this great brown harvest, and the power of God will win; for "Christ is great enough and strong enough to defend Himself," even though many of those who claim to follow Him turn away to these false teachers.

Vada, Thana District.



The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men —ay, deep down at the root of our spiritless life—is the need for the forgotten secret of prevailing world-wide prayer. Do not think that you have no influence, or that your prayer will not be missed. Your prayer and faith will make a difference.—Rev. Andrew Murray.

## TO ABDUL AZIZ

The following is a letter from two converts, brot to Christ by Abdul Aziz, who is assisting Bro. John Pittinger in his mission work at Ahwa

Dolidol, February 21, 1908.

My Dear Brother and Sister,—

Grace to you and peace from God, our Father, and the Lord Jesus Christ:

I am glad to say that we are very happy in the Lord's work. When we first came to live in Dolidol the whole village was against us. The people said we have come here to run away with their children, and that we are very low caste. The old devil tried his very best to bring everything against us to put a stop to this work. Thank God for He is great and almighty! Now the people are beginning to love us. Some of the men, when they get time, come to school. Every day I and my husband go to visit these dear people. We tell them about the one loving, almighty, true God, and we do all we can for the poor, sick, weak ones.

We have great faith in God, that He

is going to help us to bring dear Dong over to our King. Sister Gawaybai is in Ahwa. She has been sick since she had the baby. Sister and Brother Pittinger are doing their very best to help in everything. They do all they can for us.

Brother and Sisters, write and let us know how you are all getting on. We know that you are very busy and that that is why you did not write to us for so long. We can feel that you are all praying for us. We don't want to say much. We do not know how to thank you all for all the kindness. We cease not to remember you often each day in thought and prayer. May God be yours in all His fullness, richness and glory. Rom. 15: 13, Rom. 16: 20, 2 Cor. 3: 4-6. Love to all Sisters and Brothers.

I remain yours,  
Brother Hirashing and Sister Ratnabai.

## A PLEASING INCIDENT

J. M. BLOUGH.

This incident will be an inspiration to every  
one who takes part in the India Missions

Since the organization of our Missionary Society on the first of January, quite a large number of our Christians go out in groups every Sunday afternoon to preach the Gospel in the surrounding villages, and it is really very encouraging to see the interest in this movement.

Two weeks ago I took our two old deacon brethren and we went to a village a few miles away to preach. At the road where the store and liquor-

shop are were some people (travelers), but they were just eating their meal so we thought of going to another part of the town first and returning later. The town is small and we went into the part where the poor live and finding a small company of people we told them the Old Story which to them is really new. Soon our tailor with some boys joined us and together we sang and talked some more, for they, too, were out for preaching.

As we were returning through the field toward the road (for nearly the whole village is back from the road in the fields), we heard a faint sound as of some one singing and at once I thought it must be the heathen who after having well drunk have begun to dance, which they often do. We came a little nearer and hark! Oh, it is a Christian song, and a very familiar tune, and the singers must be Christian too! And then my heart beat faster as thoughts of joy flooded into my mind. Who could it be? Some one out on the Master's business sure. The singing stopped just as they came into sight, and therè under a tree were five of our orphan boys along with our cart-driver, preaching and singing of the love of Jesus and judgment to come. Yes, your own boys whom you are supporting for the Lord here in India, and all were under fifteen years of age. As we joined them, one of the boys about thirteen years old was preaching. Tears filled my eyes as I looked on and listened. I felt like cry-

ing out, "Hold the fort, for I am coming." This boy's name means "courage" and he has it, too, I am glad to say, and the heathen listened to him very well. Surely the dwellers in heaven must have been pleased with the sight. Then we three companies united and sang and preached a half hour longer, and then returned home, rejoicing as we went. In the same way was the Gospel preached in three or four other villages at the same time.

Last Sunday the boys went back again, accompanied with a few larger ones, and they reported a most excellent time, having had as high as 108 listeners at one time, and this, too, right before the door of a saloon. There is very much travel on that road, and so the cart-drivers from the jungle stop there to rest and drink. This gives opportunity to preach to some into whose villages we have never gone and may not get to go for awhile yet, for they are distant. Pray for your boys and the young preachers in India

Bulsar, India.

## OPEN DOORS

E. H. EBY.

Here is a message, sent to Bethany Bible School of Chicago, that the Visitor wishes to make a message to all the churches of the Brotherhood. Let this be read far and wide, and let its appeal be heard

Beloved Fellow Workers,—

In a recent article by Arthur Pierson entitled "God's Open Doors for Mission Work," the author shows how the Spirit's messages to the Philadelphian and Laodicean churches—"behold I stand at the door and knock,"—and "behold I have set before you an open door," apply in a very singular and pathetic way to present conditions. "Before His church God sets an open door, but His church sets before Him a closed door. Opportunity is always confronting apathy. The chance for work far outruns the zeal and even knowledge of God's people."

When a century ago the little band of praying men met behind the haystack at Williamstown there was scarcely a single opening for work in all the non-Christian world. Between 1807 and 1907, within a decade nearly three-fourths of the heathen world were thrown open for evangelizing forces. The keys God has used to open the doors of the world for the entering of the Word of Life the writer sums up thus: the simple spoken Gospel message, the printed Word, commerce, education, medical missions, conquest, progress; and one or other of these keys has opened practically every door, so that now there is

presented to the church literally an open door, and in the persons of these vast millions Christ stands at the door of the church and knocks.

It should not be so but it is nevertheless a fact that we on the field are compelled to watch with much concern the way in which the home church is treating this opportunity of this open door. Truly there is enough here to occupy fully our attention and time and energy. But what if, looking homeward, we see the Lord knocking for admittance to the heart of the church and she still refusing? What if in full view of the open doors to the world's unsaved we see the church loitering in her self-complacency and refusing steadily to look upon the handwriting of God, spelling out in lightning vividness the tremendous word RESPONSIBILITY against the glowing skylight of OPPORTUNITY?

How long till the home problems will find practical solution: the consecration and effective distribution of the ministerial force, the occupation of the home field for pioneer mission work, the problems of city missions, the education of the church—how long?

And what shall I say of the present needs of the foreign field—the field on the other side of the water, not foreign? Can we hold our peace when we are confronted with the disheartening spectacle of a retrograde movement on the part of the church instead of a hearty, willing response to the need, and a general forward movement?

No general response to the proposed opening of a field in China, the general contributions falling off, the Missionary Visitor's subscription list decreasing, no available workers to send to the field, volunteers so few in number and many of them allowing themselves to be swung aside into some other service or business; how can we interpret all this but a lack of the sense of personal responsibility and of consequent personal consecration? Fellowship with our Lord interrupted or broken off. Men and women without the pentecostal power of

the indwelling Spirit of our Lord. Intercession weak and unbelieving. Ears closed to God's call to join Him in working out the world's salvation from sin, and its salvation to truth and beauty and fellowship with God.

Beloved hear His words: "Call upon me and I will answer thee and show thee great things and difficult that thou knowest not." "And he saw that there was no man, and wondered that there was no intercessor." Picture God looking and watching for His children to take hold of the power He has put within their reach for blessing the world and no one responds. See Him there pondering in surprise, wondering that there is no intercessor.

Beloved fellow students, before whom the world lies in all its beauty and bright prospects, inviting to this and that activity, let me appeal to you. The Lord Jesus Christ has set before you an open door. But it stands at the farther end of a long corridor of other doors which your many friends are entering to lives of prosperity, wealth, success, social position, home, friendships, popularity—but which must remain closed to you if you mean to enter that other open door down at the end of the road. It is the open door of fellowship with your Lord. Fellowship with your Lord—do you prize that above all else? To enter this door you will need the mind of the Lord who emptied Himself and became obedient to God's Will. He went the whole length of self-surrender. So must you. His humility is your salvation—His salvation must be your humility.

Let me again put my thoughts and emotions into the apt words of Dr. Piereson: "Surely God has set before us open doors in Asia, Africa, South America, Papal Europe and the islands of the sea. And opportunity means responsibility. Woe to us if the Laodicean lukewarmness and indifference make the Philadelphian privilege and duty to be lightly esteemed and practically neglected. Never had the church a louder trumpet peal ringing in her ears, say-

ing: 'Occupy till I come.' Men are needed, money is needed, but above all prayer is needed; for while men' nor money will fill the gap if prayer is lacking, true prayer will compel men to offer both themselves and their substance. There is no place where the lack of self-surrender and of true liberality is so mercilessly exposed as in the closet of secret communion."

Beloved students, go into your closets, go; if you cannot pray just sit and wait, give the Lord a chance to reveal to you His bleeding heart. Let Him show you in its real light the terrible sin of unbelief which is limiting God's power, in you, and in the church, and in the world. Seek deliverance from this crime against His love. Yield yourself

to Him. He will pour into your heart the Spirit of Intercession. Just yield to Him; don't try, don't push yourself to pray, let the Spirit who is in you pray. Pray, striving according to the working of God which worketh in you mightily. Pray for more workers. Give yourself to Him. Then you will know the supreme joy of fellowship with your Master, now your Friend. I have no concern about the men and the money if you will spend two hours a day interceding for the church and the lost world. "I have set watchmen on thy walls which shall never hold their peace day nor night; ye that are the Lord's remembrancers, keep not silent and give him no rest."

Jhagadia, India, January 24, 1908.

## AN OFFERING FOR THE SICK

JOSEPHINE POWELL

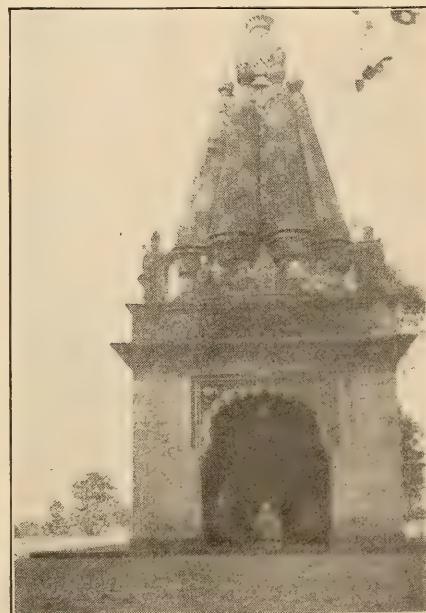
This is a continuation of first impressions, which were given by the writer in the January Visitor

Some may suppose that a temple is a place where many people assemble to offer gifts to the god and sing praises to it, but not so. It is a worship of the individual and not of a community or body.

When anyone gets sick, they think it is some punishment being visited upon them by the gods, or in other words, they believe them to be possessed by the evil one; so they make offerings to appease the wrath of the god and drive the evil spirit away.

I want to speak of an offering that was made out in front of our house, this place having been chosen because it was an open space where they thought to have a good chance to drive the devil out and send him on up the street and in this way drive him entirely away from them.

The offering was to be made in behalf of one of our neighbor women



Where the Vada Idolaters Worship.

who was sick. A man, a little girl and the sick woman made up the group of worshipers. They had two chickens, a cocoanut and some flour to offer. First, the man marked out a square on the ground with flour. He would dip his finger in the flour then mark on the ground and so on until he had a small square made like the one below. At the upper right hand corner of this square, on a rock lay some red powder and in a paper was some flour. At the left hand lower corner lay a rock and in the middle of the square was a small stick which had been set on fire, then the other end stuck in the ground and it was kept burning during the time that the offering was being made. It represented incense. After this was all arranged the man took one of the chickens and washed its feet, then laid it down in the square while he offered a prayer to the god. He then pulled out a few feathers and threw them to the god, then handed the chicken to the little girl and took the other chicken and went through with the same as before. After that he took a cocoanut, broke it and sprinkled the water around. Then he took some of the cocoanut, broke it up in small pieces and laid them down in the square. He then got up and made a mark across the woman's forehead with the powder.

Then the group of worshipers went away, taking with them the two chickens and the rest of the cocoanut.

As it is against the religion of the Hindoo to take life, the chickens were taken to a Mussulman to be killed, then brought home and eaten by the family of the woman for whom they had been offered, or had been pretended to be offered; for in reality the chickens had not been offered to the god at all. A few feathers were pulled out and thrown to the god, that was all. Some people offer the whole chicken but these people, being poor, did not care to waste all of it in offering to the god, so just offered these few feathers and the best part was kept for their own use. When I saw this offering made as it was, it made me wonder if perhaps we did not sometimes offer to our God the things that we could easily do without and keep the best for ourselves.

Do you wonder that when we see these things our hearts are made sad and that we long for these people to know the true God? Pray for us that we may be able to teach them a better way and persuade some of them to accept our God Whom to know is life eternal.

Vada, India.

## A PERFECT HEART

EMMA HORNER EBY.

Open your Bible at Psalms 101 and among the other good things there you will find this sentence; "I will walk within my house with a perfect heart." Now let us stop and meditate. I will walk within my house, and I say to myself that I will live in my own *home*. How? With a perfect *heart*, yes, with a *perfect* heart. Do I realize what that means? Is it an easy thing to do? F. B. Meyer has well said that: "This is

the hardest place to walk in perfectly. It seems easier to walk perfectly among strangers than in one's own house. But you may rest assured that a man is really no better than he is to his own. You must not gauge your worth by what the outside world thinks and says, but by the estimate of those that see you in the ordinary intercourse of the home."

"To be perfectly courteous to those whom you are meeting every meal; to

hold yourself under perfect control when worried by tiny insidious jars, and stung by almost invisible gnats; to maintain always the perfect girding of the loins; to have the head always anointed and the face always washed; to realize God's ideal, love's ideal, and your own. Ah, me! this requires the utmost grace that God can give. To die once is easy; to live always with an undivided heart, this is hard.

"Understand that in the home-life God is educating and training you for the greatest victories. There you are learning the deepest lessons in sanctification. You need not run to conventions, sermons and holiness meetings; if you would resolve to walk in your house with a perfect heart, you would discover how far from perfect you are, and how you are the least of His saints. Seek the perfect heart in the home-life; for then God will come unto you, and dwell beneath your roof, and the story of Bethany would be reduplicated for your household and yourself."

"Perhaps 'a single heart' is never known,  
Save in the yielded life that lives for God  
alone;

And that is therefore doubted as a dream  
By those who know not the tremendous  
power  
Of all-constraining love."



#### DID YOU KNOW?

Sadie J. Miller.

That India's high-caste people will have the platform removed when once the lower castes are converted? We hope to speed the day. When once they have no one lower than themselves there will be no ground on which to hold caste.

That the Mohammedans have special hours for daily prayer be it where it may? Often in the train we see them doing their prayers. They demonstrate in such a way that all around them cannot but notice what is going on. First, they spread a cloth on the floor, then kneel on it, sometimes rising, other times bowing and touching their

faces to the floor; this all in honor of their great man, Mohammed. As we reverence Christ so do they Mohammed. They perhaps have proper zeal but a mistaken knowledge. But this fact is very noticeable: that those observing, usually heathen, never point the finger of scorn, but in quietness look upon it as a solemn affair. That goes beyond what many of our civilized nations do, and civilized people know all rules of politeness and courtesy. These people usually respect anything done in the name of religion, however peculiar it may be.

That the sacred rivers of India are a great comfort to the heathen people? As we feel benefited and purer by approaching Christ in prayer, so do they claim to feel by bathing in the Narbudda River or even crossing it on the train. It is said that only the sight of it gives them an idea they have been cleansed from all sin. As we crossed it the other day on the train, all the women in the car at once rushed to the window to pay their vows; some bowing in great salutation, others throwing money, or grain, or some eatables, into the water and thinking they had received much help from so doing.

That the Hindu would not touch a thing which has been instrumental in killing man or beast? Brother Lichy has a rifle that was in the Spanish-American War. Some time ago he sent Ublo to the county seat to have it registered and receive the papers so he might use the rifle. After some of the officers had scrutinized it closely they learned that it may have killed horses or people. They bowed in great repentance for having touched it and could hardly forgive Ublo for not telling them before it was all so closely examined. They greatly regretted the fact that they had been defiled and their gods of wood and stone would condemn them for the deed. If anything should happen to any of these men soon, they would censure Ublo for it.

That the Hindus worship the cow? They would not put her to any pain, much less think of killing her, never eating her flesh or any other flesh, so in her old age when she becomes useless she is turned out to live or die as best she can. Here she suffers much until death. The birds of the air pluck out her eyes and even eat her flesh until she dies. How inconsistent does the Hindu reason! To administer immediate death would be showing to her kindness, but they reason not that way.

That the Hindu condemns the European and American for eating the flesh of the cow and the Chinaman condemns the Hindu for using her milk, "for," says he, "you rob the little calves of their milk"?

Umalla, India.



#### FROM JHAGADIA, INDIA.

E. H. EBY

A few days ago in our noon-day devotions came the words of Prov. 10: 17: "He is in the way of life that heedeth correction," and it was a source of blessing to us to discover the various ways by which our Father corrects us.

He has sometimes to bring us to Himself by permitting to come to us a season of sickness or physical weakness in which our beauty fades like a leaf and our ambitions wane and we are weaned from self.

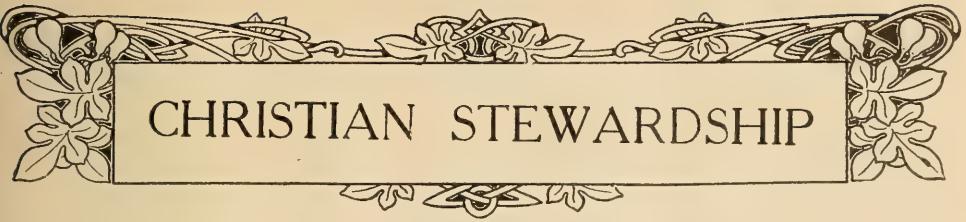
Then He corrects us thru the words of a friend, or of a little child, it may be. After sunset of a recent hot day, we three went out for a short walk. On account of the heat we had not ventured out and now there was time for only a short walk before dark. When we came to a parting of the footpaths, one of which leads into the village where we had gone together on former occasions to sing and talk to the people, and the other one leading away out into the open and in fine view of the western sunset glow, our little boy, seeing that we did

not take the path into the village, but the other one, said in tones of sore disappointment, "Vahelan Brabhuji"—the first words of a song we often sing for the people. He wanted to go and sing rather than just to go for a walk. And it was a sermon to us, a word of correction from our Master.

The other day my helper and I went to a village six miles away to preach and to conduct an early morning Sunday school. On former trips the Lord had blessed us and we had no other thot for this one. But things did not go well. My helper did not talk well, I could not talk, and the people did not listen. The man at whose house we were holding the service had fever, and his family attributed their ill fortune to the fact of our preaching in their front yard and asked us not to come again. Before this time the man seemed interested and was reading. But now he sent back to me the Gospel I had given him some time before. My efforts to relieve him of his fever were viewed with superstitious fear, and I was obliged to give it up. The people called the children away from the Sunday school. None asked for medicine as before. It was a failure all round. I felt badly and wondered. Then I remembered that before coming we had let other things crowd out our time for intercession. And in our preparation for preaching my helper and I had not prayed together as we did at former times. We were therefore not so close to each other. I could only consider this reverse as a means of correction for my presumption and our prayerlessness. But what a painful lesson. We can only ask forgiveness and pray that soon the Spirit may find the channels open for His work again.

With what comfort come the words, "Whom the Lord loveth he correcteth." It is not for His pleasure, but for our profit that He corrects us. If we are humble we will receive His correction and profit by it.

Oct. 11, 1907.



## CHRISTIAN STEWARDSHIP

# Excuses for Not Giving for Foreign Missions

### EXCUSE No. 1.

**The Heathen will be Saved Anyway.**

But can our churches be saved living in disobedience to the positive command of our Lord to preach the Gospel to every creature under heaven? "Every creature" is the language of the great commission. Who are we that we should question the divine wisdom?

### EXCUSE No. 2.

**The Heathen can not be Converted!**

This ends the campaign if it is true. But is it true? Fifty years ago there was not a Christian in Japan; today there are over 100,000. Seventy-five years ago there was not a Christian in the Hawaiian Islands. Now there is not a native heathen. In one day 2,222 converts were baptized in Burma. The number of conversions annually on heathen fields is more than 100,000. The present Protestant church membership on heathen soil is about 1,600,000.

### EXCUSE No. 3.

**We Have Heathen at Home.**

Yes, this is too true, but there are two kinds of heathen—those for want of the Gospel, and those in spite of the Gospel. If the apostles had never left Jerusalem until all in that city had been converted, they would have remained a long time. We spend 97 cents to convert those who are heathen in spite of the Gospel, while we spend three cents to convert those who are heathen for want of the Gospel.

### EXCUSE No. 4.

**It Takes too Long. Much More can be Done at Home in the Same Time.**

This is not a valid objection, if it were true. The same number of Christian workers have done no more in America or England than has been accomplished in Japan in the past fifty years. The same is true in other fields. Our missionaries in foreign lands giving themselves wholly to evangelistic work will average as many conversions as our ministers in Christian America, with all our history and boasted culture and marvelous advantages.

### EXCUSE No. 5.

**But They are Rice Christians! Not Worth Converting.**

A converted Chinaman went to South America and sold himself in voluntary bondage that he might preach to his kinsmen who were laboring in the mines. He was not "a rice Christian." Some of the most beautiful and self-sacrificing spirits the world has ever known have recently been carved out of the hard rock of heathenism. During the Boxer troubles in China, about four thousand Chinese Christians suffered martyrdom for Christ's sake.

### EXCUSE No. 6.

**Costs too Much. Takes Two Dollars to Send One Dollar to the Heathen.**

Neither is this true. Dr. A. T. Piereson says the average expense for Foreign Missions for one hundred years has not been to exceed six per cent. And it must be remembered that the



The Brethren Sunday School in the Home of M. M. Eshelman, Lomita, Calif. Organized Aug. 11, 1907.

chief expense is in getting the money, not in administering it. If the churches would send in their money for the work as a matter of course as they pay their own bills at home, the expense would be very little indeed. The question of expenses is one of rebuke to every indifferent church. This is a criticism against the church, not against the mission work.

#### **EXCUSE No. 7.**

##### **We Have a Church Debt.**

The generous business man does not refuse to help the needy because he is in debt. He carries the debt that he may enlarge his business and be more useful to those about him. A church debt is not always a misfortune. It is, if it is made an excuse for not sending the Gospel to the dark places of the earth. Your church is much more apt to take proper care of its debt by giving to Foreign Missions. Many illustrations might be given.

#### **EXCUSE No. 8.**

##### **One Says, I Think We Make a Hobby of Missions!**

In one sense the charge is only too true. A hobby is a plaything. A child amuses himself with it for a little while and then soon forgets it. Yes, we are playing at missions. We are making a pastime of that which should be our real business. Truly, we are making a hobby of missions as long as only about one-half of our churches

give anything, and when our whole membership averages less than thirty cents each. One thousand of our members could give as much as a whole million are now giving and hardly miss the amount. Yes, the charge is true. We are making a hobby of missions.

#### **EXCUSE No. 9.**

##### **Too Poor and Weak.**

"Our church is weak, few in numbers, poor and unable to employ a minister." Some of these churches are in the habit of making a sort of breastwork out of these excuses and conditions by which to protect themselves against appeals for missions. But will these excuses stand the real test? How can a weak church become strong except by the blessing of God upon it and its work? How can it secure this blessing except by engaging, according to the measure of its ability, in doing the work for which the church exists? The church that is poor, that is in debt, that is unable to secure a minister for all his time, can not make a better investment than by making a liberal offering according to its means, to the work of Foreign Missions. Do you ask, "How can these things be?" It seems to many contrary to reason. However that may be, it is not contrary to faith and experience. The reflex influence upon the church of this unselfish act quickens the spiritual life, increases faith, intensifies zeal, makes Christianity more real, teaches the lesson of sacrifice to others, commends the church to those outside, and draws down upon it the blessing of God.

#### **Make Your Church an Example.**

So that ye become an example to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything.—1 Thess. 1: 7, 8.

## ALONE WITH GOD.

"We kneel how weak, we rise how full of power;  
Why therefore should we do ourselves this wrong,  
Or others—that we are not always strong.  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee?"



### THANKSGIVING.

We thank Thee

For the fellowship of saints in Christ Jesus, fathers and mothers in Israel, who are a constant help and inspiration.

For the noble band of younger members preparing for lives of service in Thy vineyard, as they are now found in our colleges and homes.

For the growing interest in wanting to know the field and its needs as manifested by many who are reading and searching.

For the continued preservation from sickness and death of those who have gone forth into other lands at the command of Thy Bride.



### INTERCESSION.

We do beseech Thee, O Lord

For a deeper work of grace in the heart of each member of the church so that soul saving may be made her real purpose.

For a louder crying unto God, "What wilt thou have me to do?" and then a willingness to do it.

For a greater compassion upon the lost of the world, so that the calls for workers may be speedily heeded.

For the spring District Conferences, that they may be more fully missionary in their endeavors.

### PRAYER.

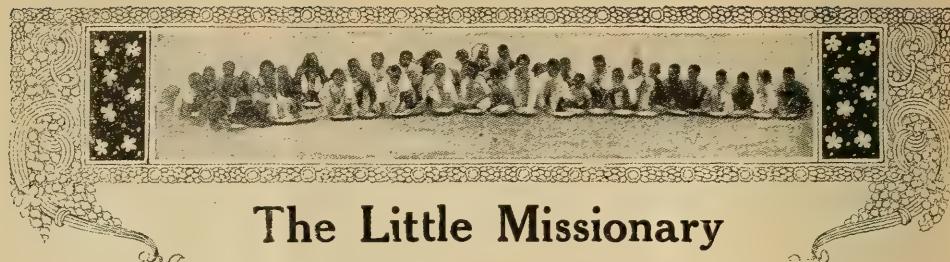
Loving and compassionate Father in Heaven, Thou Who hast made us sharers of Thy Gospel and builders of Thy spiritual city, wouldest Thou inspire with Thy Holy Spirit the coming District Conferences which assemble for the promotion of Thy kingdom and glory, and stir Thy servants thus assembled to greater faith, and strengthen their hands for greater effort for Thee. Speak to Thy people that they go forward filling up the gaps in this beloved land and reach out to the "utmost parts of the earth." May each one not only readily perceive Thy will, but be ready to do it in Thy Name and for Thy eternal glory. This we beseech Thee thru Jesus our Lord. Amen.



An intercessory foreign missionary is a laborer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He alone is entitled to the name who enters upon an engagement to work for definite fields, an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of "the heavenlies" instead of among visible men, and that there are no restrictions as to the number who can be intercessors, to the place of their residences, or to the variety, sweep and completeness of the results accomplished.—Intercessory Foreign Missionaries.



Mix the Word with faith, and you will find that His yoke is easy, His burden light. He will finish His work in you.—J. Hudson Taylor.



## The Little Missionary

### LITTLE PRAYERS.

Upward float the little prayers  
Day by day,  
Little prayers for little cares,  
In work or play.  
Every moment brings its trial  
Or its pleasure;  
Little prayers for self-denial  
Yield rich treasure.  
Let this be your little prayer  
Every day:  
"Keep me, Lord, in Thy dear care,  
Come what may;  
Lead my little feet apart  
From evil things,  
Daily hide my little heart  
Beneath Thy wings."



The grown-up people don't say nor think all of the good and helpful things.

Here are what some little folks have said:

Dolly, about four years old, was prattling to a gentleman who was in her home for the first time. He, knowing her to be the only child, said, "Well, my dear, so you have no brothers and sisters." "Oh, yes, I have," she said, "I have millions of them." "You have?" said he; "why, where do you keep them?" "Oh," she said, "all the little 'heven' boys and girls are my brothers and sisters." She had found out what it takes many grown people a long time to discover, that the heathen people are our relatives and should receive our help and care.

Little Maggie, a well-dressed girl with a nice home, said as she prayed before going to bed: "Lord, I saw a poor ragged little girl on the street today. Her feet were bare and she looked so hungry and cold, but then

it is none of our business, is it, dear Lord?" She had been taught as well as Dolly, or she would not have prayed like that. It is our business whether other people suffer.

Little Susie was asked by her mother to run next door and tell the neighbor, Mrs. Brown, to come in quickly as baby Harry was deathly sick, and his mother needed some help. Susie started to go, but to the mother's anxious heart she did not seem to be going fast enough. "Oh, do hurry, Susie," said her mother; "Harry will die before any one can get here." Susie paused long enough to stamp her little foot and to say, "Why, mamma, how you talk! Can't God keep him alive?" and then skipped off to get the neighbor. Harry did not die.

Polly, a very wee girl, was asked by her mother to rock the cradle. She began rocking it briskly, but the baby kept right on crying. The more she rocked and scolded the more the baby cried. Her mother called out, "Sing to baby." She at once began, "When all my troubles and trials are o'er, that will be glory for me." Who has not felt that rocking a fast crying baby very long is no very desirable job? Well done, Polly.

Wee Jennie, about three years of age, was naughty and had to be punished. This hardened her little heart and made her not want to pray that night when going to bed. In the morning she still refused to pray, but was very restless and unhappy. Some time in the early forenoon her mother found she was in the bedroom praying

to be forgiven. She called her mother in to pray with her, and the load was soon gone, and she was her happy little self again. You see, sin can separate even a little child from God. How careful we ought to be in living so that we can always pray.

Nellie was a member of the Infant Class, and went to Sunday school feeling that she knew her memory verse quite well. When the time came for verses, the teacher called for them. Nellie put up her hand, and when the teacher asked her to stand and say her verse, she confidently began, "Suffer little children to come unto me, and—and—and—" Then she tried it again, but stopped at the same place. After a considerable pause she brightened up and with every confidence said, "Suffer little children to come unto me, and don't you anybody stop em, for he wants em all to come." Nellie did not get the words quite right but she had caught Jesus' real meaning. He wants all the little people in heathen lands to come to Him. Let us not stop them by not telling them about Him, for He wants them all to come. He died for them all.

Little Mamie undertook to tell her Infant Class teacher what the lesson had been about on the previous Sunday. She said it was about a "booful garden thomewhereth, and there wath all thorth of nithe treeth in it, peach treeth, apple treeth, plum treeth, and all thorth of nithe treeth. God thed that they could eat of all the treeth but one, but they muth behave theirthelveth and not eat any of that. But they wouldn't behave and eated that, too. Then God frowned 'em over the fenth among the fithelth and thed, 'Go work fer your livin'.'" We all know that poor Adam and Eve did not leave their happy home just that way, but found themselves on the outside because they did wrong.

Jack Jones, aged four years, knew a good deal about the Lord from his father and mother, and seemed to understand that God was always

watching over him. One night his mother was sitting at his bedside waiting for him to go to sleep, but just before he dropped off to dreamland, his baby sister down stairs began to cry, and his mother said, "Now Jack, I must run down to baby; you will be all right here. You know Jesus is with you and will take care of you." "Yes," said Jack, with a little note of anxiety in his voice, "I know He will, but I likes to see the buddies what's a-lookin' after me." Jack, like some of us older people, could get along a little on faith, but sight helped mighty.

—Exchange.



#### ONLY A GIRL.

##### II

Sometimes I go with my mother to the temple. She always throws money into a box, and then she kneels and folds her hands together and prays. There are gods in the temple, yet somehow I cannot understand how they hear. Mother thinks it makes us safer and keeps away harm for us to go to the temple and pray. But I do not understand about it very well, and no one can tell me. My mother looks anxious these days, and so tired and thin. I think it is because there is not much money, and she has to work so hard to keep us warmed and fed. She cries sometimes when my father spends the money for saké. I wish my mother's god would hear her and help her. She always looks just as perplexed and unhappy when we leave the temple as when we go there, and once I said, "Mother, does this god help us?" She looked at me in a puzzled, frightened way, as though she dared not say'all that was in her heart.

But lately something very wonderful has happened. I have heard that over the sea the children keep Saturday as a holiday, but here our school holiday is Sunday. I have been to school from time to time when mother could spare me, and I can read a little and write. One Sunday a great many of us were



Mill Creek Church, Va., the Home of I. S. and Effie V. Long of India. H. C. Early of the General Missionary and Tract Committee is Elder of this Congregation.

playing together in the street when a young lady in a *hakama* [student's dress] came along, leading some boys and girls. She smiled very pleasantly, and said, "Children, wouldn't you like to come to my Sunday school?" We had never heard of a school on Sunday before, and wondered what it could be like. Some of my friends wanted to go, but I said, "I have the baby on my back, and babies are not allowed in school." But the young lady said, "You may bring the baby." So I went with the others; and we all sat down on mats in a little room, and the teacher knelt and closed her eyes

and put her hands together and talked to some one we could not see. She called Him "God," so I knew she was praying to some god, and I looked around for the god-shelf, but there wasn't one. Before she finished, she called Him "Father," and she spoke as if she loved Him and He loved her. When she had finished, she looked up and smiled so sweetly that I wasn't a bit afraid, and I was so curious I couldn't help asking her a question, so I said, "Teacher, where is your God?" She said, "He is here." I began to look around again. "But," she added, "He is the Invisible God. He is always with His people everywhere."

Then the teacher unrolled a picture and put it on the wall. It was a picture of a man with a kind face. And then she said: "I am going to tell you a story. Do you see all these children in the picture, and do you see how they are all gathered about this kind Man? It is because they loved Him. This is a

(Continued on Page 224.)



The Mill Creek (Va.) Aid Society at the Home of Katie Good.

## EDITORIAL COMMENT

¶ David in speaking of his experience with the Lord said, "When thou saidest, 'Seek ye my face,' my heart said unto thee, 'Thy face, Lord, will I seek.'" Psalms 27: 8. This was spoken at a time when David's delight in the Lord was perhaps at its highest pitch for he also in the same Psalm says, "The Lord is my light and my salvation; whom shall I fear?" The response which God found in David's heart enabled the former to accomplish much thru the latter.

¶ Now this is just what is needed in this twentieth century. Nearly every one is in a dead rush, and the rush is rarely for anything else than to get along in the world and the things of the world. There may be indifference to religion and things religious, but few are indifferent to worldly acquirements of any kind.

¶ The Father, amidst all this bustle and stir, seeks for souls who have time to look up to Him and say, "Speak, Lord, Thy servant heareth." Yet, only those who seek the Lord FIRST can possibly have this time. All others are too busy. For one to confess he does not have time to seek the Father's face first,—at morning, noon, and night,—is to admit that he does not seek the Lord first.

¶ There is an "exceedingly rich reward" awaiting all those who "seek the Lord out of a pure heart fervently." There is a spiritual growth not understood by others. A brother who is making every sacrifice in service says, "I have no money. I have just given myself." Then too he has; for he does none other than God's work. He is growing rich in the things of God even if he remains poor in this world's good.

¶ It may be handy to be rich; it may bring comfort and add to the fleshly satisfaction to have plenty. But every one knows it passeth away with the using and that is the end of it all. But to be rich in the Spirit, rich in good works, unselfish in life, is to be reaching beforehand for the joys of heaven and bring eternal bliss into the realms of mortality and time.

¶ Precious promises attend such lives. God is "the rewarder of them that diligently seek Him." For a truth, too, "They that seek the Lord shall not want any good thing."

¶ What is your response, reader? The Lord has called out to you over and above the din and noise of this world and said, "Seek ye my face, thou professed child of Mine." Have you answered back, "Not now, Lord; at a more convenient season I will hear Thee"? Or has the answer been unreservedly as was David's, "Thy face, Lord, will I seek"?

¶ 1,228,821 pages, as near as can be determined, was the output of tracts by the Committee for the year closing March 31, 1908. The list of tracts is published from time to time on one of the covers of the Visitor. The value of a tract is hard to estimate. It speaks but never argues. It pleads but never grows angry. It always has time and is waiting for some one to listen to it. It goes into homes where persons are not admitted. It is read by persons who would not listen to the same message from the lips of any one. It is usually clear, forcible, and always the same. Why not use more tracts?

¶ The Bible Reading on Intemperance under the head "Be Convinced" may be had in leaflet form. Some who

have heard this reading said they did not know there were so many strong scriptures bearing on this subject. It may not be amiss to distribute some.

**C** Thus writes a brother who has given upwards of twelve of the best years of his life as well as about \$2,000 towards missions and who now works all week on the farm for a living and preaches once or twice on Sunday, his message often being a missionary one: "A few Sundays ago I preached a missionary sermon at a certain place and after meeting a brother said to me, 'I have no use for mission sermons nor the man who preaches them. I was raised in Elder \_\_\_\_\_ congregation and he did not have it that way. He did his preaching all at his own expense and did not ask the church for money.'" This is certainly not very encouraging to the missionary preacher; but the brother is more to be pitied. Here is one who misinterprets the Bible to his own disadvantage. Or if he is so sure he is right, why does he not write a good article setting forth Bible reasons for his position and have the same published? The minister further says, "The greatest hindrance I see is that some of the Elders are not in sympathy. The greatest need in this district is more teaching, for the church has not been taught to give."

**C** According to the North China Herald wealthy officials, bankers, and government employés in Peking and Tachingfu have ceased smoking opium. Where there used to be at least one lamp and pipe for smoking, these have disappeared. A strong crusade is being waged against this great national evil introduced years ago into that country thru England.

**C** "True worth is in . . . doing each day that goes by, some little good, not in dreaming of great things to do by and by." This is beautifully set forth in the example of Dorcas of Bible fame. She has been an inspiration to

many an individual or band of workers. There are entirely too many people in the world talking and planning of doing something after awhile, but not just now. They will be missionaries, they will give liberally to missions, they will be more faithful to Christ "after awhile." But that time rarely comes for such individuals, their lives are lost and the work suffers defeat or neglect. What mission work needs today is not a host of workers who are getting ready to do things after awhile, but a host who are doing faithfully, earnestly, actively on the outreaches of faith, what is within their reach.

**C** Juniata College is to be commended for her bulletin of January, 1908, from a missionary standpoint, because it is so ably given to missionary work of the church. It contains the following ably treated articles: "Into all the World," by S. N. McCann; "More City Workers Needed," W. M. Howe; "Church Extension," A. H. Haines; "Sermon Making," T. T. Myers; "Social Aspects of Church Extension," C. C. Johnson.

**C** The American Baptist Publication Society has enjoyed an uninterrupted growth since its organization in 1823. From a hat for its depository of tracts it has successively built and occupied four buildings, each larger than the preceding, and has erected a fifth which was ready for occupation about April 1. This new building, on the corner of Chestnut and Seventeenth Streets, is seven stories high. The ground floor will be devoted to the Society's bookstore. In all its appointments this store will be one of the most artistic as well as convenient in the country. The publications of this great denominational publishing agency have had a steady increase in circulation. Beginning with one paper in 1856, with a circulation of a few thousand, it now has twenty-seven periodicals for church and Sunday

school which had a combined circulation during the last fiscal year, April 1, 1906, to March 31, 1907, of over 50,000,000 copies—an increase over the previous year of about 2,000,000 copies. For the nine months of this fiscal year already past there has been a still further increase of 500,000 copies. In addition to this enormous circulation of periodicals this Society printed and bound last year 315,000 books, an increase over last year of 28,000. Since 1871 the Society has published and sold 1,562,160 copies of Church Hymnals, an average of over 42,000 yearly. It is one of the largest publishers of Bibles, having issued during the past year 62,112 volumes of the Scriptures. Besides the styles which it makes itself it is one of the two or three largest purchasers of Bibles from all the large Bible publishing houses.

¶ A remarkably successful mission to women was recently carried out in Manchester, England. Many factories and mills were visited at the dinner hour and addresses given. There was a daily celebration of the communion and a special season of prayer.

¶ A dear sister, limited in circumstances and not in the best of health, writes these suggestive lines: "Do not acknowledge my donations with my name, but some number. Send the receipt enclosed in envelope. Often we must be as wise as serpents and as harmless as doves. I do not want any one but the Lord to know my gift. Many people think it wrong in my circumstances to give as I do but the Lord must have His share. The more I give the more He gives me. Satan often says 'Don't give so much—you need it yourself. Just think how much you could save or spend for yourself.' But I will lay up my treasures in heaven." While this sister will not listen to Satan, is it not perhaps true that many, too many, do listen to his wily arguments and keep back what could be given to the Lord?

¶ The office this year has supplied more reports and furnished data to more writers and speakers on missions than any year in its history. This is a good omen. When the people want to know, they will find out: and when they find out they will redouble their diligence. Just let there be more inquiries and keep the good work moving.

¶ On March 14 a splendid baby boy, weighing nine and one quarter pounds, came to the home of Brother and Sister Berkebile of Vada, India. May the son grow to manhood and glorify God by as useful a life as his parents thus far have lived.

¶ Perhaps few of our readers know anything of the agencies of crime and vice that are kept up by the miserable leaders of society in the centers of our civil life. To seek to counteract this awful wickedness "The New York Society for the Suppression of Crime" is organized and their annual report for 1907 is a revelation. Not only do these agencies seek to reach the innocent in the city but thru mailing lists try to get hold of our innocent country boys and girls. Strange to say that any one should answer these fiends and a word of warning is sent out to every one against them. This society the past year seized 5,300 pounds of book and sheet stock of obscene nature and 774,521 obscene pictures. It is to be regretted that the society is so limited in funds to carry on their good work.

¶ Eld. S. M. Forney of Kearney, Nebr., now seventy-two years old and, thru having his leg broken, having been confined to his bed now for over two years has not lost the spirit of his more active years. Nearly fifty years of his life he gave to church and mission work. In '59 he began in southern Illinois at a point a hundred miles from any congregation and labored for nearly twenty-two years in seven or eight counties adjoining. Then he took up the work in Nebraska

and spent twenty-six years holding series of meetings partly under the direction of the state mission board. He went over sixty-four counties of the State, handing out tracts and holding from one to six series of meetings in each one. This is "go ye" not in theory but actual practice and in needy fields today where many another minister could "go" if he but would.

¶ Of course the school year is drawing to the close and it is useless to spend moments in regret; yet every reader should carefully master the plans and organization for missionary study as told by B. S. Trostle in this issue and seek to adopt in whole or part the same ideas. Think of one of our schools setting apart an hour each week for the study of missions, practically the entire school in all grades engaged in this study, and in addition the programs and addresses to stir up enthusiasm and consecration. There can be only one result,—a consecrated force that will "go" or "send" and both classes will always be needed. Why not have more such organizations in and over the Brotherhood? If you have a class in the congregation, write and let us know what you have accomplished.

¶ The Massachusetts Bible Society has greatly increased its output during the year 1907. They have been giving time to the immigrants and this is the result as reported by the American Bible Society: Results of offering the Bible to these strangers may not appear in very strong relief, yet, as the report remarks: "When an Italian colporteur finds a hundred men drinking and talking socialism in a saloon and sells Gospels to twelve of them, he has done something for Christ as well as something for the country." It is by such small achievements that the Kingdom of Christ is built up. Scriptures in foreign languages given away numbered 832 volumes, the largest number in one lan-

guage being 272 volumes in Italian. The total number of Scriptures given as free grants was 5,203 volumes, including, of course, gifts to destitute families and individuals, as well as grants to churches, Sunday schools, etc. The whole number of volumes distributed during the year was 45,235—over 7,000 more than have been sent out in any previous year. Expenditure for books amounted to \$16,436.16. The society made a donation of \$8,000 to the National Society.

¶ An earnest missionary worker in a congregation that ought to be up in giving, and has given liberally, makes this reference to some of the members of the church: "But you know," she writes, "better than I can tell you that many give the Lord all copper and expect streets of gold in the future." Indeed that is a new combination, and on what grounds could one expect it? Yet there are many of this kind in the church these days.

¶ The Chinese mission work in Chicago, conducted by the Bethany Bible students, is a most interesting effort. On April 19 while a number from Elgin were in Chicago attending the Union Sunday-school and Christian Workers' Meeting, a few attended the mission. It was held in Béthany's "upper room"—that place hallowed by so many seasons of spiritual uplift. Ten Chinese were present and fourteen teachers, so that four more could have been taught had they come. A sister or brother sits down by a Chinese and with book adapted for the purpose, teaches him to read English and tells him of Jesus. Of course the Chinese talk a little English.

¶ On the Sunday referred to above, Elder Lemuel Hillary, of Indiana, was present and led in the opening prayer. They have "All hail the power of Jesus' Name," and the "Glory Song" printed in the Chinese. The whole school sang, the teachers in the En-

glish and the scholars in the Chinese. It brought tears to my eyes as I stood with the group and mingled my voice with theirs in praise to God. At the close of the lesson each teacher and scholar repeated a verse, and some of them were surely messages to the soul.

**C** This work in Chicago is foreign mission work at our own door. This effort was perhaps one of the most interesting things in church work I ever witnessed. The beaming faces of the six sisters and four brethren who were teaching clearly declared that to be in the work is still far better. Why could not such a work be done in every city with Chinese residents? And by working and praying God would touch some heart, convert him and send him back to preach to his own countrymen.

The eyes of the world are upon us. I think it was George Fox who said every Quaker ought to light up the country for ten miles around him. If we were all brightly shining for the Master, those about us would soon be reached, and there would be a shout of praise going to heaven.—D. L. Moody.

The church which ceases to be evangelistic will soon cease to be evangelical.—Alexander Duff.



### BE CONVINCED.

The Bible is clear on every great issue for man. On the question of temperance it speaks out perhaps in words which will surprise many. In the beginning

#### Man was highly exalted by God.

1. He was created in God's own image.

"And God created man in his own image, in the image of God created he him." Gen. 1: 27.

2. He made him a living soul.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7.

3. God made man a little lower than the angels.

"Thou madest him a little lower than the angels; thou crownest him with glory and honor." Heb. 2: 7.

4. God gave man dominion over all the earth.

"And God blessed them; And God said, . . . have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28.

#### Man Debased by Drink.

From this high estate man fell thru disobedience, and drink and drunkenness have been no small part in bringing man so low and destroying the image of God so completely. For

1. Drink makes sons stubborn, rebellious, disobedient.

"And they (the father and mother) shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard." Deut. 21: 20.

2. The drinker cannot be rich.

"He that loveth wine and oil shall not be rich." Prov. 21: 17.

3. The drinker comes to poverty.

"For the drunkard and the glutton shall come to poverty." Prov. 23: 21.

4. Drinking men are not "wise" but deceived by drink.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

"I can leave it alone"—"It will not catch me as it has others,"—The moderate drinker,—Deceived,—Not wise!!!

5. Drinking leads to worse sins.

"Thine eyes shall behold strange women, and thine heart utter perverse things." Prov. 23: 33.

6. Drinkers will sell a girl for drink.

"And sold a girl for wine, that they might drink." Joel 3: 3.

7. Untold woe comes to the drinker, sooner or later.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue till night, till wine inflame them! Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man

shall be brought down, and the mighty man shall be humbled." Isa. 5: 11, 14, 15.  
 "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Prov. 23: 29, 30.

#### Motive in the traffic of drink.

1.-Money—that the brewer and dealer and their helps may make a living. But what woe comes to these men!

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also . . . art filled with shame for glory." Hab. 2: 15, 16.

2. Money—that the expenses of the city may be met. But woe to such a city thus licensing evil.

"Woe to him that buildeth a town with blood, and establisheth a city by iniquity." Hab. 2: 12.

3. Money—that tax payers may pay less taxes themselves, they vote for licensing the drink shops of the land.

The first woe above certainly applies.

Money, Money, Money,—the three-fold "Real Issue" of the drinking forces



**He Expects to Catch Enough Revenue to Lighten His Taxes, but He Doesn't Catch Enough to Pay for the Bait He Uses.**

of our land. For its sake men will traffic in the accursed stuff which leads two out of every five in the land to drunkard's graves. As nowhere else, perhaps, the campaign to maintain drunkenness in the land illustrates Paul's statement, "the love of money is the root of all evil." 1 Tim. 9: 10.

#### The Drinker's Doom a Pitiable One.

1. They are trampled and imposed upon.

"The crown of pride, the drunkards of Ephraim, shall be trodden under feet." Isa. 28: 3.

2. In olden times they were stoned to death.

Concerning the drunken son, "And all the men of the city shall stone him with stones, that he die; so shalt thou put evil away from among you." Deut. 21: 21.

3. Are cast off from good society.

"But now I have written unto you not to keep company . . . with a drunkard, or an extortioner; with such an one no, not to eat." 1 Cor. 5: 11.

4. Saddest of all, they cannot enter heaven.

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 10.

#### Plain Command.

1. Look not upon drink at all.

"Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder." Prov. 23: 31, 32.

2. Men, walk honestly as in the day.

"Let us walk honestly, as in the day; not in rioting and drunkenness; But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts thereof." Romans 13: 13, 14.

3. God loves the liquor dealer, but not his business.

The latter part of this statement is proven by the scriptures above. The former part is made plain by this:

"For God so loved the world that He gave His only begotten Son that whosoever believeth on Him shall not perish but have everlasting life." John 3: 16.

Men, quit that which condemns,—believe and live that which saves.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church ..... Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Committee, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

## COMPARATIVE STATEMENT.

	March 1907	March 1908	Apr. to Mar. 1907	Apr. to Mar. 1908	Dec. 1908	Inc.
World Wide .....	\$ 609 25	\$951 39	\$18998 13	\$17099 05	\$1899 08	
India .....	623 31	498 03	6863 69	4146 18	2717 50	
Brooklyn .....	33 50	24 25	2142 18	2009 66	132 52	
Miscellaneous .....	19 01	10 25	627 39	448 52	175 87	
	\$1285 07	\$1483 92	\$28631 39	\$23703 42	\$4924 97	
Bicentennial .....		2016 78		6663 78		6663 78
	\$1285 07	\$3500 70	\$28631 39	\$30367 20		\$1732 81

The General Missionary and Tract Committee acknowledges the receipt of the following donations for the month of March, 1908.

### WORLD-WIDE MISSION.

#### Pennsylvania—\$343.72.

Eastern District, Congregations.

Spring Creek, \$50; Coventry, \$46.40; White Oak, \$28.35; Midway, \$18.50; Mountville, \$17; Springville, \$13.78; East Conestoga, \$12.09; Indian Creek, \$5.85; Spring Grove, \$5, Individuals.

"A Sister," \$20; C. C. Brown, \$10, Southern District, Congregations.

York, \$50.75; Upper Conewago, \$32.65; New Freedom, \$11.20, Individuals.

Mary Rohrer, \$3.50; Chas. W. Reichard, \$3, Middle District, Individuals.

David G. Snyder, \$1; J. Elmer Hepner, 50 cents, Western District, Congregations.

Windber, Individuals.

Alice A. Roddy, \$2; I. G. Miller, \$1.20; John W. Speicher, 44 cents,..

Virginia—\$137.17.

First District, Congregations.

Germantown, Second District, Congregations.

Linville, \$77.50; Bridgewater, \$35.77, Individuals.

J. H. Flory, \$5.25; H. Chambers, \$5.05; L. D. Caldwell, \$2; George A. Phillips (Marriage Notices), \$1, ...

#### Indiana—\$93.69.

Northern District, Congregations. Turkey Creek, \$21.46; Elkhart Valley, \$19.55; Elkhart City, \$19; Shipshewana, \$7.50, Individuals.

Mrs. Amos Sheets, \$1; Peter S. Troup, \$1, Middle District, Congregations.

Lower Deer Creek, Sunday schools.

Burnett's Creek, Individuals.

A. C. Kindig, \$3.50; L. W. Teeter (Marriage Notice), 50 cents, Southern District, Individuals.

James A. Eyer, Iowa—\$87.02.

Northern District, Congregations. Kingsley, Individuals.

L. W. Kennedy, \$10; Mary J. Walker, \$10; N. D. Metz, \$5; W. A. Blough, \$3; Edward Zapf, \$2; T. L. Kimmel, \$2; J. S. Hersherberger, \$1.50; D. T. Dierdorff (Marriage Notice), 50 cents, Middle District, Individuals.

D. W. Hendricks, \$1; Mrs. Mary Obrecht, \$1; Louisa Lawrence, \$1; Dr. S. B. Miller (Marriage Notice), 50 cents, Southern District, Congregations.

North Side English River, Individuals.

Joseph Wenger, \$16; David F. Coffman, \$8.50, Iowa—\$87.02.

**Ohio—\$75.70.**

Northwestern Dist., Congregations.

Sugar Creek, .....

Individuals.

Estate Sister Beeghly, \$49.85; "A Sister in Ohio," \$1.75; F. A. Sellers, \$1.50, .....

Northeastern Dist., Individuals.

John H. Miller, \$2; Harvey E. Kurtz, \$1, .....

Southern Dist., Individuals.

"A Brother," \$7.60; Anna Finfock, \$1, .....

**Illinois—\$73.05.**

Northern Dist., Congregations.

Pine Creek, .....

Sunday schools.

Hickory Ridge, .....

Christian Workers.

Cherry Grove, .....

Individuals.

William Lampin, \$10; "A Sister," \$5; Mrs. Margaret Lefever, \$3.50;

Mr. and Mrs. Joe Arnold, \$1.10;

Addie and Lizzie Rohrer, \$1, .....

Southern Dist., Congregations.

Cerrogorodo, \$19; Oakley, \$10.30;

Okaw, \$5.54, .....

Individuals.

Jacob Swinger, \$2.50; Hustler Landes (Marriage Notice), 50 cents,

**Maryland—\$71.56.**

Eastern Dist., Congregations.

Union Bridge, .....

Sunday schools.

Union Bridge, .....

Individuals.

John D. Roop, \$3; Mrs. Amy L. Shaw, \$1; W. E. Roop (Marriage Notice), 50 cents, .....

Middle Dist., Individuals.

Eli Yourtee, .....

**Kansas—\$28.50.**

Northeastern Dist., Individuals.

S. J. Heckman (Marriage Notice), .....

Southeastern Dist., Individuals.

Mrs. Sophia Bolinger, .....

Southwestern Dist., Individuals.

Eliza Flack, \$25; H. T. Brubaker (Marriage Notice), 50 cents; Edw. Frantz (Marriage Notice), 50 cents; S. E. Hylton, \$1, .....

**California—\$25.20.**

Northern Dist., Congregations.

Oak Grove, .....

Individuals.

H. F. Maust, .....

Southern Dist., Individuals.

Edmund and Elizabeth Forney, \$6; Belinda Riley, \$3, .....

**North Dakota—\$5.50.**

Sunday schools.

White Rock, .....

Individuals.

D. F. Landis (Marriage Notice), .....

**Nebraska—\$4.50.**

Individuals.

D. Vasey, \$3; Mrs. Bertie E. Cullen, \$1; E. S. Rothrock (Marriage Notice), 50 cents, .....

**Louisiana—\$2.00.**

Individuals.

J. C. Minnix, .....

**Idaho—\$1.50.**

Individuals.

A. I. Mow, \$1; Alice M. Sutter (Marriage Notice), 50 cents, .....

**Wisconsin—\$1.00.**

Individuals.

J. H. Snell, .....

**Arizona—\$0.50.**

Individuals.

Helen Stoolfire (Marriage Notice), .....

**Tennessee—\$0.50.**

Individuals.

J. C. Harrison (Marriage Notice), .....

**West Virginia—\$0.50.**

Second District, Individuals.

A. A. Rotruck, .....

**Colorado—\$0.50.**

Individuals.

David Hamm (Marriage Notice), .....

**Oklahoma—\$0.40.**

Individuals.

11 00 P. S. Hartman, ..... 40

**Unknown—\$0.28.**

Unknown, ..... 28

53 10 Total for the month, .. \$ 952 89

1 50

3 00 Less \$1.50 to H. J. Arnett, .. \$ 951 39

Amount previously reported, .. 16,147 66

8 60 Total for the year, ..... \$17,099 05

**INDIA ORPHANAGE.**2 70 **Pennsylvania—\$117.00.**

Eastern District, Sunday schools.

2 50 Lebanon, \$16; Lancaster City, \$16, .. 32 00

Mission Reading and Sewing Circle.

Lancaster City, ..... 16 00

Individuals.

Amanda R. Cassel, \$16; J. P. Hetric and wife, \$16, .. 32 00

Middle District, Individuals.

20 60 "A Sister," \$16; "C. X." \$4; Elder Michael Claar, \$1, .. 21 00

Western District, Aid Societies.

Lewistown, ..... 16 00

**Ohio—\$64.00.**

Northeastern Dist., Aid Societies.

3 00 Canton, \$32; Maple Grove, \$16, .. 48 00

Northwestern Dist., Aid Societies.

Greenspring, ..... 16 00

59 96 **Indiana—\$52.25.**

Northern Dist., Aid Societies.

6 50 Pleasant Valley, ..... 16 00

Middle Dist., Congregations.

Lower Deer Creek, ..... 16 25

Southern Dist., Individuals.

4 50 Mary J. Smith, ..... 20 00

**Iowa—\$47.70.**

Northern Dist., Individuals.

6 0 Mrs. G. A. Moore, \$25; Mrs. Bertha Meyers, \$5, .. 30 00

50 Middle Dist., Sunday schools.

Coon River, \$16; J. F. Edmister's Sunday-school Class, \$1.70, .. 17 70

**Illinois—\$40.00.**

Northern Dist., Sunday-schools.

Infant Sunday-school Class of Yellow Creek, ..... 8 00

27 00 Individuals.

Mrs. Kate Boyer, ..... 32 00

**Kansas—\$38.05.**

Northwestern Dist., Sunday schools.

1 20 Class 8, Quinter Sunday school, .. 16 00

15 00 Southwestern Dist., Sunday schools.

Primary Dept., McPherson Sunday school, .. 22 08

**North Dakota—\$32.00.**

Sunday schools.

Hebron, \$16; White Rock (Primary and Intermediate Classes), \$16, .. 32 00

**Virginia—\$32.00.**

First District.

50 Botetourt Normal Home Dept., .. 16 00

Second Dist., Aid Societies.

Bridgewater, ..... 16 00

**California—\$24.00.**

Southern Dist., Individuals.

4 50 Della M. Gnagey, ..... 16 00

Young People's Mission Band:

Santa Ana, ..... 8 00

2 00 **Idaho—\$17.00.**

Sunday schools.

Fairview Union, ..... 17 00

1 50 **Dist. of Columbia—\$17.00.**

Individuals.

Annie M. Shirey, ..... 17 00

**Michigan—\$4.00.**

1 00 Sunday schools.

East Thornapple, ..... 4 00

**Nebraska—\$0.50.**

Individuals.

Maggie Vanderkolk, ..... 50

Total for the month, .... \$ 485 53

50 Amount previously reported, .. 2,713 25

50 Total for the year, ..... \$ 3,198 78

50 Less transferred to India Native support, ..... 55 00

50 \$ 3,143 78



**Ohio.**—P. A. and Hetta Bailey, \$6; J. H. Amwiller, \$5; John Stoll, \$5; Mrs. C. J. King, \$25; Ida and Wm. Hill, \$1; Eli Elmer and Florence Holl, \$9; Bertha Ruble, \$2; A. Henney, \$2; Susan Rudy, \$2; John Sleppy, \$5; D. H., Lydia, Edna, Eulalia Foss, \$5; C. Seuften, \$2; G. R. Goughnour, \$10; S. S. Carpenter, \$5; Daisy E. Way, \$5; Albert B. Burger, \$5; Henry Martin, \$2.50; Mr. and Mrs. W. C. Sample, \$2; Zella M. Swartz, \$5; Edwin Steffy, \$2; Simon Harshman, \$2; Maggie Cromes, \$2; Mr. and Mrs. John Benner, \$4.

**Pennsylvania.**—Mr. and Mrs. V. E. Mineely, \$10; J. Merle Mineely, \$2; J. W. Rummel and family, \$5; C. K. Shelly, \$1; Johnstown Sisters' Sewing Society, \$10; S. P. and Agnes Zimmerman, \$4; Verna Blough, \$2; Mary, Lulu, T. O. and R. E. Imhoff, \$17; Norman, Laura and May Berkley, \$9; Ellen Bowman, \$2; Amanda R. Kratz, \$10; Mrs. Henry Shellenberger, \$10; Mr. and Mrs. C. E. Schudt, \$10; Catharine A. Ginrich, \$2; Ruth Erb, \$2; Mrs. J. G. Koontz, \$2; H. L. Seese, \$2; Mr. and Mrs. W. G. Nyce, \$4; Irwin S. Hoffer, \$2; Emma Shank, \$2; Kathryn Moyer, \$1; N. S. Kagarise and wife, \$3; D. S. Repligle, \$1; Earl and Pearl Shaffer, \$3; Mary Rineer, \$1; C. F. Hosfield, \$1; Ridge church, \$3.62; Jennie Seiber, \$1; John Stutsman, \$5; Annie H. Cassell, \$2; H. F. Sanger, \$2; Amanda and Pearl Shimp, \$3; Mr. and Mrs. H. W. Lape, \$10; Amanda Geiser, \$5; W. M. Zeigler, \$1; C. A. Lefever, \$2.

Total for March, \$537.12.

J. Kurtz Miller, Solicitor of Funds.  
5911 3rd Ave., Brooklyn, New York.



### ONLY A GIRL.

(Continued from Page 214.)

picture of something that happened long, long ago. I am going to tell you why the children loved Him." Then she told us of this kind Man, whose name was Jesus, and how He was always comforting and helping people, and how He could do more wonderful things than any one else, because He was the Son of the true God. It made me just love Him to hear her talk of Him. Then she taught us to sing, "Jesus loves me." "But, teacher," said I, "He doesn't love me, for He doesn't know me." "Yes," said she, "He does know you."

And then Sunday school was over, and I went home, and thought and thought of the wonderful Man, and wondered where He had seen me, and waited impatiently for the next Sunday to come, so I could hear more. The next Sunday she told us more of His kindness and love, and she told us He knew all about us, and wanted us to be kind and loving too. She said it would please Him if we tried. Oh, how I tried that week to be just like Him, so that I could please Him! My mother noticed, and said, "You are really trying to be a good girl this week."

I said, "I am trying to please Jesus." Mother said, "I don't know anything about this foreign religion, but if it makes you a good girl it can do you no harm; you may go every Sunday." The next Sunday the teacher talked about our sins. I never knew I was a sinner before. I thought only robbers and such bad people were sinners. But she told us how all the bad thoughts in our hearts and all the naughty, selfish things we did made Jesus sad; and then I went away, trying all the harder to be good. But I forgot so often.

The next Sunday was one of the saddest days in my life, and one of the happiest, too; for the teacher talked again about our sins, and how the holy God had to punish sin, and how He loved us and sent His Son to be punished in our place, and how Jesus was put to death for our sins. But when she said that I began to cry, and said, "Then He is dead, and I never shall see Him." That was why it was the saddest day of my life, for I had learned to love Him.

Then the teacher told us such glad, glad news—that He wasn't dead any longer, that He had risen from the dead, that He was living in heaven with the Invisible God, that He loved us and cared for us, that we were never out of His sight. Oh, what a wonderful Father and what a wonderful Savior!

I have tried so hard to tell my mother, but she sighs and says, "I am afraid it is not for me." On Sunday I asked the Bible reader (that is what our teacher is called) to come and see my mother and tell her about Jesus. She said she would come soon. There are so many tired, sad mothers living all about us, who say just as mine does, "Oh, I am afraid it is not for me." I wish there were more like our teacher to tell them of the Savior. I wish there were more Sunday schools like ours in Yokohama. There are a great many now, but there is room for many more, for there are thousands and thousands of children who have not yet heard of the Savior.—*The Missionary Link.*

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Would it not be better, even in this church, if the membership were urged,—each one personally asked to try to give a dollar or more, and when the solicitor comes to this brother that he gives his hundred or more as his due portion of thankfulness?

This would be better, simply because it is better to have one hundred givers learning to give as the Lord has prospered them than to have one give for the one hundred.

It is better in the family for the father to give a dollar to each of the five members of his family who are members of the church, than for him to give the \$5.00 for them. It is nearer fair, will bring a greater blessing to the home, will develop a greater interest in church work, even when no more money is received by the committee.

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---

*Because of God's goodness to me, both in temporal and spiritual things; because of the heritage of faith which has been handed down to me through the centuries; and to express an appreciation of these things on the occasion of the*

## Bicentennial Meeting

of the Brethren Church, to be held at Des Moines, Iowa, in 1908

I promise to pay on or before May 1, 1908, to the Treasurer of the General Missionary and Tract Committee of the German Baptist Brethren Church

as a Free-Will Offering \$

the sum of ..... DOLLARS

the same to be used in World-Wide Missions. This amount is to be considered a part of the \$100,000 offering for our Bicentennial meeting and my prayer is that God may richly bless the work as the church carries it forward to His honor and glory.

(Signed) .....

Congregation .....

Post Office, .....

State. ....

ANNUAL REPORT NUMBER.

# THE MISSIONARY VISITOR

Volume 10, December 1908  
Thomas, Illinoian



"Mothers in Israel."

PUBLISHED BY  
**BRETHREN'S GENERAL MISSIONARY &  
TRACT COMMITTEE**

ELGIN, :: ILLINOIS

Vol. X.

JUNE, 1908

No. 6

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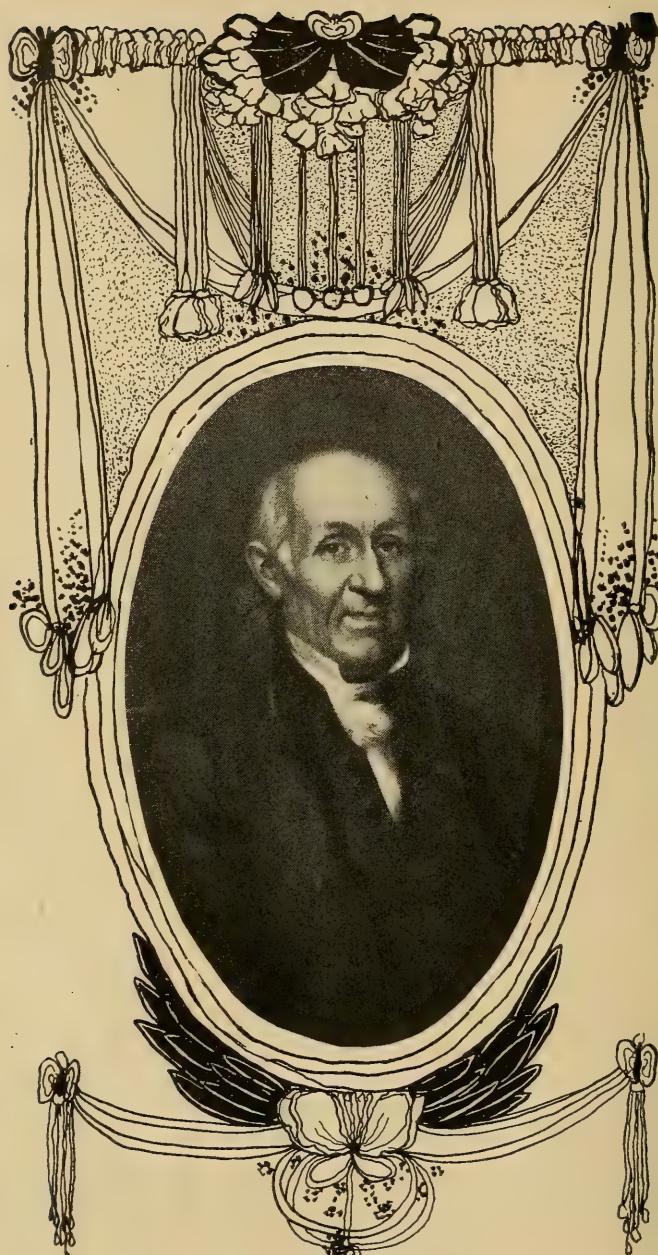
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Peter Keysor

# The Missionary Visitor

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Vol. X.

JUNE, 1908

No. 6

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## PETER KEYSER OF A CENTURY AGO

D. L. MILLER

At this bicentennial celebration, the Visitor considers itself unusually fortunate to present to its readers pictures of two who had the opportunity of joining in the centennial celebration of the church, if they had one

Elder Peter Keyser was born November 9, 1766, and was received into the fellowship of the Brethren Church by baptism September 25, 1784, Bishop Martin Urner officiating. One year later, at about the age of twenty, he was called to the ministry and was ordained to the Bishopric August 2, 1802. When the first Brethren Church was organized in the City of Philadelphia, in 1813, Bishop Keyser was placed in charge of the work. He died at the advanced age of eighty-three years, May 21, 1849.

Such is a brief record of the years of the life of one of the remarkable men among our old brethren. Some years ago, while the writer was visiting in Philadelphia, Dr. Keyser, a grandson of the Bishop, one of the most eminent oculists in the city, presented him with the portraits which accompany this brief notice.

From Brother Brumbaugh's History of the Brethren I quote as follows: "Elder Peter Keyser deserves more than a passing notice. He is descended from a noted Mennonite family. His father, the first of the name to join the Brethren, was baptized by Alexander Mack, October 5, 1769."

Peter the son, "possessed unusual aptitude for learning and at an early

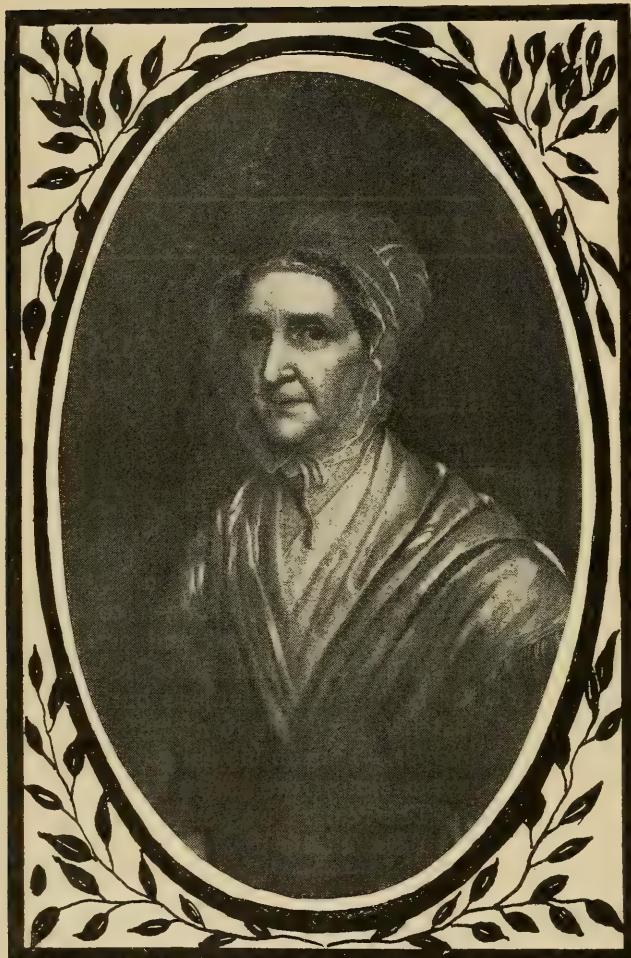
age could repeat much of the Bible from memory. The power to do this was early recognized and acted as a stimulus to do more. As he stood at the hopper of his father's bark mill he fastened the Bible to a shelf above the hopper. Thus in his daily toil he memorized almost the entire Bible.

"The remark was once made by the Rev. Dr. Philip F. Mayer that, if by some accident, every copy of the Scriptures should be destroyed, it could be restored so long as Peter Keyser lived.

"He was an unusually tall man, being six feet and three inches. In addition to his marvelous memory he was eloquent. He drew large audiences and was regarded as one of the great preachers of his time.

"He was blind for many years. This did not prevent him from regularly and acceptably preaching. His custom was to name a chapter, and repeat it verbatim and then preach an eloquent discourse. When others in reading the Bible made mistakes he would at once correct them. He was for some years a wholesale lumber merchant in Philadelphia, and in his extensive business he never sued and never was sued.

Elder Keyser was a useful citizen,



Sister Peter Keyser.

serving as Secretary of the Board of Health, Secretary and Treasurer of the Society for the Alleviation of the Miseries of Public Prisons, and School Director."

It would be a real pleasure to enter more largely into the details of Bishop Keyser were the data and time at hand,

\* \* \*

Heathen India! Yes, so we say, but Christian India set in the midst of heathendom is so deeply in earnest about Christianity that her Sunday-school scholars are anxious to have an examination to prove to themselves, their fellows and their God that they are trying to understand the truths of the Bible most thoroughly. The timidity that keeps our Sunday schools in America from getting down to thorough work will always be a reflection on the real earnestness of Christianity until better work is done at home and it is proved by some test.

## FAITHFUL STEWARDS

CORA R. PRICE

This new contributor to the Visitor columns will certainly commend herself to every one for her force and logic. A live subject needing careful consideration by every Christian

Moreover it is required in stewards that a man be found faithful. 1 Cor. 4: 2.

So self-evident is this truth that there is danger that we pass it by without any further comment than, "Why, certainly." Knowing it to be true that stewards under us are required to be faithful, we may apply it

to them and fail to realize our responsibility as a steward under God, or the importance of our own faithfulness. The churches today need nothing so much as a realization of their stewardship. Our independence-loving spirits are very willing to take for granted that the blessings we enjoy—our homes, our clothes, our books, our

friends, our money, our church property, our time, our talents, even our Bible—God's Holy Word—are ours, for use and enjoyment. Few there are of so submissive and yielding a nature that the thought of servitude, even to a wise and holy Master, is a pleasure. No, our way, our will, seem far more pleasant.

It is God's right to own His creatures, body, soul, spirit, all we have and are;—a right, we in our natural mind are unwilling to concede, and so prove ourselves rebels against Him. Those who have ceased to be rebels, who have acknowledged His right to them, are peculiarly His; yet how much of the natural mind do they still retain? Have they not been enjoying for years whatever earthly possessions, or spiritual privileges they may have, and do not these belong to them?

Twice in the context Paul says "All things are yours," but he adds before we have time to congratulate ourselves, "and ye are Christ's." Why, then, are the "all things" ours? To glorify Him. We are His stewards to manifest Him to the world—stewards of His grace, of His riches, of His love, of His word—stewards to whom He has intrusted His property, yea even His Holy Name. What kind of stewards are we proving ourselves to be? Stewards that spend more time, thought, strength and money on the care of the houses He has given us to live in here while we do His work, than we do to the care of His interests? Stewards that regard the glorifying of our own name, or our church name above that of our Master? Is this the reason of empty treasures, struggling churches, mission boards in debt, and many waiting to go tell the message with no money to send them?

Or, are we such stewards that we show to all whom we can reach the love of God as He would show them; so faithful that not one soul perishes for lack of the Word that we could give or send; so faithful that we are

caring as well for the interests of God's kingdom as we are for our homes and our bodies?

It is written, "He that humbleth himself shall be exalted." He that humbleth himself so much as to desire no will of his own, no property of his own, to do nothing for himself or of himself, shall be exalted to be a steward of the Most High God, the King of Kings, and Lord of Lords.

What reward does He offer for faithful stewardship? "Be thou faithful unto death and I will give thee a crown of life." Rev. 2: 10. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord." Matt. 25: 23.

What is involved in faithful stewardship? A faithful steward seeks to do the Master's will, obey His commands and accomplish His purpose. Our Lord's purpose is to select a company gathered from all nations, to reign with Him on the earth. To this end His Word must be preached to all nations before this select company—the Church—can be completed. This He has commanded: "Go ye into all the world and preach the gospel to every creature." Mark 16: 15. As faithful stewards, then, it is our business to see that this is done as speedily as possible. The more we catch His spirit, the more intimate we become with His wishes, the less important will all other matters seem.

These bodies are His—we must take care of them; our children are His—we must train them for Him; our homes are His—we must look well to them; but, do all that His will may be done, and that He may be glorified. As soon as we begin to spend so much time or thought on these matters of food and clothing as to leave no time to learn the will of our Master, or to do it, we cease to be faithful stewards. "Seek ye first the kingdom of God and His righteousness and all these things

shall be added unto you." Matt. 6: 33.

You know the story of besieged, famine-stricken Samaria. A few lepers left outside the city to die, wandering into the camp of the besiegers, find them gone, having left abundance of provisions. You remember their conscience-smitten conclusion after enjoying the food themselves, "We do not well. This is a day of good tidings and we hold our peace. Come, that we may go and tell." The church, a comparatively few, in a world hungering and thirsting for the Bread and Water of Life, need to arouse from their selfish enjoyment, and say, "We do not well. This is a day of good tidings and we hold our peace. Come, let us go and tell."

In the twenty-ninth chapter of First Chronicles, David says, "I have prepared with all my might for the house of my God," and, "I have set my affection to the house of my God." Did the church but desire the heavenly temple completed as earnestly as David desired the house of God built, would they not provide for it as he did? Count up the sum he provided in gold and silver alone, and it is the vast amount of over two hundred and sixty million dollars. Yet, as steward only, he did it, for he says in offering it to the Lord, "All things come of thee, and of thine own have we given thee." 1 Chron. 29: 14.

What is the best way to act as stewards of God's riches? Probably, proportionately and systematically, devoting part of the income to distinctly the Lord's work, while another portion is devoted to the care of the body—the house in which we live. It is certainly not fair to use for ourselves the income God has given us, and give Him what happens to be left. Not so do men act as stewards.

Paul commends proportionate giving when he says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered

him." 1 Cor. 16: 2. We have an example in Jacob, who said, "Of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28: 22.

At the time of the famine in Egypt the people came to Joseph offering their cattle and lands in exchange for food, so that "Joseph bought all the land of Egypt for Pharaoh." Gen. 47: 20 "Then Joseph said unto the people, Behold I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed for your field and for your food, and for them of your households, and for food for your little ones." And they said, "Thou hast saved our lives: let us find grace in the sight of my Lord, and we will be Pharaoh's servants. And Joseph made it a law that Pharaoh should have the fifth part." Gen. 47: 23-26. Do you suppose these people used all they wanted and gave Pharaoh what was left? No, indeed. They took out one-fifth for Pharaoh and lived on the balance. "Ye are not your own, for ye are bought with a price." 1 Cor. 6: 19-20. Shall ye not do likewise?

"But," some say, "I can't; I cannot live on my income now." Some churches say, "We can not give any more. We cannot pay our own expenses." That may be the very reason the individual or the church cannot get along without a struggle. The Word of the Lord says, "Give, and it shall be given unto you." Luke 6: 38. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." Mal. 3: 10. "Now therefore thus saith the Lord of hosts; consider your ways. Ye have sown much and bring in little; ye eat, but ye have not

enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; consider your ways. Ye looked for much, and lo, it came to little...Why? saith the Lord of hosts. Because of mine house that is waste, and ye run unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."

Hag. 1: 5, 6, 7, 9, 10.

A pastor was one day telling a brother of the struggle his church was having to pay running expenses, when he asked, "What do you give for missions?" "Nothing; we can't pay our own expenses, as I told you." "Well,"

his friend said, after some talk on the subject, "you give five hundred dollars to missions as soon as possible, and if there is any deficit at the end of the year, I'll pay it." The pastor of the struggling church thought that offer fair enough, and his church gave the first five hundred dollars to missions, but his friend did not make up the deficiency, for the church treasury, at the end of the year, contained a balance.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9:10.

Lancaster, Pa.

## THE MAKING OF MISSIONARIES: THE MOTHER'S INFLUENCE

BY THE LATE JACOB CHAMBERLAIN

Jacob Chamberlain, fifty years American Missionary to India for the Reformed Church, was consecrated at birth in 1835 by his mother, to mission work. He graduated from college, a theological seminary, and had a diploma from New York College of Physicians and Surgeons. He wrote "In the Tiger Jungle" and "In the Cobra's Den," and many interesting articles, of which the following is one. In 1900 he responded in behalf of all missionaries at the Ecumenical Conference in New York, to Pres. McKinley's address of welcome. He died March 3, 1908

Providence is now, as never before, imperatively summoning young men and young women to the forefront as foreign missionaries. The missionaries of all societies in India, in China, in Japan, in Korea, in Arabia, in all missionary fields are sending forth the most earnest and soul-stirring appeals for such reinforcements as shall double the forces now on the ground, within the next few years and increase them tenfold in the present generation.

How is this to be brought about? Who can bring to bear the most influence in its consummation? In this the mother's influence is paramount. As an illustration, an example, an incentive to others, I yield to repeated



Jacob Chamberlain.

requests, and here present some very tender personal reminiscences.

I drank in the spirit of missions on my mother's breast. My father and mother were one in missionary interest. Indeed my father's firstborn son by his first wife was, by their wish, baptized David Brainard, after that sainted missionary, in the hope that God might honor them by calling that son to be an ambassador of His to heathen peoples.

After the death of that son, together with his mother, in his infancy, and my father's subsequent marriage with my own mother, who was of an intensely consecrated spirit and very deeply interested in missions, the atmosphere of the household became, or continued, a strong missionary atmosphere. To their home, missionaries from different lands, who were at home in search of health, were freely invited for visit or recuperation and we children thus became acquainted with missionaries and missionary life in many lands, so that when I graduated from the college there was scarcely a land to which I could be sent as a missionary where I had not personal acquaintances and friends already at work to greet me.

Not only so, but our mother was in the habit of taking all of her children to her quiet room and talking with us about missionary interests, and telling us missionary stories, and praying with us not only for ourselves, but for those who sat in darkness to whom we, perhaps, might be the bearers of light.

We always accompanied our parents to missionary meetings and our mother used to help us devise methods of earning our own money to give in missionary collections, and zealously did we all seek to earn it and give it liberally. As much interested as I was in missionaries and missions, I never, in those earlier days, had any idea of myself becoming a missionary. Indeed quite another life had been mapped out

for me, and to that I had given my loyal and enthusiastic consent.

My father had been an invalid from the time of my birth and when I was but three years of age he had sold the ancestral acres in Connecticut and removing to Ohio had purchased a good farm within half a mile of Western Reserve College, in which my mother's brother was professor of Greek. He founded a scholarship in it, intending that I, his eldest living son, should receive a college education, and take the newly-purchased farm and carry it on as an educated scientific farmer, and make a home for himself and my mother in their declining years. This exactly fitted in with my own tastes and desires and no other career had any temptation for me. All my boyhood I looked forward to that as my God-appointed and my own chosen career, and sought in every way to fit myself well to fulfill it.

My interest in missions and a feeling of duty and privilege toward them was, however, so great that I used to plan how I could best promote them when I should have come to man's estate, and I very vividly remember one day in my fifteenth year walking over our fine farm on a bright summer morning, planning what improvements I could inaugurate here and there to make the farm more productive, and, standing on a knoll in the center of the farm, I deliberately and solemnly made a vow that if God would bless me and enable me to succeed, as I thought I might, and enable me to support my father and mother, and my own family, should He give me one, and make it at all possible, I would myself assume the entire support of a missionary in some heathen land, as my share toward the conversion of the world.

Making that solemn vow I thought it over from month to month, and renewed it, again and again, as the great purpose of my life, never for a moment thinking that possibly God might have plans for my being myself the mission-

ary, to be supported by some of His other children, for was not my life already mapped out by His providence as a farmer, to make a filial home for my invalid father and my mother?

I was, however, involved in a number of most serious accidents during those years, which not only threatened my life at the time, but would render me incapable for heavy farm work for some time to come.

It seemed then the best time to go to an academy to prepare for the college course which I had been destined to take, and I went, leaving the farm reluctantly for a couple of years. During that time my attention was turned by some singular providences to the subject of my own possible personal duty to be the missionary and to think that that might possibly be the Lord's meaning in so crippling me physically by these singular accidents. So strong had been my interest in missions, however, that I well remember how prompt was my response to the thought as I said with real honesty of mind: "Why, if that is what God has been meaning by these accidents, I am sure I am ready to go, if it is consistent with my filial duty to my parents, when my invalid father has been so long and so lovingly planning that I should take the home farm and provide a home for him and my mother."

For months there was hardly a waking hour when the subject was not present with me as to my duty to my parents and to the heathen, and most earnestly did I pray over it, and finally I came to the conclusion that if my father felt that he could willingly give me up, I would decide myself to be the missionary.

When I had passed my matriculation examination and been declared admitted to college, I felt that I could put the decision off no longer and, going home, I sought an interview with my father to learn his feelings on the subject.

Going into his room as he lay upon

his couch with his head resting feebly on his pillow, I said to him: "Father, I want to have a good talk with you." "Well my son say on, I am listening." I then told him freely and fully what had been working in my mind for months, and which I had thought I had entirely kept from his knowledge, and added that if, notwithstanding all these years of planning and preparation, he felt that he could give me up, I felt that I ought to be a foreign missionary. He had lain while I was talking with his head partly raised on his hand and with his eyes riveted on mine with a gaze of intense affection, not without emotion.

When I had finished I said. "Now, father, what do you think about it? I know my filial duty stands in the forefront, and I must not weigh that too lightly, but do you think you could willingly give me up? I have passed my examination and entered college. Shall I make my course look toward being a scientific farmer, and make a home for you and mother, or shall I begin from now to prepare to be a missionary? I felt that I could not longer delay the decision."

Gazing at me lovingly and earnestly, he at length replied: "My son, for months I had known that you were thinking over this subject" (how, I never knew), "and many a night I have lain awake long hours in prayer that if God showed it to you to be a missionary He would give me grace to say 'yes' and He has given me the victory. No heathen shall face me in the day of judgment and tell me that I prevented a son of mine from going and telling them of Jesus Christ as their Savior from sin. Go, and your father's blessing will go with you, and we will trust God to take care of your mother and me. He can do it and He will."

From that day I never questioned for a moment my duty to become a missionary, and to remain one all my life, if God should give me health that

would at all permit of it. I determined to obtain the best preparation I possibly could for my life's work and during my long college, theological and medical courses I would be in vacations as much with my invalid father as I could.

Once when I had come home from the medical college for a ten days' recess, because my father was in a very low condition, my presence and help seemed to be a great comfort to him. He knew that I had come that long distance because I had heard that He was so poorly, and one day as I was sitting studying in the room with him and chanced to look up and saw his gaze fixed on me, he said with a pathetic look: "Oh my son, what shall I do when you are on the other side of the world and I am so poorly and you cannot run home to help me and cheer me up as you do now?"

"Father," said I, "It is not too late yet for me to change my plans if filial duty demands it. Would you like to have me reconsider the matter?"

"No, no, my son," he said, raising up his hand toward me deprecatingly, "No, no, I will not be guilty of taking back a gift once laid upon the altar. Go, and your father's God go with you; He will care for me."

My mother, I had not the slightest doubt all the time, would from the first gladly welcome my decision, no matter what it cost her, for she was the most entirely consecrated woman that I ever knew.

Two years before, one of my older sisters, a very earnest Christian, had become engaged to the most consecrated young man I had ever known, a student in the University. Before they had been engaged for a year they had together decided to devote their life to the foreign missionary work. My father and mother too had given their full consent, but God summoned them both up to higher service before he graduated, and at his funeral, the president of the university said that more than twenty of his classmates

and college mates had told him that he had been the means of their conversion. Those both so well fitted to be foreign missionaries being so mysteriously taken away, was one of the things that made me think the more that I ought to be a missionary and take their place.

A year later, another sister, an equally earnest disciple, became engaged to a very active Christian young man, the junior member in a book publishing firm, and within six months of their engagement they had together decided that they would be missionaries and he had arranged to withdraw from the firm and take a theological course, when they would go out as missionaries. But that sister, too, was suddenly, with but a week's illness, called to higher service. Later my mother's only other and eldest daughter went to India as the wife of Rev. Joseph Scudder, and my going would make four of my mother's five children laid on God's altar for His foreign service, but I knew that my mother would, as she did, welcome my decision with joy.

All through my college, theological, and medical course my mother did everything in her power to help me to the most complete preparation possible, and when I had been ordained and married to one of God's choicest daughters with her blessing, and we were about to sail for our India work, she sought a quiet interview, and then told me what I had never suspected before, that, at the birth of me, her first act on rising from her bed had been to carry me to her closet and laying me on God's altar consecrated me to His service as a foreign missionary, if He would accept the gift and Himself call me to the work, and she had yearly renewed the consecration, asking Him in His own time and way, to present His call to my soul. She said she had never allowed me to know this, because if I were to be a successful missionary, I must go out because of

a call from God Himself, not simply to fulfil a mother's consecration, but that all my early life she had been expecting that I would at some time and in some way feel the personal call and respond to it. She had never told my father, as his heart, from my birth, had seemed so set on my succeeding him as an educated farmer, and that she had felt sure all the time that if God did thus call me he would yield a willing consent, hard as it would be, even as he had done, and that now we were about to sail for our work in India she thought it might be a joy to me that this was what, at my birth, she had consecrated me to, and what she had been praying for these twenty-four years.

Nor was this all. She had vowed to give me up without a tear, and on the morning that we were to leave for our sailing she appeared with a countenance overspread with a holy radiance, and as we stood in our last interview with our two hands clasped in each other's and looking into each other's loving eyes for the last time on earth, she said, with infinite tenderness, but with steady voice and not a suspicion of a tear in her eyes, for she had been

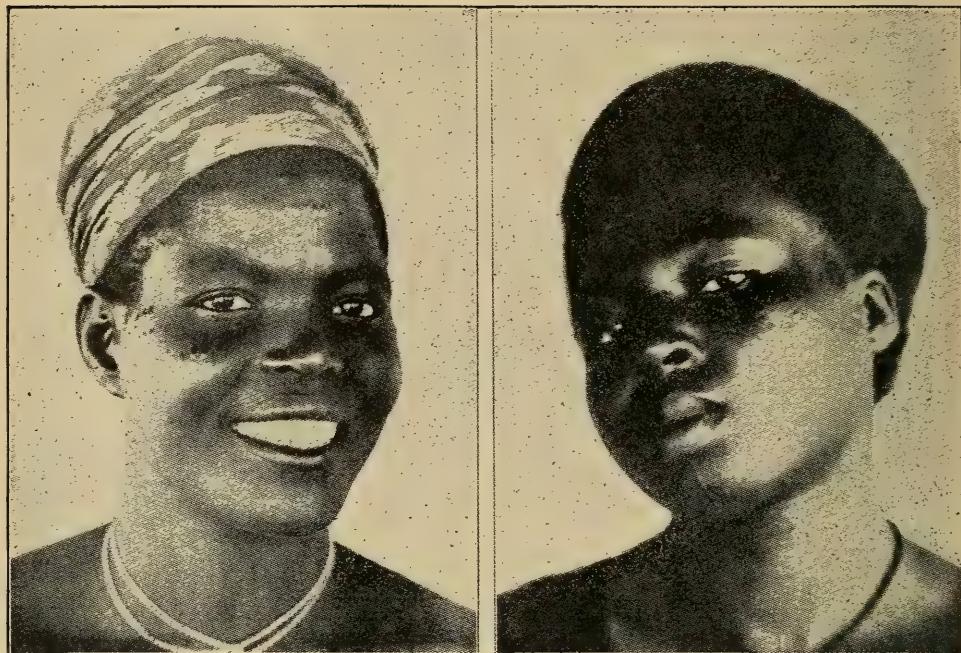
praying half the night for strength: "Now my son, goodby. I am simply giving you back to my Master who lent you to me for these twenty-four years for me to train for Him. I have tried to do it, and now I give you back to Him with joy. When you and your dear wife reach India tell your sister Anna that I have given you up without a tear, as I did her, when she left me, for Jesus' sake. I may not see you again in this world but we will have time to talk it all over up yonder in the sunlight of our Savior's countenance, and may He enable you to bring many sheaves into His garner." And without a tear she imprinted her last saintly kiss upon our lips, and saw us step into the conveyance and drive off to the train that was to take us to our sailing port.

That mother had a marvelous influence over young men all her life, and well had she wielded it, for, over her open grave, the president of the college said that it was known that Mrs. Chamberlain had been the means of the conversion and putting into the Gospel ministry of more than forty young men, most of whom were now

(Continued on page 258.)



Salem Church, S. W. Kansas. One of the First Built in the District.



Typical Africans.

## THE AFRICAN--SOME CUSTOMS

IDA M. HELM

*"Africa, the Dark Continent reeking with corruption,  
is in need of a thorough cleansing of heathen customs"*

Africa, dark, sinful Africa, the primitive home of the Negro, the Hamitic race, though owning many, many Gods is lost from God. Africa is inhabited almost entirely by dark people, noted for physical endurance. The native black people have for a long time mingled and intermarried with those of lighter races and consequently a great part of the population is dark brown rather than black. The native population is estimated at 150,000,000 people. The white population is largest in South Africa, but there are not yet 2,000,000 white people although the white population is increasing owing to the diamond and gold mines and other money-making schemes.

In the Guinea coast region, along the western Atlantic coast, is found

the "purest Negro type" with thick, woolly hair, thick lips, broad, flat nose, high cheek bones and skin as black as coal. In Northern Africa the Arabian element is perhaps the most apparent.

In Africa there are numerous tribes and numerous languages and dialects. "The Hausas, the traders of the Sudan, are among the most interesting and intelligent of the people." In southwestern Africa the people of Uganda and of sections of the Congo basin, the Zulus and the Bechuanas are called Bantus from a similarity of language. Among the Bantus are the two distinct races, the "shy brown Pygmies" and the "wild little yellow Bushmen." Both races are little people, measuring from less than three to a little over four feet in height, they

live wandering lives and they depend much upon hunting for a living. These Pygmies wear no clothing and they do not ornament the body as most heathen tribes do. The huts they live in look like beehives but in sections of luxuriant vegetation they do not bother building huts. However not much has been learned of them comparatively. There are other tribes in Africa who live entirely destitute of clothing. In some places the loin cloth is worn. There is a difference in the primitive native Pagan living in the interior and the one who has come in contact with civilized and Christian influence. In his efforts to dress like civilized people, the African is sometimes "marvelously dressed." Polygamy is the common practice in Africa. The husband is often much older than the wife, for a boy is not allowed to marry until he has gained enough earthly possession to trade for a wife. The wife is always obtained by barter. The father of the bride and the prospective husband decide on how much she is worth in value of whatever commodity they are trading with, the groom pays the price and the affair is settled, the girl is his wife. But they generally have some sort of a ceremony when she goes to her new home. Isn't it sad?

Both the civilized and primitive African farms enough to supply his own necessities and perhaps he keeps a flock of chickens and in grazing sections he keeps herds of cattle and goats.

Living as he does in a tropical climate and content with little or no clothing, his mind is free from notions of style as we know it, but they have what I suppose is style of their own. "A full figure is deemed the most perfect; hence in flesh is a point of pride." Among many tribes tattooing is the fashion, red ocher is used, it is streaked on the forehead, on the cheeks, the chin, on the chest or perhaps on all of these suitable places. The contrast of the red and black makes a striking

figure, but I suppose it is suitable to their idea of beauty. They wear brass rings in their ears and noses and also in the upper lip. D. L. Miller says, "Among some of the tribes it is quite the style to have the lower lip drawn out and down and fastened in that position until it becomes fixed and grows in that shape, giving it a hideous expression." Numerous rings are worn on the arms, ankles, and neck. The anklets are often so weighty that they interfere with the wearer's walking. Among cannibal tribes the teeth of men are sometimes used for making necklaces. ▶

"Some tribes of the Congo basin have been known to refuse trade in everything but human flesh. Continual raids are made upon the neighboring tribes to restock the human fattening pens." Not all Pagans are cannibals but the custom is very widespread.

In doing the hair every imaginable style that the mind can contrive is in fashion and the most fantastic forms are wrought in the hair. It may be "trained out to a hoop encircling the head like an aureole." Any desired arrangement may be temporarily fixed, with a mud plaster, and oil is freely used to bring the stubborn wool into subjection. The men outdo the women in hairdressing.

Messages are sometimes sent to "Deadland"—a place where they think the spirits of the dead are living a shadow life above the earth. If some one is expected to die soon, he is asked to carry the message; but if the case be urgent, a slave is brought and the message is repeated to him until he understands it, then his head is quickly cut off and his spirit is sent with the message. If they think of anything that they have omitted when the message was sent a second slave is sent with a postscript in the same manner that the first one was sent on the dark mission.

Their huts are low, rude affairs. The

framework is simply poles set up close together. They are plastered with mud. The roof is made of dried grasses and leaves. There is no window, the door is so low that one must stoop to enter, and as there is no chimney the smoke will gradually work its way out through the roof. The earth does for a floor, the furniture is a woven mattress which serves for both bed and cover. At mealtime the fingers serve for knives and forks. The meals may be taken either sitting on the ground or walking, the dish can be carried with them. They live largely on fruit and vegetables. Cassava, Yams, rice and plantains form their chief diet. Bananas, dates, mangoes and maize are

used. Locusts, gnats and ants are considered delicacies.

A dead member of a family is often buried under the earthen floor of the hut in which the family live, regardless of the disease—whether contagious or not—which caused the death. When the family can afford it, reinterment takes place. However, hut-burial is not universal and in coast lands under foreign control the gruesome, unsanitary practice is being stamped out.

Africa, the "Dark Continent," reeking with corruption is sorely in need of a thorough cleansing of heathen customs and practices. Here is a great work for us to do.

Ashland, Ohio.

## A GOD-GIVEN RESPONSIBILITY

G. E. YODER

"To be numbered with the 'blessed' in Christ Jesus will well repay us for all our trials, sacrifices, and the cross we bear; and were we to give up all, even our very lives, it does seem to me, the blessing would far exceed the sacrifice"

In Rev. 22: 17 we read: "Let him that heareth say, Come." In my imagination I see many reading, and hear many quoting this familiar passage of Scripture and seemingly pass over it and fail to realize the fact that they are perhaps one of those who have heard. In fact it is surprising that we hesitate so long after we have heard the message of salvation, intended for all humanity, before we perform the responsibility laid upon every one who has heard.

We desire to notice now the bindingness of these words upon the followers and servants of the Lord Jesus Christ. We may sometimes try to comfort ourselves in our carnal inclinations by reasoning that the Lord only says: "Let him that heareth" etc., but does "Let" here mean what we desire to make it mean? Let us see. I refer you to the 11th verse of this

same chapter and what does "let" mean here? "He that is unjust, let him be unjust still: he that is filthy, let him be filthy still:" etc. Does "let" here mean that it is optional with the unjust to be just or unjust, or with the filthy to be filthy or clean; or does it mean to say that he that is unjust will and must remain unjust still, and likewise with the filthy? I believe we all agree on the latter statement. If "let" then means "will" and "must" in the 11th verse, why should it then mean "optional with you" in the 17th verse? Let us no longer continue to reason the bindingness of the Word of God from us in this way. This passage of Scripture is speaking to you and to me, brother; will we hear, will we obey the voice of the Master? It does seem to me that if I truly have heard the message of salvation, and have the Life which

is in Jesus Christ abiding within me, I will say, to those who have not drunk of the "water of life freely," "Come," and that my heart will burn to such an extent within me for the lost souls to Jesus Christ, that I must make it the one object of my life to say "Come" to a lost and erring world as long as life continues to exist in this temple of clay.

"Have we truly heard?" is a question that we might ponder well in our minds, and if we have heard, what evidence have we that we have heard? Are we willing to let the test be that of saying, "Come"? A severe test would it seem to be to many; but would the test be unscriptural or unjust, my brother? If not, let us take it as a test and apply it to ourselves, individually, and see the effect upon us. Let us not lose sight of the fact, however, that there are more ways than one of saying, "come." Many perhaps could call more forcibly and effectively to the unsaved through their God-given wealth than in any other way.

Do we not sometimes become a little too much like the church at Sardis as mentioned in Rev. 3: 1; we have a name that we live, and in fact are dead to the greatest responsibility ever placed into the hands of man in this world, and that to preach the Gospel to every creature? Knowing of the teeming millions that have never had the Gospel preached to them, will we still longer go on, not heeding the Lord's command? Will we longer stand still and hesitate to take the message to the unsaved which God has given you to deliver? Will you continue to keep your "bowels of compassion" (1 John 3: 17) closed toward them?

This is a very important work, and let us not put it off until the eleventh hour of our life, because when the Lord asks us the question: "Why stand ye here all the day idle?" we cannot truly answer, I fear: "Because no man hath

hired us." If we desire to receive our "penny" eternally, this parable of Jesus teaches me that we must enter into his vineyard and labor when the first call comes.

Oh, brethren, let us hasten this grand and glorious work, because it is a work that "must shortly be done," (Rev. 26: 6). Our life at its longest is but very short, then let us not delay our work for future years, for he says: "Behold I come quickly," etc., v. 7. We have reasons to hasten that we might have our work completed when the Lord does come to us; so that we might also say with the apostle Paul when the closing hours of life come: "I have fought a good fight, I have finished my course, I have kept the faith:" (2 Timothy 4: 7). O to have our course finished that we might behold the face of Jesus, our Savior (and not ours only, but of all mankind, if they hear), in all its pleasantness beaming upon us in its brightness, and to hear his tender words with all their music saying: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." To be numbered with the "blessed" in Christ Jesus will well repay us for all our trials, sacrifices, and the cross we bear; and were we to give up our all even unto our very lives, it does seem to me, the blessings would far exceed the sacrifice.

Dear Jesus, help us then to do  
The things which thou hast said,  
Will bring to us eternal joys,  
When we from earth have fled.

O, may our hearts be filled with love,  
(The kind which filled thy heart)  
That we too will give our lives,  
To save that which is lost.

Help us to call with longing hearts  
Unto the heathen: "Come,  
Thy Master calls for thee today;  
Then why not come? O Come!"

Springs, Pa.



Mission Sunday School at St. Jo. Mission.

## THE ST. JOSEPH MISSION, MISSOURI

E. N. HUFFMAN, Missionary in Charge

**Many have heard of the St. Joseph Mission  
and this account will be of interest everywhere**

In January, 1904, Bro. C. S. Garber and family, of Ft. Scott, Kansas, came to St. Joseph, and with the help of Bro. Roy Murray began the work in this place. They donated their entire time, while the Mission Board of Northern Missouri paid their rent and gave them the privilege of soliciting aid from the District to support the work.

About ten years prior to this there was an established church here and on our arrival we found fourteen members within reach. These, with our four letters made a congregation of eighteen to start with. Previous to this, there had been services in Sister Deal's home on Savannah Ave., once every two weeks, held alternately by Brethren Jesse Shamberger and Samuel Taylor, by authority of the District Mission Board.

In January, 1904, we rented a hall on St. Joseph Ave., in the north part of the city, and organized a Sunday

school in the same month, with Bro. Murray as Superintendent. Preaching was also held twice each Lord's day and on Thursday evening of each week. Services were continued at this place for about two months, but on account of the location proved very discouraging.

During this time there came a call for prayer meeting in St. Joseph. This was brought about by our dear aged Sister Jacobs distributing Messengers, tracts and clothing. She had already secured a small residence at Lake Ave. and Virginia St., and had started a Sunday school. Services each Lord's day were begun here February 1. During the same month Bro. C. S. Garber held a series of meetings in South St. Joseph which resulted in twenty-two accessions to the church by baptism. Near the last of this month, Bro. Roy Murray was elected to the ministry :



Brethren Church, South Street, St. Joseph, Mo.

We disorganized the Sunday school on St. Joseph Ave., and organized another in the East end of the city where Bro. Frey had called for services. Preaching was also held here. The members were now feeling the need of a churchhouse. Sister Mary Stauffer, our Treasurer, had lived here for fifteen or twenty years faithfully upholding the work, and she had about \$600 on hand for the building which had been secured several years before. A meeting was called by the District Mission Board and decided that a church should be built in the South end of the city. They authorized the church to appoint a building committee and solicitors, which was done. Lots were secured at 502 and 504 Kentucky St., and work was commenced on the building soon afterwards. While the church was being built Bro. C. S. Garber started a series of meetings in our little hall but shortly afterwards moved the services to Illinois Ave. in the open air for the benefit of the men on a strike at the packing houses. The meetings lasted seven weeks and resulted in forty-two additions by baptism.

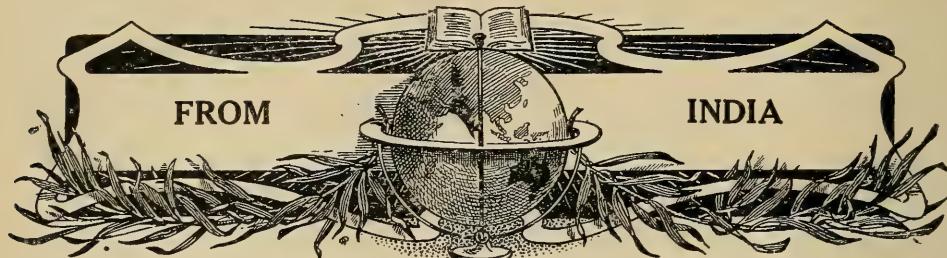
The church, known as the First Brethren church of St. Joseph, was finished sufficient to be dedicated on

Christmas day, by Elder D. A. Miller, and paid for till the present time. About two weeks before the dedication, Brother D. A. Miller began a series of meetings which lasted about eight weeks, Brother Miller having been succeeded by Brother Garber later in the meeting. At this meeting forty-five were received by baptism.

During the year 1905, we organized another Sunday school in the Georgetown addition with an average attendance of about fifty.

The church services at the new church were Preaching at 11 A. M., Sunday school at 3 P. M., and Christian Workers' Band at 7 P. M., and preaching at 8 P. M. Brother C. S. Garber, having been pastor of the church for the first two years at this time called for assistance in the Mission work, which resulted in the selection of Sisters Anna Miller and Jose Stair at a council in November 1905, to assist in the work. At this meeting the north end of the church called for an organization which was granted with the Chariton Branch of the C. B. & Q. R. R., being the dividing line. Sister Stair remained about six months and Sister Miller assisted in the work till Annual Meeting of 1907 and was the means of doing much good. In September, 1907, the writer and his wife were called to assist in the Mission work. We commenced Dec. 16. Brother D. A. Miller is elder in charge and pastor. The mission is in a prosperous condition with a Sunday-school attendance of about seventy-five, a Christian Workers' organization and an Aid Society.

Station D., Kentucky St.,  
St. Joseph Mo.



## THE GREATEST NEED. A MESSAGE FROM THE MISSION FIELD

E. H. EBY

No one will question but the writer has touched the vital point in mission work,—a place where every one can be faithful and yet so few are

"And He saw that there was no man, and wondered that there was no intercessor." Isa. 59:16.

"There is none that calleth upon Thy name, that stirreth himself to take hold of Thee." Psa. 64: 7.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that are the Lord's remembrancers, keep ye not silence, and give Him no rest." Isa. 62: 6, 7.

"——Because of his **importunity** he will arise and give him as many as he needeth." Luke 11: 8.

"And he spake a parable unto them, to the end that men ought always to pray and not to faint——hear what the unrighteous judge saith. And shall not God avenge His own elect, that cry to Him day and night; and He is longsuffering with them? I tell you He will avenge them speedily." Luke 18: 1.

"When ye pray say, Thy Kingdom come." "Pray ye the Lord of the harvest that He send forth laborers into His harvest."—Jesus.

Beloved in the Lord: In this the bi-centennial celebration of our Church's history it will not be forgotten that even more important than recollections of past events and narration of present

progress is the memory of the events of the first great Pentecost and the creation of a deep heart-desire for a revival of Pentecostal power in our own life and time. God grant that this yearning for the Spirit's power may be the mastering passion of your souls while you are assembled at this Pentecostal season.

**Pentecost for the Christian** means the baptism of the Holy Spirit, endowment with power for service. Without the Spirit's power there can be no effective service, no convincing testimony. It is also just as true that without the desire and will to testify of Christ to all men there can be no baptism of the Spirit. There can be no claim to the Spirit's power aside from a world-wide campaign of testimony. No church or individual ever received the baptism of the Holy Spirit for its or his own pleasure or benefit or the accomplishment of any selfish aim.

The first essential condition therefore, for the baptism of the Spirit is deep heart-desire to be a living witness of the saving power of the risen, living Lord. "Ye shall receive power when the Holy Spirit is come upon you—and ye shall be my witnesses." Power in order to witness—no other motive will avail. Fruit-bearing for the salvation

of men is the one end and purpose of the branch's abiding in the vine. And to this one end the life and power of the Vine is guaranteed to the abiding branch.

The second condition in order to the baptism of the Spirit is prayer "Ye shall receive power...but tarry ye...." "How much more will your Heavenly Father give the Holy Spirit to them that ask Him." The inseparable intimacy between this world-wide campaign of testimony and prayer is implicit in Christ's own teaching: When ye pray, say "Thy kingdom come," and "Pray ye the Lord of the harvest that He send forth laborers into the harvest." The sending forth of witnesses and the successful issue of their testimony in the coming of the Kingdom of God is dependent upon prayer.

Not only is this intimate relation between this God-given work of the Church and prayer shown in Christ's teaching; it is illustrated in the history of the early Church. Every undertaking was begun, continued and ended in prayer. The history of the apostolic church begins with the ten days' prayer meeting in the upper room and ends with John's prayer, "Even so, come Lord Jesus."

The first great waves of power swept over the praying believers, not only on the day of Pentecost, but later, in Jerusalem, and Samaria, and in Cæsarea.

Again, workers were converted and prepared thru prayer. The call of Matthias to the apostleship; the seven deacons chosen for a special work; Saul converted; Paul and Barnabas set apart for the special missionary campaign. Those were men set apart and sent by the Holy Spirit. They went out from a church made sensitive to the divine will by prayer and fasting.

Thirdly, in times of special need prayer brot the blessing sought. Dorcas raised to life in answer to Peter's

prayer; Herod's prison opened and Peter set free by the prayer of the church for him; Paul and Silas singing and praying at midnight, were delivered from the prison and from the wrath of covetous men.

Fourth, every new departure was begun by prayer. Prayer opened the heart of Cornelius for more truth, and in prayer Peter received the new revelation which led to his opening the door of the church to the Gentile world; in prayer Paul definitely received his commission and life-work: "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance . . . and He said unto me, depart, for I will send thee far hence unto the Gentiles."

And lastly, Paul calls the churches to join in continual prayer to God for the spread of the Gospel: to the Romans, "I beseech you, brethren, by the love of the Spirit, that ye strive together with me in your prayer to God for me"; to the Corinthians, "God will still deliver us, ye also helping together on our behalf by your supplications"—the prayers of the church were to have a large part in Paul's deliverance from prison and from sinful men; to the Ephesians, "With all prayer and supplication, praying at all seasons, in the Spirit, for all the saints, and on my behalf, that utterance may be given me"—his power and success in the ministry were dependent upon the prayers of the church members; to the Philippians, he expects that by their supplications his salvation from present dangers will be accomplished; to the Colossians he says, "Continue steadfastly in prayer, watching therein with thanksgiving," and asks them that special prayer be made for him that God might open doors before him for service—doors opened by prayer! and to the Thessalonians, "Pray that the word of the Lord may run and be glorified." In the early church, prayer

and missions were inseparably connected. "The deepest alliance was between missions and prayer." "Is it any wonder that when the flames of missionary zeal and success sank away, it was because the fires of prayer had died low on the altars of devotion?" "And not only so, but whenever in subsequent centuries the church has caught something of the spirit of those early days it has been manifested in a new devotion to missions and a revival of prayer. It must necessarily be so, for His spirit is a spirit of service and communion; of missions and prayer. And communion without service is a dream, and service without communion, ashes."

We must accept the principle. A review of modern mission history will reveal to the student the very significant fact that thru men of prayer "men who knew how to pray, every new departure and development of missions which has borne in any real sense the marks of God's leading, has been effected." The opening of closed doors, raising up of workers, supply of means, the conversion of heathen and establishment of churches on mission fields—all thru prayer.

**But there are still closed doors.** Workers are still needed to enter the doors when opened, money is still needed for the Lord's treasury, heathen are still unconverted. What has in the past been wrought thru prayer must be accomplished by prayer now.

The Mission Movement is the thermometer of the spiritual state of the Church. A thriving mission is the direct product of a praying church. Missions are weak and their progress slow because the piety and prayer of the church at home are weak.

"The Foreign Mission Movement was born in prayer, and prayer is the vital breath by which it lives. . . . There must be wrought into the heart of the Church by the Spirit of God a penetrating and abiding sense of the world's dire need, its misery and dark-

ness and despair. A power must come that shall make the need so real, so terrible, that our first feeling shall be one of helplessness in presence of it; our next feeling, 'I must go and pray about it'; the next, 'I will give up and sacrifice some things that almost are like necessities, in presence of woes like these which Christ died to remove, and for the removal of which He waits, and has waited long.'

The Mission Board is calling for more men and women. The mission ranks are not yet full, and new fields should be opened. Workers are needed—without them missions must languish. There is also an urgent call for more money to carry out a forward movement. And God is indeed asking that the tithes be brot into His storehouse. "But," says Robert Speer, "the evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need for money; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer."

There must be definite dedication of young life for active service in the field. Some fond parents must make Christ's claim first. God grant that it may be given you to say to your son or daughter who is facing the serious problem of the choice of a life work, what Paton's parents said to him when he was considering his personal relation to the heathen: "When you were given to us, we laid you upon the altar, our firstborn, to be consecrated, if God saw fit, as a missionary of the cross; and it has been our constant prayer that you may be prepared, qualified and led to this very decision."

The Lord's treasury must be kept full of money which is the measure of consecrated life. And may the Spirit teach the Church the great fundamental principle of stewardship. And along with the devotion of life and

money must be poured out an unceasing stream of intercession. Terrible issues are at stake, and neglect of prayer is nothing short of criminal, seeing God has put at the disposal of true prayer all the power of heaven and earth for the accomplishment of the divine purpose. The whole church should pray, but for lack of this ministry of intercession on the part of the church, may God grant that from among you there may be found some

"who will enter the holy place of prayer, and become, henceforth, men whose hearts God has touched with the prayer-passion" and will give themselves continually to prayer for the coming of the Kingdom. This is today the greatest need of the church and of the mission field. "But we will give ourselves continually to prayer and to the ministry of the Word"—and the church grew mightily. Amen.



Arrupukotia Church and Pastor's House, Madura Mission, India.

## FIRST EFFORTS IN MISSIONS

Wilbur B. Stover.

The first work of a Mission in a non-Christian land is to get a few converts to the Faith. We can make all the theories we like, and it is just only theory, until we have something to show. I mean not to talk of an exhibition when I say something to show, but I mean that when we hold a special theory about anything, we have to show how well it works out if we would have other people have any regard for our theory.

And it is a theory until it can be shown to be workable. One of the missions in India, strongest on faith-healing, has an exceedingly large death record among its missionaries. That is bad for the theory. Not that faith is a question, but that the theory of the faith-healer is rather untenable.

We may talk about power for service, and we may talk about letting the Lord

lead, and we may talk and talk, but what we look for is something workable, something which brings results, and results that prove the merits of the position. One man may do a great deal of talking. Another may do a deal of quiet working and little talking. Between the two we must judge by the harvest.

Our Mission in India has not been proclaiming itself very widely. It has felt that the first duty is to gather together and make out of nothing a good respectable group of native Christian congregations. After we shall have several thousand real good Christians to refer to as the results of the Gospel we preach, we shall do some more-widely preaching.

The seed sown will bring its results. We must sow and care for and shepherd, sow the seed, care for the growing plants and shepherd the flock. Other missions

have done it, are doing it, and will continue to do it. And we will. We can. The picture shows the village church at Arrupukotai and the pastor's house, Madura Mission, south India. In the development of the work, the first thing is to gather a few believers together. Then teach. Then organize, and continue to teach. Then get a pastor, and continue to teach. Do not be too careful to expel when some one goes astray. Be careful to bring him back when he expels himself. The mission work is to bring into, and we are missionaries.

Shall we not insist on keeping the church clean? Yes, let's keep it clean but in keeping it clean, we must be careful not to get it empty. There is no merit in keeping the church so clean that it becomes empty. We must keep it growing, keep weeding, bear with the infirmities of the weak, and remember how patiently others endured our ramblings when we were unsettled children in the faith. Be strong. Help others to be strong. And keep moving. These must be like watchwords to us. And the Lord be with us always.

## OUR LAST WEEK IN THE TENT

I. S. LONG

**People tent in this country but for a far different purpose than in India. The relaxation is good for Americans if afterwards they would be spent for the Master as are the missionaries**

Feb. 21. Last night we went to the Brahman ward, Sisodra. It was our first visit especially for and to Brahmans only. Chairs, benches and a stand were arranged beforehand for us. These were about twenty feet away from where the people sat—they would make sure not to be touched by us. As we sang of Jesus, the young and the women gathered in large numbers. As our talk proceeded we were interrupted. The Brahman guru was there. Other old men hearing the noise, for a Brahman never opens his mouth to talk that he doesn't make a big noise, came. Talk back and forth lasted for nearly one hour, and from the Brahman's side it was filled with bitter invective. Do or say what we might, we could not pacify the people or go forward. As soon as our Brother Jamil would open his mouth he would be interrupted by loud noises and hissing. The Brahman guru made fun of Jamil's being a Christian, of his Gujerati, of his knowledge of Sanskrit and of the Hindu religion. Our little man was cowed for the first time in my experience with him. Before we left, I was allowed to smooth

matters over. I tried to show the need of a Savior from sin, being as all are sinners. The guru interrupted saying "all are not sinners!" I replied, "show me a perfectly sinless man. I shall certainly take off my hat and say salaam to him." The guru said "I am (sinless)." We then publicly salaamed each other. Next we asked him whether it is wrong either hygienically or morally to smoke. (He had just offered me a cigarette). He replied "no." The schoolmaster was called on to answer. He said "Physiology says 'no' to smoking." Instantly another Brahman spoke up saying, "So do the Shastras forbid it." We got the laugh on him and he did not know what to reply. The night ended happily for us, but it was the noisiest night we ever spent in a meeting. None want another night like it.

Early this morning we came to Supa and pitched our tents beneath several spreading mangoes. In the afternoon we separated, each going as the Spirit led. I called at the goldsmith's. Soon a crowd gathered. The question of taking life and eating meat took all the afternoon to



Sister Alma Williams and Class She Used to Teach at Belleville, Kansas.

discuss. I was asked over and again "Do you eat meat?" In Hindu style an answer directly was evaded. Had I said "yes" the fellow would have left at once without listening to argument. In the course of the talk he was shown in a dozen ways how men can't help taking life. We do it in walking, in drinking water, in farming, by lighting lamps at night, etc., and in fact God has so made the world that the higher lives off the lower order of creation, naturally. And "since all life to you is equal," we replied, "and you yourself every day take hosts of lives, why do you condemn a white man if he does kill and eat a kid now and then?" We too, wisely or unwisely, did not eat any meat in that village, nor did we even eat an egg, lest we offend those we came to help. It seemed to me that however good we might be regarded otherwise the fact of our meat-eating would have made us worse than the worst of them, judged by their standards. To them the essence of religion is protecting life, the life of ordinary animals.

Feb. 22. Last night's meeting was a success. Perhaps two hundred assembled. Some, however, were restless, having come from a wedding that day. We discussed the principles of universal religion, and in addition tried to show that Jesus is the Savior of all mankind and worthy of their worship. This morning,

as usual, Sister Long conducted a Bible class with the helpers. I happen to be treasurer at this time, so was sending our checks to the several stations. In the afternoon we went to the village, calling. The Patel, head man of town, had entirely disregarded my order to furnish us wood and certain other needed conveniences. So, we went to see him first. He was in the back yard feeding his stock. Jamil Bhai did the talking, I being at a distance in the shade. The Patel paid little heed to him and finally walked off in utter disrespect to us. We next came to a Brahman home. We would have avoided them had we known who they were beforehand. They stood in the doorway and we two stood in the blazing sun before them waiting for an invitation to go in.

Directly, Jamil Bhai said "Have you time to sit and talk?" "No," they said, "we must go to sleep." That was false, we are sure. We turned and left, wending our way through the narrow streets we came upon Sister Long and her Bible women, talking to a large crowd of people. Being tired, they asked us to take up the story. Soon, however, it was apparent that the people were not interested. All of us went to our tents rather low-spirited, to tell the fact, for in other towns these same people had treated us with the utmost respect. In the evening one whom our talk had touched came,

saying, "Sahib, people say this man (Jamil, who was near by) is a Dheda; and if I must confess it, I believe he is also. On his account people do not listen to you well, and are really making fun of you. But Sahib, I like what you people say and believe it is true." Shortly I took him aside and assured him that our Jamil Bhai was formerly, according to the Hindu count, higher caste than the people who now call him a Dheda. Moreover, he was told that we in this taluka are not working the Dhedas at all. He believed me, and that little talk in secret did the work. Evidently he told the townspeople of our talk, for that night we had a very excellent meeting. People listened with open ears. Our brethren talked on "defilement" that night and they showed clearly that all have defiled themselves not only in appearance but in reality, and that in various ways. Some may wonder what caused all the above opposition. It was this,—one little woman's tongue was a little too long. She had told it about that we are all Dhedas (outcastes).

Feb. 23. This is Sunday and we few Christians in the grove had an enjoyable hour with Jesus and the poor man at the Pool of Bethesda. In the afternoon two of the helpers went to Vegam to see how the people there feel toward us. Two of us staid at the tent. Quite a number of boys came to see us and they dared to

touch us even. They bought a goodly number of tracts and song books. That night before at least three hundred, Jamil Bhai made a masterly effort on the subject of "unity." The people's mouths were closed. In great silence they heard the truth. I was never in a better Gujarati meeting. God was there and He worked in a still but powerful way.

Feb. 24. One of our helpers, Bro. Stover had sent us, Jamil Bhai, and he had to leave us today. We are sorry. Two of us went to Bolu ward, Astgam. We hope to spend several nights there soon. Many callers at the tents in the afternoon. At night we went again a third time in the Kadki, a beautiful hall-like way between the best dwellings in Supa. In the same profound silence as last night we were permitted to tell them of a Savior who is really able to save.

The patel found out his duty; he could not be good enough to us. He invited us to tea, gave grass free and was the most polite patel we have ever met. He said "Sahib, after hearing all we have the last three nights we know that the many stories out concerning you people are lies."

We tarried four more days visiting the nearby villages at night, and in every place we found favor in the eyes of the people. Here are people whom the Lord has chosen, so it seems to us.

Jalapor, Surat, India:



W. E. Trostle at a Mission Station near Holtville, Cal.  
Baptizing an Applicant in Irrigating Ditch.

# A DAY'S WORK IN INDIA

A. W. ROSS

*It is helpful to live over a day with the missionaries and feel some of their struggles even if it be thru the medium of the pen*

The work of yesterday was exceedingly tiresome and the air was very hot up to ten at night, so consequently this morning we were not much inclined to early rising. Rest we must have in India. Formerly, when in America, we could easily stand over-exertion but here we find that a continuation of such for many days brings on the fever which then keeps us out of our work, so sometimes on this account we have to seek our rest at times when naturally one should be up and at work.

This morning after rising some time was spent in reading the dear old Book and in prayer. You would think it strange if it were otherwise with a Missionary, but somehow there are some people that get an idea that it is all right for the missionary and minister to be found spending time in prayer and meditation and in fact that he should do it but for them, "oh, well, we never get in the habit of it, and then we have so much work to do that we don't get time, so consequently we rise, eat and go to our work, trusting to the Lord to overlook us for he knows that we are busy and have to work hard to make ends meet."

Breakfast over and I sent the cartman, together with his wife, out to gather the manure for plastering the line of rooms for our native people. At this time some one comes for medicine and his case is such as to require my personal attention so I am detained for a few minutes.

Now word comes that a special kind of nails are necessary and so I must go to town for them myself. The shopkeeper is a Mussulman and while not much inclined to Christianity, yet he admires our straightforwardness and honest dealings.

Finally I get started off for the building site, a half-mile away. Found most everything in good running order excepting that a number of men to avoid much work on their part had congregated on one piece of work and I soon found that four men could do as much as the eight were doing and so four of them were taken off and put on other work. We get some men who work well, while others are exceedingly lazy and watch every opportunity to lay idle. When at their best they are slow, and even tho the wage is small we often find it rather expensive in the end.

Some are now mixing up clay, fine straw and manure for the plastering. Two Hindu carpenters are trimming some poles for door frames. Three men are fastening on the bamboo slats for the wall, some are pounding and preparing the floors and a couple others are digging out for the foundation for a small tank by the well, while near them the masons are finishing up the wall of the well. Under an arbor four of our orphan boys are getting the timber ready for our house.

I had now made the rounds of the work and had just sat down when the contractor who has the mason work in hand called me to give further instructions. As at home, contract work must be watched. I turned around and saw that one of the Hindu carpenters was overstepping his rights and taking one of our laborers off the work for his own private house work. A few words by way of rebuke and warning, and I passed on to the men who were supposed to be pounding the floor but who were now standing idle.

Two carts of brick now came on the ground, some of which were not at all satisfactory while the best were none

too good. A couple dozen are cast aside and instructions given that such should not be brought on the grounds.

Upon going to the carpenter shop, I found that wrong instructions had been given by the head carpenter who is now sick and on leave. Timber that was supposed to be ready must now be done over, and the boys go at it with some reluctance.

At this time permit me to say to those yet preparing for life's work, not to count any time spent in learning the practical things or in other words in doing the common things, for it will come in handy sometime. If it were not that I knew something of the carpenter trade it would indeed be hard for me to get along at this time. Most every missionary has more or less building to do and a knowledge of the trade comes in very handy, especially where one is out in the more backward districts. The same is true of a number of other trades one might mention. If there is any man in the world who must be "Jack of all trades" it is the missionary. Just now much of my time is absorbed in building work. At other times in village preaching, while at other times in some other work and so it goes. Now back to the work. It is now about noon and I must go to the station to look after some timber. On the way I met with one who is a friend but who still keeps Jesus at a distance. Oh, that we might drop the word that would bring him nearer to the Savior.

Just at this time the train came in and I met the man from whom I had bought the stone for a part of our floor. I now arrange with him for the payment of the money in the afternoon. The Chief of Police seeing that I intended going home now invited me to ride with him. He was educated in a Mission School and thinks well of Christianity, yet he does not take the stand for Christ. However, he frequently breaks caste and eats our bread, even sending for it in times of sickness.

Dinner over, and some letters had to

be written. Before completing these, two men came to our door seeking work. They were sawyers by profession and although strangers yet we were not long in striking a bargain. As a rule this class of people are very unsettled and untrustworthy. I now have in my possession the saw of one set of sawyers and the cooking vessel of another. They always come emptyhanded, strike a bargain, put their saw in your possession and then ask for an advance of a Rupee, and oftentimes it is hard to keep them from being in advance, especially if you need timber sawed badly and can't get any one else. So with two of the former sets and now to keep even with them I had to keep their saw and vessel.

One of them drew some money and got on a drunken spell. When he came back to the compound he began to raise a fuss and the Mistry or head carpenter told him to keep still or get out. As drunken fellows often do, these became enraged and put off to find other work. After awhile they came back with the money they owed me but we saw one of them came without his hat, indicating that his next master had kept the hat till they would bring their saw and put it in his possession.

I now hurriedly finished my letters, and went with the sawyers out to the place and showed them their work. They left their saw, took a Rupee and put off to the bazaar for their supplies and vessels. Some instructions about the work and again I must go to the station to meet the merchant and give him his money.

When I got back I saw that the men who were nailing on the bamboo slats had a hard place to work and that they were not making much progress, largely because they are not accustomed to using the hammer much. I now took the hammer and showed them how to do and at the same time cheered them up and got in a little sermon of about five minutes length, which I am sure did

(Continued on page 264.)

# CHRISTIAN STEWARDSHIP

Give as you would if angels waited at your door;  
Give as you would if the morrow found you where giving all is o'er;  
Give as you would to the Master if you met His searching look;  
Give as you would of your substance if His hand your offering took.



## HIS FIRST DOLLAR.

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both kneeled down upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then gave this advice: "Some one will soon be the leading soap-maker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar

you earn; make an honest soap, give a full pound, and I am certain you will yet be a prosperous and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome, and far from home, he remembered his mother's words, and the last words of the canal-boat captain. He was then led to "seek first the kingdom of God and his righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, "If the Lord will take one-tenth, I will give that." And so he did.

Having a regular employment and being faithful and interested, he soon became a partner; after a few years his partners died, and William became the sole owner of the business.

He now resolved to keep the rest of his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever, then he gave three-tenths, then four-tenths, then five-tenths.

He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

This is the story of Mr. William Colgate, of Colgate & Co., who has given millions of dollars to the Lord's cause, and left a name that will never die.—Selected.

**LEAD ME.**

Lead me Savior every day,  
 Lead me in the Narrow Way,  
 Lead me by Thy loving hand,  
 Lead me to the better land.  
 Lead me safe through every strife,  
 Help me battle for the right,  
 Lead me from the path of sin,  
 Give me a pure heart within.  
 Lead me on to endless day,  
 Lead me! Lead me, all the way.

—Amen.

—For the King's Message.

**AN INDIANA EXPERIMENT IN TITHING.**

Rev. George M. Smith.

The introduction of the tithing system in the First Methodist church, Shelbyville, Ind., came about in a singular way. In the spring of 1901 the Whitewater Presbytery met in this city. One evening of the session was devoted to the subject of "tithing." The program for the evening included addresses by the Rev. Gervaise Roughton, the pastor, and Mr. William G. Roberts, a prominent layman of old Wesley Chapel Methodist Episcopal church, Cincinnati. Dr. Gross, a Presbyterian minister, also spoke. There were no immediate results apparent. Some time afterward, in the latter part of May, an official board meeting was held in the First Methodist Episcopal church. Before the board was called to order the matter of tithing was mentioned and informally discussed and it was discovered that every member present had heard the addresses previously mentioned and that everyone believed that the scriptural tithing system is the divine plan for financing the church. When the board went into session, on motion, the tithing system was adopted as the church's financial plan. No effort was made to force this system upon the church, but every member was earnestly urged to adopt it individually. Those who preferred to pay in the old way were permitted to do so.

In 1901, the last year before the tith-

ing system was inaugurated, the church paid for missions \$700, with total benevolences for the year of \$1,914. When the report for 1901 was made the church had been tithing but three months. The record to the present time is as follows:

Year	Missions	Total Benevolences
1901.....	\$1,224	\$2,471
1902.....	1,840	4,857
1903.....	2,115	5,874
1904.....	2,500	6,673
1905.....	2,150	6,743
1906.....	3,047	7,036
1907.....	4,421	10,263

Of the 880 members of the church only forty-five have signed the covenant. The marvelous change in giving is prophetic of the greater change and revolution that will come when the church as a whole will come back to or come up to God's plan for providing temporal support for His kingdom.

It has been agreed by the board that \$1,560 will be a reasonable amount to deduct from the tithe for ministerial support and the current expenses of the church for each year, this being an amount double what the forty-five persons signing the covenant paid under the apportionment plan.

The figures show something of the temporal prosperity that comes to a church in which only a part of its membership tithe. We cannot express through figures the spiritual benefits that come to the individual who thus faithfully pays his debt to the Almighty. It is the testimony here that it not only pays the individual spiritually, but that it really is profitable to him financially to pay his tithe. For the congregation as a whole it not only pays financially to tithe, but it pays spiritually. A large number of persons were converted in this church last year and there was a net increase in the membership of ninety-eight.



That land is henceforth my country which most needs the Gospel.—Count Zinzendorf.



## ALONE WITH GOD.

### THE SUPREME VICTORY.

Thou knowest He died not for Himself,  
nor for Himself arose.  
Millions of souls were in His heart, and  
thee for one He chose.  
Upon the palms of His pierced hands en-  
graven was thy name,  
He for thy cleansing had prepared His  
water and His flame.  
Sure thou with Him art risen: and now  
with Him thou must go forth;  
And He will lend thy sick soul health, thy  
strivings might and worth.

—Keble.

### THANKSGIVING.

We thank Thee, O Lord

For the centuries in which faith in  
Thee has been maintained even at the  
close of precious life.

For those in recent years who sought  
vital piety by simple obedience to Thy  
Word.

For the progress made in the past fiscal  
year as set forth in the accompanying  
report.

For the spirit of world-wide evangeliza-  
tion which is growing on every hand.

### INTERCESSION.

We beseech Thee, our heavenly Father

For more workers in the needy harvest  
fields now open to the church.

For a giving up of self to this great  
work, knowing that then time, talent and  
means will all be at Thy disposal.

For a fullness of Spirit at this Annual  
Conference and a willingness to be led  
of Him into all truth.

For a greater realization of the needs  
of the world, its helplessness, its lust,  
superstitions, inadequacy of its re-  
ligions, its spiritual darkness which only  
Thy light can dispel.

### PRAYER.

Almighty God, our Heavenly Father,  
thou who hast made of one blood all the  
nations of the earth and didst cause them

to dwell in the uttermost parts, and didst  
send Thine own blessed Son to redeem  
them all from sin and didst command thy  
children to tell the triumphant news to  
the ends of the earth, grant we pray  
Thee, that this Conference may be  
marked with one mighty stride forward  
in obedience to Thy command. Bring  
into Thy fold the lost everywhere so that  
the heathen shall be Thine inheritance,  
and find Thine elect willing to spend and  
be spent until Thou hast fulfilled all  
things through Him who loved us and  
died for all men. This for Jesus sake  
and in His Great Name. Amen.

### THE POWER OF PRAYER.

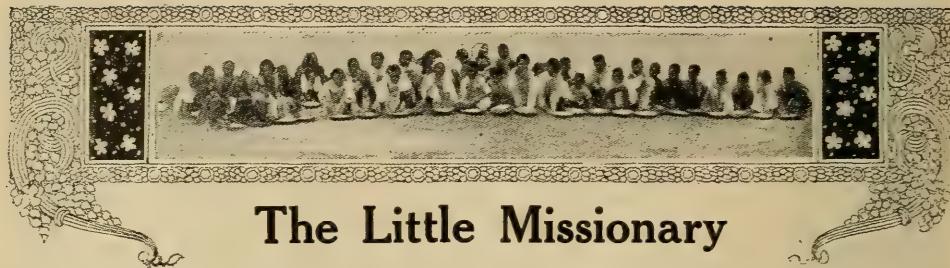
Prayer is essentially active and ex-  
pansive. If we pray for the attainment  
of an object, we shall work for it also.  
If we learn to say, not with lips only, but  
with the heart and the understanding,  
“Thy kingdom come;” if we intensify  
our prayers by due reflection on the vast-  
ness and variety of the work for which  
we pray; if we take pains to gain a de-  
tailed knowledge of some part of the  
whole mission field; then we shall soon  
speak one to another of that which burns  
within us. Zeal will kindle zeal, where  
before silence chilled it; and devotion  
will pass into deed.—Brooke Foss West-  
cott.



Those that do most for the heathen  
abroad are those who do most for the  
heathen at home.—John G. Paton.



Only a penny; but day by day  
As the days and years do fly away,  
Oh, so joyfully dropping it in the “bank,”  
And never forgetting Him to thank  
Who gave us our pennies, every one,  
With all other gifts, through His own dear  
Son.



## The Little Missionary

### TWO PENNIES.

Two beautiful shining pennies,  
Bright and yellow and new!  
Don't tell me about the heathen:  
I want them myself, I do!

But then if I were a heathen,  
With no precious Bible to tell  
The story of Jesus our Savior,  
Who loved little children so well!

For Jesus, you know, may be asking  
This question of you and me,  
"Did you carry my love to your brothers  
And sisters over the sea?"

I guess you may send my pennies;  
Perhaps in some way they will grow;  
For little brooks grow to be rivers,  
And pennies make dollars, you know.  
—Alliance.



### THE LAND OF EASE.

A beautiful land is the Land of Ease,  
And it lies this side of the troubled seas;  
But people who live in this country fair  
The burden of others will never bear;  
But they sit and talk,  
As they slowly rock,  
For every one has her rocking chair.

They read of floods and of famines afar,  
Of the tidal waves and the earthquake's jar,  
They hear of the poor in their wretched-  
ness,  
Whose troubles the world will never re-  
dress,  
But they only talk,  
As they sit and rock,  
Mildly deplored such dire distress.

Vague rumors they hear of the haunts of  
shame,  
And terrible things we dare not name;  
But over these records of want and woe  
They sigh, "Why harrow our feelings so?"  
And they talk and talk,  
As they peacefully rock,  
Wishing somebody his duty would do.

And hark! from the heathen across the seas  
Comes a cry for help to the Land of Ease,  
"Give us light and life." They echo, "Too  
bad!"  
Such calls are very depressing and sad.  
The tears, as they talk,  
A pathos elusive to each word add.  
And peacefully rock,

But ah, if for gold or silver you ask,  
Scant charity follows your thankless task.  
Their money long since was rocked to  
sleep,  
And over it watch and ward they keep,  
And their "lullaby" talk,  
As they softly rock,  
Is enough to make the angels weep.

A beautiful land is the Land of Ease,  
And it lies this side of the troubled seas;  
But I wish a mission was started there,  
With a gospel of "wheels for the rocking  
chair."

For all of their talk,  
And all of their rock,  
No poor soul saves from the "Land of  
Despair."

—Mrs. O. W. Scott, in *Heathen Woman's Friend*.



### "NONE OF MY BUSINESS!"

A little girl was heard to finish her  
prayer with these words: "And I saw a  
little girl in need, but it's none of my busi-  
ness—is it, God?"  
"None of my business!" Wandering and  
weary,

All through the streets of the city they  
go,

Hungry and homeless in every weather—

"None of my business"—dare I say so?

"None of my business"—children's wan-

faces,  
Haggard and old with their suffering  
and sin!

Hold fast your darlings on tender, warm  
bosoms,—

Sorrow without, but your home light  
within.

Does it not matter though some other  
children,

Some common children, in bitter de-  
spair,

Wail in a garret or sit in a cellar,  
Too poor and degraded for your

thought and care?

"None of my business!" Dirty and  
wretched,

How they may jostle us close on the  
street!

Hold back your garment. Scorn? They  
are used to it.

Pass on the other side lest your should  
meet.



Little Girls of Southern Europe.

Ah, but ONE goeth abroad on the mountains,  
Over the deserts with hot, burning sands,  
Seeking the little ones,—It is “His business,”—  
Bruised though His feet are, and pierced though His hands!

Thorn-crowned His head, and His soul sorrow-stricken,  
Saving our souls at such infinite cost!  
Broken His heart for the grief of all nations!  
It is “His business” saving the lost.

—Anon.



#### THE RUMSELLER'S DIAMOND.

(Written for the Illinois Issue.)

A rumseller, rich from the spoils of his trade,  
Was reading one day that a chemist had made  
A diamond so perfect it couldn't be told  
From the prettiest sparkler that was ever sold.

This rumseller, just like the rest of his kind,  
Had a weakness for gems; so it entered his mind  
To order one made, and the very same day  
He wrote out his order in somewhat this way:

“Dear Chemist: Please make me the sort of a stone  
That a prosperous wine merchant gladly would own.  
I want it to weigh about so many grains;  
And I'd like a brief statement of what it contains.”

The chemist replied: “Not a gem have I wrought,  
But to bartenders' diamonds I've given some thought.  
Of the things they contain you have asked for a list;  
Well, I can't name them all, but these few will assist:

“Some cheap ones are made from a man's broken vows,  
Who has chanced to recover from one night's carouse.  
There are others more costly; they're made of the lives  
Of the thousands that perish where one man survives.

“There are some of pure white, like the finest of pearls;  
These are made from the souls of the boys and the girls  
Whose paths were at first with bright promises strewn,  
Till their feet led them into the open saloon.

“The clear, crystal ones are of womanhood's tears,  
Condensed from the pitiful anguish of years.  
And the rarest that ever I've seen in my life  
Were of tears of a daughter, a mother, a wife.

“But the list must end here, for it sickens the heart  
To tell of the depths of this devilish art  
That thrives on the souls it has power to convert  
Into studs for the front of a rumseller's shirt.”

—Russell Thrapp.

## EDITORIAL COMMENT

¶ During the time Conference is in session at Des Moines, all the missionaries in India will be gathered at Bulsar for a prayer and praise service in behalf of the church at home. They will cry mightily unto God that His spirit may fill the life of every member of the church at home, that unity of purpose and unity of spirit may be manifest on every hand; that the church will make one mighty step forward in the spreading of the Gospel. Especially on missionary day the church at home will be remembered. As their day begins twelve hours before ours, the offerings will come first from India and as their voices die away at the close of the day, the Conference will take up the strains so that one continuous crying will be before the Lord.

¶ The symposium "Will you be Saved?" perhaps had as close a reading as any series of articles lately, especially among those who are really interested in the work of salvation. One minister asked for 125 copies for distribution in his congregation and hoped thereby to awaken interest sufficient that every member would give a dollar to general missions. This same minister longs to see the Brotherhood "on fire with the missionary spirit."

¶ A minister for a long time a farmer with good success, heard the call of the Lord just like every minister hears it, but did differently from most of them, for this minister answered the call and took up work in a city mission. He speaks of their Easter service, saying an old brother at the close said, "I could not help it, I had to shed tears of joy." He closes his letter by saying, "I tell you it is no sacrifice to leave the farm and take up mission work. We find so much more enjoyment in the work. It is like a 'treasure hid in a field' or a 'pearl of great price.' While we keenly feel the need of better preparation, we

have learned that a large heart of sympathy and love for souls, a goodly stock of common sense and tact, a study of adaptability to all people, a living faith and firmness in God's Word and a perfect trust will do wonders in His name."

¶ In this issue we begin a series of articles on Africa prepared by Sister Ida Helm of Ashland, Ohio. They are brought together in such an interesting manner that the editor bespeaks for them a large reading and much interest.

¶ Sister Eliza B. Miller has been spending some time with a sister at Carleton, Nebraska. In a recent letter she sent a clipping in which is given some account of the unearthed plot in India to murder all Europeans. She discusses the situation at some length in her letter showing clearly that Americans in India would be at the mercy of the populace in case such an attempt would be made. This shows that our workers encounter dangers few appreciate. How constantly should prayers ascend in their behalf.

¶ The long worked-for, looked-for, prayed-for Brooklyn meetinghouse will soon be a reality. The first donations as far as record here shows, were received in the summer of 1902. Since then the necessity of such a place of worship has been kept constantly before the church. The location is a good one and it was a pleasure to send the first \$2000 the other day to Bro. J. Kurtz Miller, to begin the work. By the close of the season, at least, our church and missionaries will be in a house of their own and welcome all who come to see them.

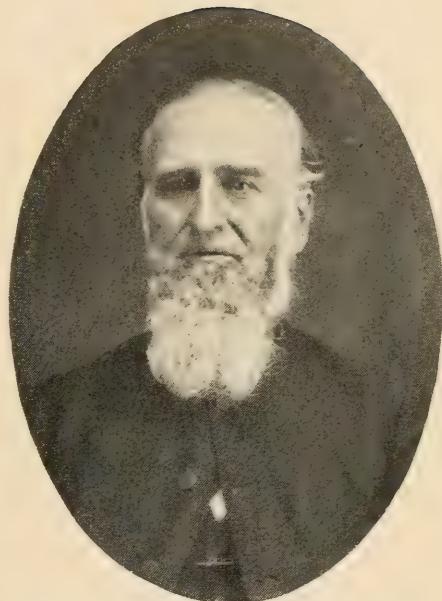
¶ A brother writes a significant letter of this character: "I remit the sum of . . . dollars for Bicentennial fund. This is tobacco tax. I came to the conclusion it could be dispensed with and the money put to better use; therefore I send it to you and in the future it shall be used for the same purpose while I have control

of it. It would have been better had I reached such a conclusion years ago. I presume better late than never." Praise the Lord! Are there not others to similarly resolve?

¶ If one thinks there is no foreign field in America let him write to Dr. Brooks, Secretary of the Chicago Tract Society, at 169 Wabash Ave., Chicago, for their last Annual Report, just issued, and read there the accounts of mission work not only in Chicago, but surrounding cities, as far distant as South Bend and Indianapolis, Milwaukee, Kansas City, and other places where work is greatly needed. The Society expended \$12,251-82 during the past year and could do a much larger and more effectual work did they have more funds at their command. Twenty-five missionaries were employed, these speaking in twenty-three languages; they visited 81,000 homes, where 40,500 Bibles, Testaments and Christian literature, in thirty-three different languages have been distributed.

¶ Few members realize that as individuals each one is responsible for the progress of the Gospel in the world. Individuals make up the church. The church can go no farther than the individuals are willing to go. The hands of the church today are tied, simply because individuals will not bear their part. It is sad to see the church thus hindered and kept back from doing what she otherwise might accomplish.

¶ The church at Anklesvar, India, sent \$19.20 to the Bicentennial offering. Outside of Brother Stover and family, the church consists of members who, ten years ago were heathen,—knew not God. To them Christianity is a certain blessing and they rejoice in the God of their salvation. The proof of it is in their offering, which if measured on the basis of our dollars, would be something like \$60; and measured on the basis of our ability would put the most liberal church in the Brotherhood to shame in giving.



Elder S. M. Forney of Kearney, Nebraska.

Born Oct. 23, 1836 near Somerset in Somerset county, Pa., Elder S. M. Forney now of Kearney, Nebraska, is among the oldest ministers of the church. His father and his grandfather were elders in the Brethren Church and were present at the organization of the Quemahoning congregation of Western Pa., now supporting Bro. C. H. Brubaker, on the India field. Country school privileges with some normal training at Berlin and Meyersdale prepared Samuel for teaching when nineteen years old. In 1857 he moved with his father to Richland county, Illinois. In 1859 while touring through Missouri, Iowa and Northern Illinois, he heard the call of the Lord while attending a meeting at Arnold's Grove Church. Upon his return home that fall he was present at the organization of the Big Creek Church of Southern Illinois and on Sept. 24, of the same year, or about three months after baptized, he was called to the ministry. Those were days when the church was not afraid to put young members to work even in the ministry. The field was large and the calls for preaching thirty to seventy-five miles from his home. His

father was often his companion, and swollen streams and dangerous journeys were frequent experiences.

In 1862 he took to himself a noble helpmeet, Sister Catharine Kimmel. To them eight children were born; six have grown and are active church workers. Their children all came to the church between the ages of twelve and sixteen and this fact was the greatest joy of the parents' lives. In 1871 Bro. Forney was ordained elder, in 1881 moved to Kearney, Nebraska, where on May 28, of the same year the church was organized with thirteen members present. Besides he assisted in organizing eight churches in the State, and served on Standing Committee three times. He traveled thousands of miles in the service of the Master receiving on an average, less than his expenses, and now looking back over nearly a half-century of service for Christ in the ministry, he only wishes he had more time to serve Him still better. But his labors are drawing to a close and in the Lord's own time he awaits the calling to the better land. His home is now, at Kearney, Neb., in the midst of the labors of his best years.



THE PESSIMIST: "HOW SHALL I CROSS THAT RAGING TORRENT?"

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

C S. M. Zwemer has sent forth thru the Student Volunteer movement a very interesting book entitled "Islam, a Challenge of Faith." Of course it discusses Mohammedanism, the haughty, heartless, cruel religion of the East, a faith that has all these years been looked upon as too formidable for Christianity to attack. But there have been those who were willing to keep up the continual dropping on the hard rock of resistance, and now there are signs of giving way. This book tells of the doctrines, rituals, manner of life, the methods of spreading the faith, and the signs of decay, all of which will inspire any man of real faith to say that Christ will conquer even among such benighted people as the followers of the Prophet. Maps, charts and illustrations complete. A valuable book for every student of missions.



#### THE MAKING OF MISSIONARIES.

(Continued from page 235.)

on missionary ground either abroad or in our western territories.

Dear sainted mother! If I have been the means of gathering into Christ's fold any souls in India, Christ knows that those souls should be stars in my mother's crown, not mine.

Mothers, thus consecrate and train and give your sons, your daughters, and so by proxy obey the Savior's behest: "Go ye into all the world," and fathers, send forth and support those sons and daughters. Send them by the thousand and you shall reap your share in glory.—The Missionary Review of the World.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church ..... Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Committee, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

## COMPARATIVE STATEMENT.

	April '07	April '08	Decrease	Increase
World-Wide Fund, .....	722 19	679 03	43 16	
India, .....	866 84	544 45	322 39	
Brooklyn, .....	34 08	6 50	27 58	
Miscellaneous, .....	43 36	1 00	42 36	
	1,666 47	1,230 98	435 49	
Bicentennial, .....	3,400 42			3,400 42
	1,666 47	4,631 40	—	2,964 93

During the month of April, the General Missionary and Tract Committee sent out 109,635 pages of Tracts.

### BICENTENNIAL.

The General Missionary and Tract Committee acknowledges the receipt of the following donations, received during the month of April, 1908, for the Bicentennial Fund.

525 .....	16 00	666 .....	4 00	554 .....	10 00	695 .....	10 54
526 .....	7 50	667 .....	2 50	555 .....	3 00	696 .....	5 00
527 .....	5 00	668 .....	15 05	556 .....	5 00	697 .....	25 00
528 .....	10 00	669 .....	50	557 .....	1 00	698 .....	1 00
529 .....	5 00	670 .....	1 00	558 .....	35	699 .....	1 00
530 .....	50	671 .....	25	559 .....	50	700 .....	2 00
531 .....	1 25	672 .....	1 00	560 .....	50	701 .....	6 15
532 .....	2 00	673 .....	1 00	561 .....	5 00	702 .....	5 00
533 .....	5 00	674 .....	1 00	562 .....	5 00	703 .....	10 41
534 .....	2 00	675 .....	1 00	563 .....	1 00	704 .....	10 00
535 .....	5 00	676 .....	1 00	564 .....	5 00	705 .....	5 00
536 .....	5 00	677 .....	10 00	565 .....	100 00	706 .....	1 00
537 .....	5 00	678 .....	8 00	566 .....	100 00	711 .....	5 00
538 .....	5 00	679 .....	161 00	567 .....	2 00	712 .....	8 70
539 .....	5 00	680 .....	1 00	568 .....	5 00	713 .....	5 00
540 .....	5 00	681 .....	1 00	569 .....	5 22	714 .....	45 00
541 .....	3 00	682 .....	5 00	570 .....	145 00	715 .....	1 00
542 .....	2 00	683 .....	100 00	571 .....	5 00	720 .....	10 00
543 .....	1 00	684 .....	5 00	572 .....	2 00	721 .....	1 00
544 .....	1 00	685 .....	1 00	573 .....	5 00	722 .....	10 00
545 .....	1 00	686 .....	5 00	574 .....	1 00	723 .....	6 50
546 .....	1 00	687 .....	5 00	575 .....	20 00	724 .....	1 00
547 .....	50	688 .....	2 00	576 .....	1 00	725 .....	5 00
548 .....	50	689 .....	1 00	577 .....	5 00	726 .....	2 50
549 .....	10 00	690 .....	8 00	578 .....	18 30	727 .....	1 00
550 .....	10 00	691 .....	1 00	579 .....	6 20	728 .....	5 00
551 .....	10 00	692 .....	5 00	580 .....	3 00	729 .....	10 00
552 .....	5 00	693 .....	2 00	581 .....	7 00	730 .....	2 00
553 .....	2 00	694 .....	3 00	582 .....	2 00	731 .....	25 00

593	1 00	734	6 00	Individuals.
594	1 00	735	1 00	Lillie M. Popper, \$1; Washington
595	1 00	736	1 00	Strause, \$1; Caroline Womelsdorf,
596	10 00	737	2 00	\$1; Wm. C. Koontz, 50 cents, . . . . .
597	15 00	738	45 75	Middle District, Congregations.
598	2 00	739	100 00	Lewistown, \$5.76; Spring Run, \$1,
599	1 00	740	5 00	Sunday schools.
600	5 00	741	23 34	Lewistown, . . . . .
601	1 00	742	100 00	3 35
602	68 25	743	1 00	Individuals.
603	9 00	744	5 00	Anna H. Sell, \$1; Roy R. Sell, \$1,
604	1 00	745	8 00	Northern District, Individuals.
605	145 00	746	5 00	H. S. Bowers and wife, \$2; E. W.
606	5 00	747	67 21	Bowers, \$2.
607	20 00	748	5 00	Middle District, Congregations.
608	5 00	749	7 00	Mexico, \$29; Roann, \$15.35; Ke-
609	100 00	750	5 00	wanna, \$2.05, . . . . .
610	13 50	751	1 00	46 40
611	10 00	752	10 00	Individuals.
612	5 00	753	14 50	"Individuals," \$7.25; Elizabeth
613	6 00	754	7 85	Pottinger, \$1, . . . . .
614	31 20	755	5 00	Southern District, Individuals.
615	1 00	756	45 35	S. C. Miller (Marriage Notice),
616	5 00	757	2 00	50 cents, . . . . .
617	5 00	758	3 00	50
618	5 00	759	10 00	Virginia—\$57.50.
619	1 00	760	8 00	Second District, Congregations.
620	10 00	761	26 00	Beaver Creek, . . . . .
621	2 00	762	6 75	32 50
622	4 00	763	30 80	Individuals.
623	130 00	764	13 00	Mr. and Mrs. Frank Stultz, \$11;
624	5 00	765	10 00	J. M. Kagey, \$5; "A Sister," \$2;
625	10 00	766	1 25	J. B. F. Huffman, \$2; Martha Varner,
626	25 00	767	15 50	\$1; Flora Varner, \$1; Susan Varner,
627	2 00	768	2 00	\$1; Ellen Hutchinson, \$1; James H.
628	10 00	769	1 00	Morris (Marriage Notice), 50 cents;
629	16 65	770	27 00	"A Collection," 50 cents, . . . . .
630	3 00	771	19 50	Iowa—\$44.01.
631	2 00	772	1 00	Northern District, Congregations.
632	2 00	773	5 00	Waterloo, . . . . .
633	2 00	774	2 00	Middle District, Individuals.
634	5 00	775	10 00	John P. Nally, \$5; Sarah E.
635	11 00	776	1 00	Andes, \$5, . . . . .
636	10 00	777	10 00	Southern District, Individuals.
637	7 00	778	15 60	Mr. and Mrs. C. P. Daniel, . . . . .
638	5 00	779	39 00	Illinois—\$33.08.
639	50	780	2 00	Northern District, Sunday schools.
640	5 00	781	5 00	Yellow Creek, . . . . .
641	5 00	782	1 00	Individuals.
642	2 00	783	1 00	Henry W. Faringer, \$10; Lydia A.
643	10 00	784	1 00	Faringer, \$5; "A Brother," \$5;
644	31 00	785	1 00	Enoch Eby, \$2, . . . . .
645	7 25	786	10 00	Southern District, Individuals.
646	50	787	2 00	A. L. Bingaman (Marriage Notice),
647	2 00	788	2 00	Ohio—\$7.10.
648	14 95	789	1 00	Northeastern Dist., Individuals.
649	50 00	790	5 00	Amanda Young, \$1; Mrs. Ellen
650	5 00	791	2 00	Fender, \$1, . . . . .
651	1 00	792	2 00	Northwestern Dist., Individuals.
652	2 00	793	10 00	John Hane, 50 cents, A. J. Spacht,
653	10 00	794	20 50	50 cents, . . . . .
654	27 00	795	25 00	Southern District, Individuals.
655	4 00	796	5 00	Jacob Griss, \$2.40; S. B. Christian,
656	2 00	797	25 00	\$1.20; J. W. Beeghley (Mar-
657	2 00	798	50 00	riage Notice), 50 cents, . . . . .
658	2 00	799	1 00	4 10
659	3 00	800	2 00	Maryland—\$63.10.
660	1 00	801	2 00	Eastern Dist., Individuals.
661	3 00	802	10 00	Elizabeth Switzer, \$40; W. H.
662	1 00	803	1 00	Swan, \$1; J. S. Geiser (Marriage
663	1 00	804	2 00	Notice), 50 cents, . . . . .
664	1 00	805	12 00	21 50
665	1 00	806	14 50	Middle Dist'ret, Congregations.
	807		2 00	Brownsville, . . . . .
Total for the month, . . . . .			\$ 3,400 42	21 60
Previously reported, . . . . .			6,663 78	10 59
Total for year, so far, . . . . .			\$10,064 20	55 00
The General Missionary and Tract Committee acknowledges the receipt of the following donations for the month of April, 1908.				Kansas—\$15.02.
<b>WORLD-WIDE MISSION.</b>				Southwestern Dist., Sunday schools.
<b>Pennsylvania—\$156.35.</b>				Salem, . . . . .
Eastern District, Congregations.				Individuals.
West Conestoga, \$25.60; Hatfield, \$25.48; Royersford, \$20; Ephrata, \$17; White Oak, \$5; Fairview, \$6.30, Sunday schools.				T. Glathart, \$1; Michael Keller (Marriage Notice), 50 cents, . . . . .
Mingo, . . . . .				West Virginia—\$66.30.
Southern District, Congregations.				Second District, Congregations.
Ridge, \$22.50; Upper Cumberland, \$12.89, . . . . .				Antioch, . . . . .
				Individuals.
				David J. Miller, . . . . .
				Tennessee—\$11.15.
				Individuals.
				E. Y. Harris, \$10; Houston Keebler, \$1; James McIntosh, 15 cents, . . . . .
				Washington—\$12.90.
				Individuals.
				Brother and Sister Bates, \$9.90; "A Sister," \$3, . . . . .
				12 90

**North Dakota—\$17.28.**

Congregations.  
"No. 8573," .....  
Individuals.

Alfred Kreps, .....

**Texas—\$43.00.**

Individuals.

J. V. Stump and wife, .....

**Canada—\$14.00.**

Congregations.

Mountain View, .....

**New Mexico—\$5.00.**

Individuals.

A. Wampler, .....

**Louisiana—\$2.50.**

Individuals.

A. A. Sutter, .....

**Oklahoma—\$3.50.**

Individuals.

S. R. Merkey, \$3.50; N. B. Nelson, \$1, .....

**Nebraska—\$1.00.**

Individuals.

W. P. McLellan (Marriage Notice), 50 cents; C. B. Smith (Marriage Notice), 50 cents, .....

## Total receipts for the month, ..\$ 679 03

## Total for year so far, .....\$ 679 03

**INDIA ORPHANAGE.****Pennsylvania—\$72.00.**

Middle Dist., Christian Workers.

Clara, .....

Individuals.

David Koones, \$16; "Four Sisters," \$16; "C. X." \$4, .....

**Southern District**

Waynesboro Sisters' Mission Circle, .....

**Iowa—\$64.73.**

Northern Dist., Aid Society.

Waterloo Aid Society, .....

Middle District, Individuals.

W. I. Buckingham, \$20; Mr. and Mrs. S. B. Miller, \$16, .....

Southern Dist., Sunday schools.

North English, .....

**Maryland—\$49.00.**

Eastern District, Individuals.

A. K. Graybill and wife, \$16; W. H. Swan, \$1, .....

Middle Dist., Missionary Societies.

Hagerstown Missionary Society, Individuals.

Mrs. Anna L. Schindel, .....

**Virginia—\$16.00.**

Second Dist., Aid Societies.

Pleasant Valley Sisters' Aid, .....

Individuals.

"A Brother," \$16; Martin Garber, \$16, .....

**Illinois—\$48.00.**

Southern District, Individuals.

J. M. Masterson, .....

**California—\$41.00.**

Southern Dist., Sunday-school Classes.

Jennie Brubaker's Sunday-school class, .....

Sisters' Aid Societies.

Long Beach Sisters' Aid, .....

Individuals.

Perry Bashor, \$16; F. C. Myers, \$5, .....

**Nebraska—\$29.18.**

Congregations.

Bethel, .....

Individuals.

A. J. Nickey, .....

**North Dakota—\$28.00.**

Sunday schools.

Zion, .....

Individuals.

Elsie Larsen, .....

**Ohio—\$20.75.**

Northeastern District.

Sunday schools.

Zion Hill, .....

Southern Dist., Individuals.

"A Brother and Sister," \$16; Mrs. Sarah Stover, \$2, .....

**Colorado—\$20.00.**

Congregations.

Fruita, .....

**Indiana—\$16.00.**

Southern Dist., Congregations.

Pyrmont, .....

**Kansas—\$16.00.**

Northeastern Dist., Sunday schools.

North Morrill, .....

**Missouri—\$5.00.**

Northern Dist., Sunday schools.

Shelby County, .....

**Michigan—\$4.00.**

Sunday schools.

Sunfield, .....

**Oklahoma—\$1.00.**

Individuals.

Mrs. Bertha Shirk, .....

**Total receipts for the month, ..\$ 462 66****Total for the year so far, .....\$ 462 66****INDIA MISSION.****Virginia—\$48.55.**

Second Dist., Individuals.

J. M. Kagey, .....

48 55

**Iowa—\$14.50.**

Northern Dist., Congregations.

Greene, .....

14 50

**Pennsylvania—\$10.00.**

Eastern Dist., Sunday schools.

Royersford, .....

10 00

**Illinois—\$7.74.**

Southern Dist., Sunday schools.

Sugar Creek, .....

7 24

Individuals.

Christina Bainter, .....

50

**Michigan—\$1.00.**

Individuals.

Mrs. Martha Bratt, .....

1 00

**Total receipts for the month, ..\$ 81 79****Total for year so far, .....\$ 81 79****BROOKLYN CHURCHHOUSE.****Iowa—\$5.00.**

Middle Dist., Individuals.

Mr. and Mrs. Henry Myers, \$2; Mr. and Mrs. D. F. Walker, \$2; Mr.

5 00

and Mrs. A. F. Reits, \$1, .....

**Pennsylvania—\$1.50.**

Middle Dist., Individuals.

"Two Sisters," .....

1 50

**Total receipts for the month, ..\$ 6 50****Total for year so far, .....\$ 6 50****CHURCH EXTENSION FUND.****Pennsylvania—\$1.00.**

Middle Dist., Congregations.

Spring Run, .....

1 00

**Total receipts for the month, ..\$ 1 00****Total for the year so far, .....\$ 1 00**

**Corrections.**—The money sent in by Annie E. E. Bosely and J. F. Ross that was credited to the First District of West Virginia, in the February Visitor, should be credited to the Second District of West Virginia.

**BROOKLYN MEETINGHOUSE FUND.**

April, 1908.

**Arkansas.—H. J. Buechley, \$20.**

**Iowa.**—Mr. and Mrs. W. B. Hoff, \$5; Paul and Byron Hoff, \$2; H. L. Royer and wife, \$15; A. S. Shook, \$2; C. E. Simpson, \$2; A. W. Miller, \$5; W. G. Beekly and wife, \$5; Noah, Daniel and Relinda Miller, \$12; H. C. Wenger, \$5; Mr. and Mrs. E. S. Breneman, \$2; C. A. Myers, \$5; J. F. Ream and family, \$6; Kate Himes, \$5; G. C. Royer and wife, \$5; A. Brother and family, \$15.

**Indiana.**—J. W. Ulery, \$5; John Defries, \$5; Enoch Hoovers, \$10; Allen Wagner and family, \$5; W. H. Johnson, \$20; C. W. Miller, \$5; Phebe E. Teeter, \$2.

**Illinois.**—Belle Whitmore, \$3; J. M. Master-son, \$5; S. Heits, \$5; Florence M. Mohler, \$5;

Mr. and Mrs. A. M. Flory, \$5; Daniel Glenn and Earl Simmons, \$6; H. W. Filer, \$5; I. D. Heckman, \$5; Mrs. J. G. Royer, \$1; W. T. Heckman, \$5; H. Landis, \$5; Earl and Arvel Landis, \$4; Mary Ann Arnold, \$2; Emma Wheeler, \$5; Guy Crook, \$2.

**Kansas.**—C. E. Hurt and family, \$6.10.  
**Missouri.**—N. C. Folger, \$10; M. B. and Sadie Register, \$2.

**Maryland.**—Portia Rowland, \$1; J. G. Miller, \$2; Susanna Newcomer, \$2; Mrs. D. Frank Miller, \$2; Levi Gordon, \$5; C. L. Rowland, \$1.

**New Mexico.**—Mrs. Chas. Senseman, \$10.

**New York.**—Agnes and Martin Texiere, \$2;

R. Seidel, \$1; A Brother, \$5; Mrs. Luder, \$1.

**Ohio.**—J. A. Rennickar and family, \$20; Mr. and Mrs. M. McDaniel, \$10; Letitia and Della McDaniel, \$10; H. W. Martin and wife, \$2; Emma and Sadie Bahn, \$2; J. F. and Mary Kimmel, \$10; J. J. Smith, \$5; J. S. Pittenger, \$5; Clara and Paul Woods, \$6; C. E. Hoffman, \$5; Fred, Harry and Austin Moherman, \$2.50; Mr. and Mrs. L. Thomas, \$10; Mrs. J. A. and Dessa Sell, \$2; Mrs. Adam Imler, \$1; Rachel C. Shively, \$10; J. W. Kline and wife, \$5; C. W. Hefler, \$5; Mr. and Mrs. John Beghly, \$10; Ida A. Moonaw, \$5; Rachel Frick, \$5; I. M. Meyers, \$5; Martin Hess, \$2; Daniel and Mary West, \$10; Barbara West, \$25; A. A. Kurtz and wife, \$5; Elza and Alice Scott, \$2; Albert and Carrie Haber, \$2; Mr. and Mrs. J. N. Young, \$3; J. P. Hall, \$5; Royal Hall, \$2; B. B. Workman, \$5; Mrs. J. B. Koppert, \$5; Roy and Leaflet Koppert, \$1.

**Pennsylvania.**—Mrs. J. B. Brumbaugh, \$1; A. G. and Sadie Faust, \$10; Mattie I. Cockley, \$2; J. Frank Miller, \$10; S. E. and M. J. Dorer, \$5; Mrs. H. H. Pyle, \$2; John and Annie Houser, \$4; Mr. and Mrs. W. J. Vought, \$10; W. L. Hottie, \$2; F. W. Boyd, \$2; E. S. Brown, \$2; Joel Gnayce, \$2; H. C. Miller, \$10; Ira W. Weidler, \$10; Sarah E. Nye, \$1; F. L. Findlay, \$2; Edna, Violet and Helen Hoffer, \$3; Mrs. Fred Brant, \$1; "Elizabethtown, \$1"; Mary M. Seese, \$2; W. J. Johnson, \$4; D. W. Long, \$2; Mrs. J. H. Stembaugh, \$5; Frank M. Miller, \$2; Mr. and Mrs. Ralph Fleagle, \$2; G. W. Slothower, \$2; P. C. Geib and family, \$25; Eph Findley, \$10; Lottie A. Sheaffer, \$5; Chas. E. Resser, \$2; Sarah and Minnie Howe, \$20; John Wagner, \$2.

**Washington.**—M. F. Woods, \$2.  
**Virginia.**—Sisters' Aid of Middle River congregation, \$5; N. H. Garst, \$2; Mary M. Kendrick, \$1.

Total for April, \$652.60.

J. Kurtz Miller, Solicitor of Funds.  
5911 3rd Ave., Brooklyn, N. Y.

Denver, Colo., April 30, 1908.

Amount of money received for the Brethren churchhouse in Denver, Colorado, from February 19, 1908 to May 1, 1908.

Previously reported, \$1,498.88. Collected by A. C. Root: J. W. Wampler, \$2; L. A. Phillips, \$5; A. Snowberger, \$2; E. S. Fox, \$1; J. E. Bowser, \$1; Lola Hilton, \$1; M. Keller, \$1; N. E. Weddie, \$1; Leonard Clapper, \$2; Elizabeth Rupp, \$1; Lee Rupp, 50 cents; D. S. Bowman, \$15; J. Rupp, \$1.50; E. Martin, \$1; J. N. Dresher, \$3; H. Brubaker, \$2; S. F. Yoder, \$2; Mary G. Morelock, 50 cents. Collected by J. Hugh Heckman: Geo. Misher, \$10; J. B. Moore, \$1; Lena Livinghouse, \$3; B. F. Perry, \$1; E. R. Chandler, \$5; J. S. Gripe, \$10; Hiram Miller, \$5; A. L. Marchant, \$1; Amos Mishler, \$2; Levi Snell, \$1; John Chefflett, \$1; P. G. Hopwood, 50 cents; John Garman, \$1.50; J. W. Arnold, \$1.50; D. D. Corell, \$1.50; D. F. Corder, \$5; O. P. Snavely, \$2; Peter Eby, \$5; E. A. Benedict, \$1; S. H. Poush, \$1; Emma Hurlbert, \$1. Good Hope, Sunday school, Sterling, Colo., \$20; The Brethren, Fruita, Colo., \$35.65; Sister Geiger, Philadelphia, Pa., \$50; W. M. Howe, Johnstown, Pa., \$1; Sarah Howe, Johnstown, Pa., \$1; Minnie Howe, Johnstown, Pa., 50 cents; Ethel Howe, Johnstown, Pa., 20 cents; Ruth Howe, Johnstown, Pa., 5 cents; Joseph Howe, Johnstown, Pa., 5 cents. Victor church, Kansas, by A. C. Daggett, \$65. Collected by A. C. Root: — Brubaker, \$2; E. E. Yoder, \$5; G. W. Adams, \$1; A. B. Graybill, \$3; A. G. Snowberger, \$1; Jack Minick, \$4; J. W. Miller, \$5; G. W. Snyder, \$1.50; S. H.

Fisher, \$2; D. Yost, \$5; A. Yoder, \$2; Elizabeth Vaniman, \$1; Geo. Dudte, \$1; S. Dudte, \$3; J. L. Kuns, \$5; John Dudte, \$1; Reuben Royer, \$10; L. D. Mohler, 50 cents; F. A. Vaniman, \$10; Isaac Brubaker, \$2; Mary Trostle, \$5. Eld. L. F. Love, Denver, Colo., \$10. Collected by J. Hugh Heckman: A. J. Nickey, \$1; Archie D. Wright, 10 cents; Galen Evans, 50 cents; J. C. Wright, 50 cents; Milton Snavely, 15 cents; Martha Evans, \$1; Franklin Evans, \$1.50; Frank Musselman, 50 cents; A. M. Musselman, \$2; Geo. Gregory, \$1; E. M. Snavely, 50 cents; C. E. May and wife, \$1; E. M. May, 50 cents. Sewing Society, Johnstown, Pa. By Nannie H. Strayer, \$5. Collected by J. Hugh Heckman: C. E. Lemon, \$1; J. D. Lemon, \$1; Geo. Blankenbiller, \$5; H. Hohfeld, \$1.50; Susan Smith, \$2; Lewis Liveringhouse, \$1; Sarah McFerren, \$1; Mary E. Kindig, \$1; S. B. Lemon, 50 cents; J. V. Grabill, \$1; P. T. Grabill, \$1; J. B. Grabill, \$1; Philip Kindig, \$1; Mary A. G. Kindig, 50 cents; Mary A. Grabill, \$1; C. P. Hargleroad, \$5; Mary A. Hargleroad, \$5; Lucy A. Kindig, \$10; Elizabeth Grabill, \$5; S. E. Grabill, \$1.50. Collected by A. C. Root: J. D. Yoder, \$25; W. H. Kleping, \$5; I. D. Yoder, \$5; J. J. Yoder, \$5; D. Sherley, \$5; Harry Murray, \$5. S. and F. Beeghly, Conrad, Iowa, \$5. H. B. Miller, Shippensburg, Pa., \$5. Moses Stutzman, Conway, Kansas, \$5. A. M. Bair, Littleton, Colo., \$25. Collected by S. A. Honberger: B. A. Myers, \$5; Geo. Manon, \$5; H. K. Burkholder, \$1; Sam'l Hartman, 50 cents; Mrs. R. E. Deardorff, \$1; H. S. Manckley, \$2; W. A. Mowrer, \$1; J. Humbarger, \$2; Henry Lehman, \$2; G. O. Darling, \$1; H. F. Hanson, 50 cents; Mrs. Cora King, 50 cents; B. Alles, \$3; J. Manon, \$2; E. E. Hoffman, \$5; Geo. B. Herr, \$2; J. W. Brubaker, \$5; Lillie Pratt, 50 cents; H. Cline, \$1.50; M. Cline, \$1; Mary and Earle Summers, 15 cents; David Strob, \$1.50; Kate Messinner, \$2; Laura Trostle, \$1; W. R. Phillips, \$1; T. H. Davis, \$1; J. O. Roch, \$4; J. W. Homber, \$2; Roy Springer, 20 cents; A. Sheets, \$1; Geo. E. Shockley, \$1; Elizabeth Brower, \$1; Chas. Larsen, \$2; Edith Lacey, 50 cents; J. Sterner, \$1.50; W. R. Benedict, 25 cents; W. H. Sheets, \$1; Mary Brown, \$2; C. L. Brown, \$10; J. F. Hanty, \$1; Ray Sheets, 25 cents; S. Goon, Keota, Iowa, \$5. E. and A. Correll, Keota, Iowa, \$5. Sister J. H. Moore, Elgin, Ill., \$1. F. J. Grodevant, Cheyenne, Wyoming, \$10. Collected by S. A. Honberger: Paul Lenhart, \$1; G. F. Blunderfield, \$1; M. B. Sword, \$1; Jacob Brown, \$5; E. L. Brown, \$1; E. Derrick, \$3; J. W. Gorbut, \$2; J. A. Sword, \$3; T. W. Slifer, \$2; W. H. Strohm, \$2; J. M. Burk, \$1; Miss Fay Gorbut, 5 cents; O. O. Button, \$5; J. F. Nelson, \$5; G. E. White, \$2; John Melling, \$3; M. P. J. Somdergard, \$5; F. M. Shirky, \$5; J. H. Long, \$1; J. B. Shirky, \$2; J. S. Strickler, \$5; J. H. Saylor, \$5; S. P. Noll, 50 cents; A. J. Beckner, \$5; C. E. Hurt, \$5; Michael P. Noll, \$2.50; Gladys Kaufman, 10 cents; Isaacs Kaufman, \$3; Sam'l Forrer, \$1; H. J. Smith, \$1. Collected by J. Hugh Heckman: A. Fry, \$1; B. E. Eshlmam, \$2; Addie S. Thomas, \$1; F. W. Studebaker, \$2; C. B. Smith and wife, \$5; Levi Hafford, \$3; G. W. Wedrow, \$2.50; J. H. Heinz, \$2; W. E. Flory and wife, \$1.50; Raymond C. Flory, \$1; Jas. Flory, \$2.25; F. R. Beanblossom, \$1; L. E. Heinz, \$5; A. M. Horner, \$5; F. D. Beck, \$4. Elizabeth Fishel, Batavia, Iowa, \$4. C. B. Porder and wife, Burr Oak, Kans., \$5. H. D. Blocher and wife, Burr Oak, Kans., \$5. Colorado National Bank, Denver, Colo., \$15. W. S. Kelso, Lakewood, Colo., \$25. Sister S. C. E. Dayton, Ohio, \$3. Collected by J. Hugh Heckman: C. J. Lichty, \$10; J. O. Saylor and wife, \$4; D. M. Fike, \$3; Edgar Rothrock, \$5; Susie Rothrock, \$1; E. Q. Rothrock, \$1; D. H. Saylor, \$10; Jonas H. Saylor, \$2; W. A. Woodward, \$1; W. J. Hutsell, \$1. Collected by S. A. Honberger: R. M. Weddle, \$2; Cottonwood Sunday school, \$1.25; O. Eldridge, 75 cents; J. W. Sloan, \$1; Mr. and Mrs. F. Sargent, \$3; Mrs. S. A. Smith, \$1; S. J. Heckman, \$5; J. A. Wray, \$3; Hannah Heckman, \$5; Catharine Spigle, \$1; Andrew Wray, \$10; Jessie Ikenberry, \$1; S. H. Flora, \$5; E. D. Flory, \$1; D. B. Barnhart, \$3; J. M. Ward, \$1; Nannie Fishburn, \$1; Sarah Shoemaker, 25 cents; David Bowers, \$2; Ezra

Barnhart, \$1; Joseph Flora, 50 cents; Mary C. Kinsey, \$2; John F. Slonaker, \$2; J. W. Fishburn and wife, \$6; C. W. Shoemaker, \$2; Wm. Wolfe, 50 cents; Callie Hertzog, 50 cents; John C. Metzer, \$1; Jane Miller, \$2; Sarah Badsky, \$1; J. H. Oxley and wife, \$2; M. R. Meyers, Chicago, Ill., \$5; J. S. Proctor, Denver, Colo., \$4. C. Thorpe, Denver, Colorado, 50 cents. St. Varain church, Longmont, Colo., by C. Fitz, \$5. Sisters' Aid Society, Lanark, Ill., by Sister C. W. Spanogle, \$10. Walnut Grove Sunday school, Johnstown, Pa., by Lewis Keiper, \$14.08. Collected by J. Hugh Heckman: Wm. Meek, 50 cents; Susan Kellar, 75 cents; Landonia Saul, \$2; Jeff Ditzler and wife, \$10; Mrs. D. F. Eberly, \$1; P. Burkhader and wife, \$5; Pearl Wine, 50 cents; M. N. Wine and wife, \$2; Wm. W. Stroher, \$2; S. W. Mohler, \$1; H. K. and Mary Strickler, \$6; John Papa, \$2; Winnie Vanderholt, 25 cents; S. A. Miller, \$2; Mrs. A. F. Eberly, \$2; W. I. Meck, \$1; L. L. and Mary Meck, \$5; J. W. Horsh, \$1; S. Roclofay, \$5; J. C. Horsh, \$5. Lincoln church, by J. S. Gobel, \$8.15. Collected by S. A. Honberger: G. A. Fishburn, \$3; Henry Arnold, \$1; Ezra Fishburn, \$5; Adam Hilkey, \$5; J. E. Brunk, \$2; Jacob Brunk, \$1; B. O. Hoover, \$1; Wm. Weybright, \$2; L. H. Replogle, \$1; J. O. Peebler, \$1; J. W. Moser, \$2; W. W. Peebler, \$1; Rachel A. Moser, \$1; Henry Brammell, \$2; H. L. Brammell, \$2.50. Jesse Culler, Denver, Colorado, \$10. Alice Vaniman, Raisin, Cal., \$5. J. W. Swadley and wife, Blountville, Tenn., \$5. Sisters' Aid Society, Darlow, Kans., by Sister A. G. Miller, \$10. Collected by J. Hugh Heckman: J. L. Snavely, \$1; C. D. Rasp, \$1; J. H. Quellhorst and wife, \$3; M. Mae Wood, \$1; H. A. Frantz, \$1; C. H. and Lizzie Price, \$5; Mrs. Mary Fisher, \$1. W. H. Slabaugh, York, North Dakota, \$5. Collected by S. A. Honberger: Daisy Kinsley, 15 cents; Sarah Marker, \$1; Sarah Brunton, \$1.65; D. E. Bower, \$1; John H. Martz, \$5; C. A. Richards, \$1; Geo. D. Kuns, \$1; Jacob Kintz, \$2; Louise Quiet, \$1; F. G. Kauffman, \$1; H. H. Kimmel and wife, \$10; Mary C. Horner, \$3; J. E. Throne, \$1; Mary Shomber, 50 cents; John Eshleman, \$10; Hannah Lawver, \$1; I. A. Lawver, \$1; Tillie Whitmer, 50 cents; Reuben Myers, \$5. Esther A. Macdonald, North Yakkima, Wash., \$5. Sisters' Aid Society, Westminster, Md., by Sister Laura J. Royer, \$5. Collected by S. A. Honberger: Mary Bucklaw, \$1; Blanche Stewart, 25 cents; Addie Stewart, \$1; Catharine Pearsall, 25 cents; P. N. Winger, \$1; L. Bucklew, \$2; F. S. Royer, \$1;

E. D. Steward, \$3; D. H. Longanacker, 50 cents; Asa D. Crist, \$2; Geo. C. Shores, \$5; Anna Morgan, 50 cents; Gertrude Squires, 50 cents; Bertha Meyers, 25 cents; Mary Garst, 35 cents; Sallie Studebaker, 10 cents; Susan Gockley, 50 cents; Jerry Meador, \$1; M. M. Buck, \$1; A. M. Harris, 50 cents; S. Riffey, \$1.50; J. Cripe, \$1; L. Musselman, \$1; L. S. Musselman, \$5; C. W. Wampler, \$1; J. F. Riffey and wife, \$1; Wm. Leasa, \$2. Collected by J. Hugh Heckman: O. Pelton, 50 cents; Forrest Eisenbise, 25 cents; C. S. and Allie Eisenbise, \$1; J. S. and L. R. Stutzman, 25 cents; I. Roland, \$1; Susan Essam, \$10; D. P. Chamberlain and family, \$3; J. E. Young and wife, \$1; Fred Koehler, \$2; Fred Butler, \$1; H. J. Frantz, \$1; B. A. Brubaker, \$3; G. A. Hill, \$2; B. E. Will, \$1; A. Cripe, \$6; H. D. Cullen and wife, \$4; Noah Wrightsman, \$5; Etta Giehart, \$1; Frank Weaver, \$1; E. C. Blickenstaff, \$1; P. S. Overless, \$2; Mrs. C. L. Cullen, \$2; J. S. Dell, \$2; A. N. Lilly, \$1; J. W. Gish, \$5. Collected by S. A. Honberger: C. A. Ward, \$1; F. Fishburn, \$1; G. W. Hansel, \$1; Sarah C. Flory, \$1; W. A. Kinzie, \$5; W. S. Ward and wife, \$5; B. L. Hoover, \$1; A. R. Weybright, \$1; H. E. Ward, \$1; W. Postma, \$1; D. B. Bond, \$2; I. L. Hoover, \$5; A. M. Postma, 25 cents; O. F. Zeppel, \$2; J. M. Gauby, \$5; Norah Gauby, \$1; Alice Elwood, 25 cents; Charles Dague, \$1.50; L. A. Dague, \$2; Charlotte A. Dague, \$2; S. M. Gauby, \$2; C. K. Gauby, \$1; J. N. Brumbaugh, \$1; J. R. Frantz and wife, \$3; A. Z. Gates, \$2; W. F. Davison, \$1; Charlotte A. Studebaker, \$5; J. W. Fralin, \$1; M. J. Beechly, \$1; J. A. Grim, \$1; W. M. Murray, \$1; N. R. Fike, \$1; John Zug, \$5; Salome Baseman, \$1; Joseph Stahl, \$3; W. H. Root, \$3; Jacob Root, \$1. Hugh P. McClurg, Kearney, Nebr., \$1. Collected by J. Hugh Heckman: J. A. Cullen, \$2.50; F. H. Tilly, \$2; T. E. Kindig and family, \$5; J. Stambaugh, \$5; Gussie McPherson, 25 cents; W. H. Fink, 75 cents; G. L. Frantz, \$1; Daniel Frantz, \$2; W. F. Fry, \$1; O. C. Frantz, \$1; Delila Frantz, \$1; H. P. Wrightsman, \$1; Sarah and Owen Peters, \$2; C. F. Fry, \$1; J. F. Bryant, \$5; A. C. Heaton, \$1.50; Susie Heaton, \$1; E. T. Baughman, \$1; J. A. Switzer and wife, \$1; Mary Reiff, \$1; J. B. Reiff, \$2; John F. Strohm, \$3; Ray Lancaster, \$1; S. O. Switzer and wife, \$1; S. I. Cripe, 50 cents; Sam'l Terwilliger, \$1.

Total, \$2,825.96.

H. F. Taylor, Sect.-Treas. B. and F. Com.  
165 S. Clarkson St., Denver, Colo.

## REPORT OF TREASURER OF BRETHREN HOSPITAL AND SANATORIUM.

May 11, 1908.

## Cash Receipts.

July 6, 1900	Sister Mary Geiger, Philadelphia, Pa.,	\$500 00
July 6, 1900	Elder D. L. Miller, Mt. Morris, Ill.,	25 92
Nov. 21, 1900	Dr. G. H. Van Dyke, Chicago, Ill.,	1 00
Dec. 11, 1900	Dr. G. H. Van Dyke, Chicago, Ill.,	1 00
Jan. 7, 1901	Interest on Certificate of Deposit,	7 50
Jan. 9, 1901	McPherson Church, McPherson, Kan.,	8 50
Jan. 28, 1901	Dr. G. H. Van Dyke, Chicago, Ill.,	1 00
July 9, 1901	Interest on Certificate of Deposit,	7 50
Oct. 5, 1901	Sister Ella Brumbaugh, Huntingdon, Pa.,	1 00
Nov. 11, 1901	Sister Louise Davidson, Centerbury, Ohio,	1 00
Nov. 12, 1901	Sisters' Aid Society, North Manchester, Ind.,	5 00
Dec. 13, 1901	Walnut Church, Argos, Ind.,	7 10
Jan. 8, 1902	F. M. Bower, Forest, Ohio,	10 00
Jan. 18, 1902	O. L. Blickenstaff and wife, Homewood, Kans.,	1 50
Jan. 23, 1902	Interest on Certificate of Deposit,	7 50
Jan. 29, 1902	C. W. Lahman, Franklin Grove, Ill.,	100 00
Feb. 15, 1902	Sunday School, Cedar Rapids, Iowa,	7 37
Mar. 6, 1902	Mrs. Hugh Walton, Sibley, Iowa,	5 00
April 16, 1902	East Side Pine Creek Sewing Society, Oregon, Ill.,	5 00
Oct. 2, 1902	Interest on Loan,	21 00
April 15, 1903	Interest on Loan,	12 00
Oct. 23, 1903	Interest on Loan,	12 00
Mar. 31, 1904	Interest on Loan,	12 00
April 1, 1904	Interest on Loan,	15 00
Oct. 8, 1904	Interest on Loan,	12 00
April 1, 1905	Interest on Loan,	12 00
April 17, 1905	Interest on Loan,	15 00
Oct. 1, 1905	Interest on Loan,	12 00
April 2, 1906	Interest on Loan,	12 00
April 3, 1906	Interest on Loan,	15 00

Jan. 31, 1907	Interest on Certificate of Deposit.	.....	5 50
Oct. 1, 1907	Interest on Loan,	.....	12 05
Mar. 26, 1908	Interest on Loan,	.....	64 57
	Total amount cash received.	.....	\$935 01

## Cash Paid Out.

Oct. 4, 1900	Bill of Brethren Publishing House.	.....	\$ 6 66
Nov. 28, 1901	Charter.	.....	10 00
Nov. 30, 1901	Sec'y book, 70c, Cash book, 60c, Postage, \$1.00.	.....	2 30
Feb. 10, 1902	Bill of Brethren Publishing House.	.....	5 90
Aug. 11, 1904	Bill of W. R. Miller to send out printed matter.	.....	11 65
Dec. 26, 1904	Bill of I. D. Parker, expense to attend trustee's meeting.	.....	10 00
Sept. 22, 1903	Corporation seal.	.....	2 00
Mar. 3, 1906	Bill of Brethren Publishing House.	.....	2 20
April 2, 1906	To release mortgage.	.....	45

Total amount cash paid out. \$51 16

Balance from cash receipts, remaining in fund. \$883 85

Jan. 14, 1902 Eld. D. L. Miller donated by "due bill" (does not draw interest). 100 00

Total of the Hospital Fund. \$983 85

Of which there is \$800.00 invested in farm loans, \$83.85 is on deposit in Franklin Grove Bank at 3 per cent, \$100.00 is in a due bill.

C. W. Lahman, Treasurer of Brethren Hospital and Sanatorium.

## A DAY'S WORK IN INDIA

(Continued from page 250.)

more good than if I had called at their village and preached to them. First they saw that I was happy in coming on a level with them and work by their side, a thing which they too often do not see from even their own countrymen.

It is now past suppertime and I must go. Supper over and some accounts must be attended to. The shades of evening are spent in a quiet talk with my dear wife who tells me her experiences with some patients who came for medicine.

After a little while our few Christians and others who are with us come in for evening prayers. One of these came to us three months ago and later brought his family. He is weak but we have much hope for him. Although very ignorant, yet he is able now to witness when out among his people, and it is

really encouraging to hear him tell the people how they have been deceived and how that Jesus is our Savior and that there is nothing in worshiping idols.

A song sung and the Sunday-school Daily Reading is read, after which we all bow in prayer. Not only the Christians but those others with us also bow, the men taking off their turbans as we do. I now pray one sentence and all the rest repeat it after me and so on till the prayer is ended, in this way hoping to teach them how to pray. We arise and sing "Jesus is His Name" a little song of only one verse but beautiful for use among these people.

After some instruction and a little social chat, they all go to their rooms and we retire for the night, tired and weary but thankful that we have good beds and that all is well with us.

Vyara, Surat District, India.

THE TWENTY-THIRD  
ANNUAL REPORT

Of the General Missionary and  
Tract Committee of the

German Baptist Brethren Church

For the Year Ending March 31, 1908

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PUBLISHED BY

THE GENERAL MISSIONARY AND TRACT COMMITTEE,  
ELGIN, ILL.

# General Missionary and Tract Committee of the German Baptist Brethren Church

---

Chas. D. Bonsack, 116 5th St., S. E,	
Washington, D. C. ....	1910
H. C. Early, R. R. 1. Harrisonburg,	
Va., .....	1910
D. L. Miller, Mt. Morris, Illinois,....	1908
John Zuck, Clarence, Iowa, .....	1908
L. W. Teeter, Hagerstown, Ind., .....	1909

## Organization.

Chairman, D. L. Miller, Mt. Morris, Illinois.

Vice-Chairman, H. C. Early, Harrisonburg, Va.

Secretary and Treasurer, Galen B. Royer, Elgin, Illinois.

All correspondence for the Committee should be addressed to its office as follows: The General Missionary and Tract Committee, Elgin, Illinois.

The regular meetings of the Committee are on the Third Wednesday of April, August and December.

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## OUR MISSIONARIES.

Name and address of missionaries under the direction and support of the General Missionary and Tract Committee, with the year of entering the service.

Postage on all letters to those outside of the United States, 5 cents for every half ounce or fraction thereof.

### India.

Berkebile, S. P., Vada Thana District	1904
Berkebile, Nora E., Vada, Thana Dis-	
trict .....	1904
Blough, J. M. Bulsar, B. B. Ry., ....	1903

Blough, Anna Z., Bulsar, B. B. Ry., ..	1903
Brubaker, Chas H., Dahanu, .....	1906
Brubaker, Ella Miller, Dahanu, .....	1906
Ebev, Adam, On furlough.....	1900
Ebey, Alice, On furlough.....	1900
Eby, Enoch H., Jhagadia, B. B. Ry., 1904	
Eby, Emma H., Jhagadia, B. B. Ry., 1904	
Emmert, Jesse B., Bulsar, B. B. Ry., 1902	
Emmert, Gertrude R., Bulsar, B. B.	
Ry.. .....	1904
Lichty,Daniel J., Umalla, B. B. Ry., 1902	
Lichty, Nora A., Umalla, B. B. Ry., 1902	
Long, Isaac S., Jalalpor, B. B. Ry., ..	1903
Long, Effie S., Jalalpor, B. B. Ry., ..	1903
Miller, Eliza B., On furlough .....	1900
Miller,.Sadie J., Umalla, B. B. Ry., ..	1903
Powell, Josephine, Vada, Thana Dis-	
trict, .....	1906
Pittenger, John M., Ahwa, Dangs, ...	1904
Pittenger, Florence B., Ahwa, Dangs, 1904	
Quinter, Mary N., Bulsar, B. B. Ry., .	1903
Ross, Amos W., Vyara, B. B. Ry., ...	1904
Ross, Flora M., Vyara, B. B. Ry., ...	1904
Stover, Wilbur B., Anklesvar, B. B.	
Ry., .....	1894
Stover, Mary E., Bulsar, B. B. Ry., ..	1894

### Switzerland.

Pellet, A., 168 Grande Rue.	
Pellet, Lizzie, Oyannax, France.	

# ANNUAL REPORT

The General Missionary and Tract Committee has labored another year and herewith submits a report somewhat complete, of what has been accomplished. The Committee is conscious that all that has been done has been under the blessings of the Father in Heaven to whom all praise belongs. To Him be glory forever and ever. Amen!

The report from the India field is quite full, explicit and inspiring. Where is there one of the state districts at home, not newly organized by immigration, that can show an increase of membership in twelve years equal to what has been the result in India during the same time? A greater result, however, would follow at home if the church had in each state district as many consecrated workers as the India field has. This fact is food for thought for every worker in the church.

The churches of Europe were visited within the year and found in a good spiritual condition. Their hospitality is warm-hearted, their zeal cannot be gainsaid, and their appreciation of what the church is doing for them is great. Thankfulness amidst tears was often noted, as individuals sent their love to those in America whom they knew only by generous gifts. How much they would welcome an American worker to assist them in prosecuting the work most vigorously. The Committee has made diligent search but up to the time of writing this report there is no one to go.

There has been a slight falling off in receipts to regular funds for the year. This is to be regretted. It is yet too early to report on the special bicentennial fund. But the churches may well awaken to a deeper activity for the Master.

The Committee has held three meetings within the year and every effort has been made to reach out just as fast as the available funds will allow. The growth of the Publishing House has been one of agreeable surprise. In sadness we record that Editor H. M. Barwick so abruptly laid down his pen and entered service in the church triumphant, last March.

A report from the fields is herewith appended:

## INDIA. A Brief Review.

Many an honest man has caught himself wishing he did not have to make a report, for the simple reason that so often the figures he gives are easily misunderstood. The reader in the home land thinks from the home standpoint. A missionary in a foreign land usually writes from the standpoint of the mission field he occupies.

More than that: Some kinds of work are easily reported, while others can scarcely be arranged so as to show in a report. So there is a difference. With the thought that the reader may get a clearer grasp of the situation, this report is given in all good faith.

The supreme object of mission work is to make known the eternal truths of God to all persons, and to lead as many as possible to conform to the Divine Idea, as revealed through our Lord Jesus Christ. Whether God would have all men come to the knowledge of the Truth, there is no question. Whether God would be glorified were all men to walk in the footsteps of Jesus, there can be no question.

We have abundant reason to be exceedingly thankful for the general health of our missionaries in India. It is now 14 years since the first appointments were made. Altogether 32 have been sent, of whom at the present time 23 are on the field. The whole represents 152 years of mission service, and not one death.

The year 1907 has been an era of house-building. The work continues into 1908. A house in Vada, another in Vyara, one in Dongs at Ahwa, and yet another in Jhagadia, and a church at Bulsar. Jhagadia is done. Vada is nearly done. Vyara and Ahwa are coming up, and the church at Bulsar will be the next.

Some one has well said that if one have a good house to live in, and good water, he is safe in any tropical country. We believe it, and have been trying to have safe places for all to live. When these buildings are finished, we will not soon have so much building to do again. At least not all at once.

It does us all good to know how Bro. McCann is getting about among the churches, and telling the story of the mission work at home. We feel that no church can be too well posted in this work. To take part in the forward movements of the church is the salvation of many a soul.

When Brother and Sister Ebey went home, we felt concerned for them, for it seemed almost a question whether they would be able to return to the field. But we are thankful that present indications are all in the direction of their coming back towards the close of the year.

Sister Eliza B. Miller is missed among her girls at Bulsar. But they are a hive of busy people meanwhile. Her return will have surprises for her, for some of them have been married, and all have been growing both in stature and in wisdom, which we rejoice to see.

Since Brother Yereman has gone from our midst, the medical work is just about where he left it. That no other enthusiastic, cheery mission doctor has yet been found to take up the work, is a cause of regret.

The trend towards work among the Bhils, or Bheels, (it is all the same) is very apparent. It is work among the Bhils in Raj Pipla. It is work among the Bhils in Nandurbar. It is work among Bhils and others at Ahwa, and at Ankleshwer. But no wonder. There are large numbers of these people, and it is virgin soil. There is nothing like a virgin soil to show the wonder-working power of the Gospel.

Like the Bhils in the northern part of our field, the Varleys in the south part are a people of the soil, timid, shy, sheep without a shepherd, aborigines, about Dahanu and in the Vada country. There are thousands upon thousands of them, and once the work makes its entrance among them, we believe it will be wonderful.

Several deacons were chosen during the year, and one minister, Brother

Lellubhai Jalem. He is the first. We feel that we are near the time when we can successfully hold several elections to call native brethren to the ministry in the regular way. We will be glad when we can do this.

We are all anxious that the year 1908 will be a year of ingathering. We have decided to have a week of special self-denial for the benefit of the work committed into our hands. We want to be closer to you, closer to one another, and closer to God. We want to continue open to all truth, yet not be moved by every wind of doctrine. We want that this work shall bear the mark of the Lord's own approval, that it shall be abundantly His own, and not our work. PRAY OFT FOR US.

Committee: I. S. Long, J. M. Blough, W. B. Stover.

### ANKLESHWER.

Station Opened, 1899. Church Organized, July 22, 1901.

Staff.—Wilbur B. Stover, Mary E. Stover, 3 lay-evangelists, 1 colporter, four night-school teachers.

Work.—Evangelistic, educational.

After Bro. McCann's left early in January, Bro. Eby's continued at Ankleshwer in charge until the time of Bro. Stover's coming, the first of June.

The work at Ankleshwer has been largely that of preaching in the villages close about, and in the town of Ankleshwer. The Bhil people here as elsewhere are like so many sheep without a shepherd, and they need the Gospel. In Ankleshwer Taluka alone are 13,000 of these people, and while they are in life and customs much like out-caste people, yet there is not connected with them that stigma of caste, i. e., they are not out-caste.

Other castes are also hearing the Gospel. Some out-castes are near the Kingdom. But the receiving of these just now would likely be a stumbling stone to others, so they are taught the Way against the time when it will be more advisable to receive them into the Church.

### Baptisms.

During the year but two were received into the church by baptism. These were high-caste men. One of these two is a clerk in the county court, and often mornings and evenings or on holidayss, he enjoys going with our little company to preach the Gospel, either in the town or to the villages. The other was a Jain Sadhu, a young man who is now counted among our lay-evangeli.ts. Lower caste people have said, "If these become Christians, what is to hinder us?" The generous and good Pandita Ramabai gave both these men wives, and now they are happy together. The caste taking alarm at their conversion, has made a strict ruling in Ankleshwer that any one caught talking to a Christian will be excommunicated. But this only helps the fire to burn!

### Night Schools.

Four night schools in Ankleshwer among the Bhils chiefly, have been continued with some success. Children big and little come to these, who have to work all day, and cannot go to any day school. Many who go to the night schools come to the meeting in the Mission Compound on Sunday evenings. And a half-dozen have said that they would be Christians soon. But

the night school runs irregularly. For example, our young deacon brother Mitabhai was teacher in one of these schools. The people became interested, and the attendance shot up from 12 to 25, then 35 and 48, then 54. The men sat on the outside and looked into the little schoolroom, when it was too crowded for further entrance. But the expected came,—a *break*. And in a few days the attendance went back to 12 again.

### Sunday Schools.

These four schools may be counted as Sunday schools. The lessons are taught, but not in the way we teach in an organized Sunday school. These are the kind Brother McCann has designated "unorganized Sunday schools." If the teacher is up to his business, he will give the parents as much as the children, for in the night they have nothing else to do, so they come and listen to their children, as they study out loud. So the teacher becomes also a preacher of the Gospel to them all.

### India Mother.

Some one has familiarly called Sister Stover our "India Mother." At the end of the year there were 16 children in the compound at Ankleshwer. With these and their mothers, Sister Stover holds daily prayers, and once each week there is a meeting especially for the women.

The New Manual says the missionary-mother's first duty is to her home and children. Sister Stover teaches her children at home, besides making an occasional trip for Christian conversation among the native peoples living without. The children's progress is gauged by that of their little cousins in the homeland. The same books are used as in the public schools of Waynesboro, Pa.

### DAHANU.

Station Opened in 1902.

Staff.—Adam Ebey, Alice Ebey (on furlough), Charles H. Brubaker, Ella Brubaker, 2 lay-evangelists, 1 colporter, 1 teacher.

Work.—Evangelistic, medical, educational.

The work at Dahanu has been in the care of Bro. Ebey until the time they went on furlough in September. Since then Bro. Brubaker's have been in charge.

### Evangelistic.

The Gospel has been preached quite frequently in about 30 villages round about, and while there are no apparent results, yet there is every reason to believe that the Word will not return void. A year ago it was recommended that Dahanu be organized into a separate congregation, but because of the small membership, and because of Bro. Ebey's going to America, it has not yet been done. There are ten members at present. Ramchandra, the little Marathi boy with us and who is supported from the orphanage at Bulsar, continues in school and is making good progress. The bookseller has been doing well at the station, and many Gospels and books have been sold.

### Educational.

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Three village schools have been kept running throughout the year, one among the low-caste people and two among the Varleys. The low-caste school

is among Gujeratis, and for it we have a Gujerati Christian teacher, but the other schools are taught by Hindoo teachers. This is not our choice, but our necessity. There are 85 children in the three schools, all in the primary grades.

### Medical.

There has been a large and continued demand for medical treatment during the year. The people come right to the Mission House, and thus is given an opportunity of preaching to them under very favorable conditions. It is better and easier to reach a man when he comes to you than when you have to go to him. He naturally appreciates it more. During the year 2,625 names of patients were enrolled, and out of Rs. 209 expenses, Rs. 123 were received back from the poor but appreciative people who were helped. Our prayer is that their spiritual diseases may also be healed.

### BULSAR.

Station opened, March 8, 1895.

Church organized, Feb. 11, 1899.

Staff.—J. M. Blough, Anna Blough, J. B. Emmert, Gertrude Emmert, Mary N. Quinter, Eliza B. Miller (on furlough), 1 Indian minister, 2 lay-evangelists, 1 colporter, 10 teachers, 1 Bible woman.

Work.—Church, evangelistic, educational, orphanage, publishing, industrial, training.

### The Church.

This is our oldest congregation in India. It was under the shepherd care of Bro. Stover until June 1907, when he and his family went to Ankleshwer. Since this time Brother Blough is in charge. The work has been quite encouraging during the year. To the present there have been 385 baptisms, and about 100 have been added by letter. During the past years 26 members have been lost by death, 58 by removal, and 18 by dismissal. And 73 have drifted, that is, all trace of them has been lost. At the close of the year there were 281 active members, not counting those at Dahanu and Vada whose membership is held at Bulsar. Also 28 nominal members who have moved away into localities where there was no church. Of these some may be faithful still, but others have likely strayed, for separation from the Lord's people too often means separation from the Lord.

During the year two love-feasts and five councils were held. The district meeting was held at Bulsar in January, and proved a great blessing to all. The regular Sunday preaching services, Sunday school and Young People's Meetings continue throughout the year, and are well attended. There are two Young People's Meetings,—one among the boys and one among the girls every Sunday evening. This year a native brother was elected to the ministry, and two deacons.

### English Congregation.

Throughout the year English services were held in the Mission Bungalow every Sunday evening. The attendance has not been large, but has been quite regular. This is the half-way railroad station between Bombay and Baroda, and the railway shops are here. The number of railway people who live in Bulsar is

increasing, and some of them appreciate these services more and more. Three of the regular attendants have been baptized this year. It is a remarkable congregation; American, European, Eurasian and African; Christian, Parsee and Hindu are all in attendance. Regular prayer meeting every Wednesday evening.

### **Sunday Schools.**

The Sunday school has continued throughout the year with an average attendance of 273. There were 21 classes, five taught by the missionaries and the others by the young members. Teachers' meeting comes every Saturday evening, led by the superintendent, Bro. Blough. Out of 202 who entered the All-India Sunday-school examination in July 187 passed. This refers wholly to the orphanage. There are several small Sunday schools besides, one of which reaches Christians only.

### **The Women's Meeting.**

On Thursday afternoons the Christian married women assemble in the mission bungalow, or in some one of the Christian homes for prayer and Bible instruction. Sisters Stover, Blough and Emmert in turn have had the meeting in charge. It has been a means of strength to all, and is especially helpful in encouraging Christian fellowship. The average attendance has been 18, not counting the children who accompany their mothers and help to make the meeting lively. Only six of these women can read well.

### **Evangelistic and Educational.**

During a part of the year two lay-evangelists were engaged daily in visiting villages and preaching the Word as opportunity afforded. One of these was then transferred, and the other went into business on his own account. Three Christian teachers, (two from the orphanage) had charge of as many village schools. Two of these were rather small, but one has an attendance of about 70. For it two teachers are required, the older teacher being a lame fisherman who has been for a long time "almost persuaded." In this village the people are very friendly, and whenever any one goes for preaching, there is a good attendance and good attention. The Christian teacher conducts a Sunday school, and sometimes others from the orphanage go out to help. In the Sunday-school examination 14 passed, all non-Christians.

In about thirty of the surrounding villages the Gospel was preached more or less frequently during the year. The brother who was elected to the ministry takes an active part in this work, when he can be spared from translation work, and on Sundays. Many others also from the church and orphanage take an active part in the Sunday village preaching, which is as good for the preachers as for the hearers, developing the right spirit. One of the grown orphan boys is now doing the work of Bible colporter, and is developing into a courageous and enthusiastic Christian man.

### **Boys' Orphanage.**

The work in the orphanages is becoming more pleasant all the time. The causes may be enumerated: Fewer children and more room, better accommodations and better health, the children are getting big, school runs smoother, a strong Christian spirit prevails, and the missionaries are getting rich in their

experience of directing the work. Health has generally been good, though there is not a day passes without some medical attention being required. Sisters Quinter and Blough look after the medical work, and when they come to the end of their medical ability they refer the case to one of the several doctors of the town. Only three boys died during the year.

There were 132 boys at the beginning of the year. Six have become independent, 4 entered the training department, 3 died, 8 were sent to Vuli to engage in farming, 2 went home with leave and 10 ran away. Ten were admitted (mostly former runaways), so that on December 31 there were 109 on the roll. Of these all are in school but 18 who work all day. The boys have five good teachers, 3 of whom hold Government certificates. The new Government-trained headmaster works hard, and well, but he is a Hindu. Only two of the teachers are members of the church. The classes finish the sixth standard. The little boys go to the girls' school. Again a Government grant of 100 rupees was secured. Besides attending the daily chapel exercises and the daily Bible classes, the boys committed a goodly number of Scripture texts.

### **Girls' Orphanage.**

There were 94 girls in the orphanage at the beginning of the year, four living in the care of Christian families, and two in the Bombay Blind School. Of the 94 eleven were married during the year, one ran away, one was taken to the Rescue Home at Kedgaon, and one who had come from another orphanage was returned. During the year two of the little girls outside were brought in, one returned from the Rescue Home, and two children, daughters of Christians at other stations, were admitted as boarders that they might attend the Mission School; so on December 31 there were 85 girls in the Orphanage, 2 in Christian families, and 2 in the school for the blind.

Of the 85 girls 66 are in school, the others having been excused from school do the cooking for all. Getting the food supplies and looking after the culinary department is no small task, and Sisters Miller, Quinter, and Blough took turns relieving each other so that none would wear out. Since Sister Miller went home Sister Quinter has been in charge of the girls.

The 5 teachers in the school are all Christians, three of them formerly in the orphanage. They being able for it did nearly all the Bible teaching in their classes. The headmistress was trained in the Rajkot Government Female College. When the Government Inspector examined the school in October he was well pleased and gave us a grant of 150 rupees.

All the girls who are large enough do their own sewing, making the jackets and skirts which they wear. Some of them do very nice work.

In the Sunday-school examination held in July 68 of the girls passed.

The year 1907 was remarkable for the general good health, there being no death since October 1906. We feel this is largely due to the improved quarters which the girls now enjoy, the generosity of the Waterloo church.

All the girls except 5 little tots are baptized Christians.

### **Training Department.**

Twelve lads are now in the Training Department, 4 having entered this year, all from the orphanage. These have purposed in their hearts to prepare

for the mission work of the church, in any way the church sees fit to use them. Four attend the Bulsar High School, and the others are preparing to take the Gujarati final examination. They are Sunday-school teachers, often going out preaching in the villages, and when possible have a daily Bible lesson. Every Wednesday evening Sister Quinter has a special prayer meeting with them. We hope some of these will be ready for work by November 1908.

### **Publishing.**

At the beginning of the year a Gujarati Sunday-school Lesson Quarterly and a small four-page quarterly pamphlet for free distribution began to be published. Brother Blough was given charge of the quarterly, and Brother Stover the pamphlet. The quarterly contains about 38 pages each issue, and is well received. Other mission workers know a good thing when they see it, and the circulation of the quarterly is larger among other and older missions than ours, than it is in our own. Bro. Lellu Jalem is a very capable assistant in the preparation of it, and it is published at the Irish Presbyterian Mission Press in Surat. The press manager has lent valuable assistance also in making it a success.

The pamphlet is named "Prakash Patra." Its object is to tell such things as are commonly told among Christians, but not commonly known among non-Christians. It is aimed to reach the non-Christian population among whom we work. During the year 15,000 copies were printed. Some seed has fallen on good ground. The paper is growing.

### **Industrial.**

The year opened with three distinct lines of work: carpentry, weaving and gardening. The latter made little progress, owing to unavoidable causes. Our weavers have turned out several new styles of cloth, and a small loom has been fitted up for experimenting in new designs. In this department 22 boys are enrolled, of whom 4 work the entire day. A consignment of cloth valued at rupees 101-10 was sold to the Government Boarding School at Mandvi. Expense for the year 723-2. Income 1039-13-3 leaving a balance Rs. 316-11-3 or \$105.00.

### **Theory.**

Three classes in theoretical carpentry were conducted during ten months of the year. Many of the boys made marked progress both in model work and mechanical drawing. Ramji Rupji, one of the boys of the upper class, acted as instructor of the two lower classes, proving himself faithful and competent. This class work was discontinued in November in order to give the boys more experience in practical work and to secure their services in building.

### **Actual Business.**

For some time the need of a shop off the orphanage compound had been keenly felt. The old shop was sold to the orphanage for Rs. 800 and a new one was built in the form of a hollow square, enclosing a plot 60 x 70 feet. The portion under roof is equal to a shed 20 x 160 ft. It is not quite finished. Probable cost 1,500 rupees, that is \$500. Total industrial expense, including cost of new shop and other buildings was 1291-14-6. Income, 1399. Balance, 107-1-6 or \$35.75. Bills receivable at end of year, rupees 159-10.

**Salaam, Brother Nickey!**

It is a question where to put your orphan boys and girls when they get big. Bro. Nickey of Nebraska gave \$500 to build suitable houses to rent or sell on easy terms to such native Christians as would appreciate such an opportunity. Two houses were built, the one with six rooms, each room 10 x 16 ft. and a 5 ft. veranda. One door in front and one in the rear. These rooms rent for 12 annas or about 25 cents a month. This first house brought in its first half year \$9 rent. Cost to build \$202.

The second house is almost complete. There are five rooms 12 x 18 feet each, and six foot veranda. Cost of whole \$213. One rupee a month rent will be asked for these.

Early in the year a plot of a little more than 3 acres of land was secured for \$300. The rear part of this land was set apart for the houses to rent to such as needed. The center is occupied by the new shop. And the front and best portion is the place for the new church.

**A Practical Missionary.**

Besides directing the weaving and carpentry, and taking his turn in preaching on Sundays, Bro. Emmert has kept in close touch with all our building operations going on during the year. To save the profit the middlemen get he went out the Tapti Valley Railway beyond Vyara where in the jungle beyond Navapur he secured a lot of timber. The first cost was Rs. 1130. Hauling, loading on the cars, freight supervision and kindred expenses were Rs. 1197. Total 2327 or \$775. From this timber he sold 9 car-loads of firewood, furnished the timber for the new buildings at Vyara, and for the shop and houses to let in Bulsar. Over \$100 worth of material is yet in hand. The Christian carpenters, beside what building work they did in Bulsar, built the Mission House at Jhagadia and helped to finish up the buildings at Dahanu. Because of the great amount of building work pressed upon them at the present time, the school was not registered for any Government aid for 1908. Government aids schools, but not shops, they say. For 1907 the amount of aid received from Government was \$435.

**JALALPOR.**

Station opened, January, 1899.

Church organized, July, 1901.

Staff.—Isaac S. Long, Effie V. Long; 3 lay-evangelists, 1 colporter, 1 teacher, 1 Bible woman.

Work.—Evangelical, educational.

The Church, as such, is a little matter in the stations where formerly an orphanage existed, but has since been removed, and where other work has not yet become well-established. But the preaching and the seed-sowing goes on with unabated zeal, sowing in all good faith, knowing that the time of reaping is bound to follow. A dozen or more villages have been visited very frequently during the year, and the Word faithfully held forth. As many more have been visited not quite so frequently as these first, to the same end.

### **Colporter.**

At the beginning of the year we had a colporter at Jalalpor who was giving us more trouble than enough. We believe him, now that he is gone, to have been guilty of gross misrepresentation and serious theft. But now a young man at work in the other's stead, is pushing the sales of books with a zeal that is refreshing to see. And the people seeing his eagerness, are either eagerly in sympathy with him or quite against him. Very often in undertones a man will suggest to a possible bookbuyer, "Put it down. The reading of those books will make you mad, for you can't help but believe the story is true."

### **Among Fisher Folk.**

During the year we have continued five day schools, mostly among the fishermen. These people are very clannish, not easily won to the Truth, but we believe if won, they will come by groups into the Kingdom. The average daily attendance of the schools has been like this: 25, 35, 40, 50, 70. The one great drawback lies concealed in the fact that for these five schools we have but one teacher who is a Christian. And while we have done everything within our power in this experiment, Hindoo schools with Hindoo teachers have not proven a very profitable investment.

### **Grant-in-Aid.**

To all schools who will work up to the standard required, Government is ready and willing to give an annual grant-in-aid, after the examinations. The work was not quite up to the standard this year, and the grant was not large. With all our visiting and superintending and preaching, these aided schools would be so vastly different in their immediate effect on the people, old and young, if we but had Christian teachers. The one oft-repeated thought of the hard-working missionary is, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." We continue these schools expecting to have Christian teachers for them soon.

### **Sunday School.**

In each of the schools mentioned above every effort has been made to teach or to have taught the regular Sunday school lesson. As far as possible it has been urged that this teaching be on Sunday. In this way it is hoped, as time passes, that the people will come to regard Sunday as the Lord's Day, and give it that regard which is now not known. The regular day-school teachers teach the lesson, and when Brother or Sister Long or any of their co-workers visit the locality, the scholars are reviewed in the lessons they have been taught. The attendance at the day schools altogether is 325, and about 150 of these may fairly be reckoned as Sunday-school scholars.

### **Busy Women.**

The wife of one of the Mission workers has shown herself quite efficient in leading the native women to the teachings of the Lord. Sister Long and this woman very frequently go together to visit the women of the villages near by, and when the men go farther from home, in what is called

village work, the sisters go also two by two in the same blessed work, preaching the Gospel. And whether it be called preaching, or singing, or just talking the matter over together, if the Word enters the heart of the hearers, the Lord is glorified.

### JHAGADIA.

Station opened in 1907.

Staff.—E. H. Eby, Emma Eby, 1 lay-evangelist, 1 teacher.

Work.—Evangelistic, educational.

When we say that the station was opened in 1907 we mean that then Brother and Sister Eby came here to live. For several years previous to this time Brother McCann had directed the work from Ankleshwer. Later a native Christian lived here, and did much to overcome unpleasant opposition. Beginning in April, Brother Eby spent several months in building an ordinary house which was hoped would serve the purpose for a few years, and in July they moved into it. Since this time they have been busy reviving the work at that place.

### Preaching.

Brother Eby and his co-worker have visited many of the villages a time or two, but their efforts have been mainly put forth in Jhagadia, and in Raj Pardi, another little town along the railway line a few miles east. The work is almost exclusively among Bhils, and is as hopeful as any needy field can well be.

### To Study the Word.

Four Sunday schools have been started, and the attendance varies from 50 to 95. This kind of work is bound to grow in interest, and a generation of little people will grow up with less superstition than their fathers and a good deal more religion. Of this we are sure. One school has been started with an attendance of 25.

### Hard Work.

In the surrounding villages there are a number of nominal Christians, who when pressed by the minor State authorities, because of fear, deny the religion altogether. For these one can not but feel exceedingly sorry, and it is the hope and earnest prayer of all that Brother and Sister Eby may be used of God to lead these into the bright and shining light, from which they won't want to go back. No one need wonder at their backsliding, for when they were mere beginners in the divine life it became impossible to give them the needed shepherding. A high-caste man has been baptized. The present membership is six.

### VADA.

Station opened in 1906.

Staff.—Steven P. Berkebile, Norrie E. Berkebile, Josephine Powell, 1 lay-evangelist, 1 Bible woman.

Work.—Evangelistic, medical.

The past year has been a very busy one in many ways, although it has not been marked by many conversions, only two having become willing to be baptized into the fold. The laying of the foundation is necessary, and

while results are what we are looking for, yet there is need of making the beginning in a way that will insure permanent results. Housebuilding and gathering material for the same, has taken much time, but it is the reasonable hope of all that by the time this report is read at home, the missionaries will be in the new bungalow, and be free for the work of the Gospel, which is their delight.

### Sunday Schools.

Every Sunday in the mission house a Sunday school was conducted and two others on the porches of some neighbors' huts. Old and young gather to hear what to them is a new, new story, the story of the Gospel, and to sing the songs of Zion. The picture roll is held up before the crowd; sometimes in the form of preaching about the picture, sometimes teaching from a text, sometimes wholly about the lesson in hand, this work is faithfully carried on. When the teachers are about to depart, they hand to each one present, a little card, which the delighted children are glad to take and keep. From the collections received, five rupees was given to the Bible Society, five to the Tract Society, and fifteen to the Bicentennial collection. One of our men took the All-India Sunday-school examination and won the medal in the teachers' class. And all rejoiced at his success.

### Preaching the Word.

There is much cause for gratitude in the fact that at Vada we have an earnest, untiring mission helper, who keeps constantly at the work, diligent even when the missionary is detained from going out. In about 125 villages the Gospel has been preached during the year, in 40 of these the preaching has been somewhat regular. When the plague broke out, all but about 25 people left the town, going to other villages or into sheds and grass huts in the fields. This ended street preaching, so-called, but house to house visitation has been carried on, which we are sure cannot but be productive of great good in time to come.

### The Sahib Fights Liquor.

It became known to all that certain classes of the people had petitioned Government for the privilege of opening a shop to sell English brandy, whiskey, and the like. Now this would be awful in a little town of 2,500 people like Vada. And the Sahib set to work to fight the thing. Using his influence where it would count for the most good, he persuaded certain individuals that with native liquor in town there was quite enough of evil of that nature, so why should we invite any more? Leading men who were not quite sure of their ground became sure, and when the Collector wrote to the Vada authorities asking their opinion, their minds were made up, and they wrote back to the Collector Sahib that they could see no need. And the Collector promptly sent back the petition to the petitioners, with the words "not needed," written just where they ought to be. And the missionaries rejoiced again, because they were in the right.

### Like Being at Sea.

With some medical work, and some work among women, the efforts seem so wholly inadequate that the missionaries feel keenly the bigness of

their task. Thirty miles south and thirty miles west, and thirty miles north and no workers but themselves to reach the people with the Word, the oft-repeated prayer that the Lord of the harvest would send forth workers into the harvest seems never more fitting.

### VULI.

Station opened, January, 1905.

Church organized, April 1, 1907.

Staff.—Daniel J. Lichty, Nora A. Lichty, Sadie J. Miller, 1 lay-evangelist, 3 teachers, 1 Bible woman.

Work.—Evangelistic, educational, medical, industrial farming.

The major part of the Raj Pipla State for Mission work naturally falls into the hands of Brother Lichty. There are Christians scattered in nearly sixty villages, men who may have been really honest at the time of their baptism, yet who when the pressure was brought to bear upon them, in times of spiritual adversity, not knowing how to stand true for their new-found religion, said they were willing to go back. These same men now, when we sit down and talk the matter over with them calmly, nearly all are found willing to try again,—willing to be called Christians, and to try it over again. Yet their confession, as we have come to know, is strongest while we are with them.

### The Church.

The church at Vuli was organized this year with a membership of twenty-two. Since then thirteen have been received by letter and three by restoration of membership. One has forsaken the faith, leaving thirty-seven membership. With the exception of two, all reside in the village of Vuli, the other Christians scattered about in the villages being legally classed under the Ankleshwer congregation, of which Vuli used to be a part. Two deacons were elected and Brother Stover chosen as elder. It is gratifying to know that with increased responsibility the congregation is awakening to higher ideals.

In organizing village congregations, only the names of those who are reasonably regular church attendants, and whose Christian conduct is commendable are entered in the record book kept by the congregation. All others, nominal Christians as the tables show them, are held on a kind of probation, pending good behavior, before they are counted in full fellowship. The members at Amletha are to be organized into a congregation before long.

### Everybody Busy.

The male portion of the congregation is occupied as follows: 12 farmers, 6 laborers, 2 school-teachers, 1 tailor. Most of them by their honest effort are able to make a better living than their heathen neighbors, and at the same time are incurring few debts. Brother Lichty is quite of the opinion that with a little help from the Mission a great many other Christians now scattered about in the villages could be brought to the same standard, if they could be collected in one or more villages under the direct management of the Mission and the church. "Left to his old environments," he says, "the Bheel Christian has little chance or encouragement to advance either

financially or spiritually, and it is to be hoped that in some way or another means for establishing such a village may be speedily forthcoming. This would also be an outlet for the orphanage for such boys who choose farming as a profession. For this purpose Vuli is considered desirable. Here is found good land, with the additional advantage of free pasture, free fuel, and free building material for the construction of their huts."

During the year eight boys were sent from the orphanage at Bulsar. After one year's faithful effort under the instruction of Brother Lichty, these are to receive sufficient help to become independent farmers.

### Medical.

Giving of medicines and personal attendance upon the sick has been carried on with success. In the treatment of even common diseases entrance into the hearts of certain classes is sure. Altogether about 1,000 cases were treated during the year by Brother and Sister Lichty, at an expense little in advance of the receipts. But the financial loss is incommensurate with the good accomplished in gaining the good will of the people.

### Village Schools.

The establishment of schools among the Bheels is up-hill work. The fact is recognized by the State as well as by the Mission. The villagers are not especially interested in schools, and suitable teachers are all too few, so that in many places schools once organized have had to be abandoned. At first, attendance is usually good, but in a few weeks the attendance dwindles down to half the original number, and those remaining need to be personally conducted to school each day by the teacher, until the time comes when they may be said to have formed the school-going habit.

### Point of Contact.

From the standpoint of Mission work, a small school, even though hindered by holidays, wedding, funerals, sickness and farm work, need not be an unsuccessful one. So long as the school affords a point of contact between the teacher and the villagers, and so long as there is hope of even one pupil growing to be an efficient worker in the Mission, no one should be discouraged. But there must be Bheel workers to work among Bheel people.

### Better Farther On.

Once interested in school work the Bheel boy and girl make commendable advancement, and it is greatly to be regretted that so few of them are able to continue in school even throughout their tender years. All too soon they are compelled to assume the duties of home and wedlock, and few there are who complete a common school course. Yet, if they have been saved from total ignorance, if they have been in the least morally quickened, who will say that the effort was in vain? We now have three day-schools taught by Christian teachers. They are doing well.

### Among the Bheel Women.

Women's work in Raj Pipla is not confined to Bheel women, though most of our missionary effort is in their behalf. During 1907 Sister Sadie

Miller visited some thirty-six different villages, and while much good was accomplished, she has come to feel that it is better to work a small circuit more thoroughly. With this in mind, work for non-Christian women has been latterly limited to those nearer home, with the following results:

1st. The women increase in modesty, cleanliness, and the desire to wear clothing that covers the body.

2nd. Their daily chitchat tends towards subjects more profitable than the betrothal of babies. Now they say to one another, "Why not send our boys to the Christian school?"

3rd. There is less profanity and obscene language, less use of tobacco and intoxicants, and idolatry becomes a hollow sham to them.

4th. Some have actually taken a dislike to jewelry and bodily adornment.

5th. In their family relations they are more considerate one for another.

### **He that Winneth Souls is Wise.**

A certain man seemed to object as much as he had the courage to, whenever he knew that Sister Sadie went to have a talk with his wife. But what could he say? He merely gave her the cold shoulder, and said nothing. One day when he was out she came to his house and found the wife stringing beads to wear about her neck. The baby cried, and Sister Sadie took to stringing the beads, much to the satisfaction of the woman. Then the two women had a good long talk. Next morning when that woman's husband saw Sister Sadie, he made her a profound salaam. And she knew that she had won a place in the hearts of that little household.

But in the winning of the people for the Lord, it seems clear that the man must first declare his intention. Until then the woman has scarcely a right to say much about it. She may feel and think what she pleases, but to suggest to him that they change their religion, or to make the first step herself, would be quite out of the question in the average home. So while the work of the woman among women is important, it cannot take the place of the work of the man for the men.

### **VYARA.**

Station opened in 1905.

Staff.—A. W. Ross, Flora Ross, 1 lay-evangelist, 1 teacher.

Work.—Evangelistic, educational, medical.

The year has been uneventful, if we look over the field and consider that practically none have been won to the Lord and His church. But if we take into consideration the change of attitude, and the brightening prospects, then we cannot but feel that it is a year spent to good result.

### **Buying and Building.**

During the first six months Brother Ross left no stone unturned to secure land, but just about the time he had it, and wrote to some of the other missionaries on the field that the question was settled, that soon something else turned up which left him just where he was to begin with. For a time the door of entrance seemed absolutely closed, nothing could be bought, and the lease on the house they live in was running to the end of its time, the owner sure not to rent to us again. Several began to feel that we

had better shake Vyara dust from off our feet, and go where we were welcome! But just then a Mahomedan needing money sold us a nice piece of building land, and the tide began to turn in our favor.

### **Medical.**

A year and a half ago when the first medicine was being given out, the stock was easily kept in a small cupboard 1 x 1½ feet in size. But the success of the work made it grow. Burns and sores and chronic diseases were treated with surprising success, and every patient cured went telling other people how kind the missionaries are, and what they preach, until now they are known pretty well in that section of the country. The dispensary door is next door to the best in the house, and all classes are welcome. They come, get treated, and talk things over together, the things of the Kingdom of Heaven. The custom is to charge about a cent each for what they get, and have them come every day. Of course, when far away, they are allowed to take several days' medicine at a time. Some days the number of patients attended foot up to the surprising number of fifty, which is the more surprising when you remember that the Government Dispensary is but a few rods away. If all that come get but one grain of Truth and take it with them, they will get that which does not perish. Sister Ross takes special charge of this medical work, and in their new quarters they are hoping for some better arrangement to take care of the sick.

### **Government Progress.**

Vyara is in the Gaekwar's Government. The Gaekwar has been to England and America, and is one of India's most enlightened rulers at the present time. He has decided to establish schools in every little village in his entire kingdom, and attendance is well-nigh compulsory. The British Government expends for education about 2c per head for the population in British India, while the Gaekwar's Government expends 14c per head per annum. This means that the people are facing new conditions. What shall their religion be?

### **Sowing Seed.**

A number of the common people are under quite regular instruction. They are learning. In July one who had been a Christian for years asked to be baptized. A careful study of the Word led him to desire to walk more closely in the footsteps of the Master.

The Sunday school in the Mission Home varied in attendance from six to seventy-five. When the children were beginning to learn something, either their parents or day-school teachers would sometimes ask what they were going to that Sahib's school for, and sometimes beat them, or hindered them otherwise. But this is ever the experience in a new place. Six dollars were received in collections, all of which was spent in charitable work. Brother Ross made several lengthy tours throughout the district in the year, and he feels that the field before him is large and inviting, with its 50,000 aborigines, people who need to be won to the Truth of the Everlasting God. One of these was engaged as an ox-driver, but accepted the work with much

hesitancy. He now tells the others of his class what good news he is learning about.

### SAGBARA.

About fourteen years ago when Brother and Sister Stover and Sister Ryan first came to India they made the acquaintance of S. Elvin-Aziz and wife, who became deeply impressed with the simplicity and humility of their lives. Occasional letters were exchanged by the two men during the intervening years, and last year by the gracious hand of God the way being open for them, they received baptism by trine immersion and united with the Brethren Church.

### Beginnings.

The year has been a year of beginnings for Brother Aziz, one of much waiting upon God for counsel and guidance. The first half of the year was spent in making evangelistic and pioneering tours in the Dong States, Chickli Taluka and the Sagbara States, with home at Bulsar. In July the Committee asked them to work the native State of Sagbara (the southern part of Raj Pipla State), with six adjacent small native states, making their headquarters at Nandurbar. Nandurbar is well located for entrance into this field, better than any other point.

On account of the inaccessibility of the field during the next three rainy months their attention was called to the all-important work of training men and women for work in the villages in the Dongs and in the Sagbara Territory. Bro. Aziz seems specially adapted to give men the great truth that if a man is working for a mission he must uphold the work of that mission, if a man become a member of a certain church he ought to believe in and maintain the principles of that church, or get out!

### That Field.

Rajwada (country of the rajas or kings) is the name given to that cluster of native states of which Sagbara is the principal one. There are seven of these states, each with its own semi-independent raja; and these little rajas have their retainers, though they themselves are called by Government merely chieftains. The territory of the rajwadas is wild and hilly. The population is not so dense as in the plains.

### The People.

Bheels comprise the entire population of the rajwadas. Bro. Aziz gives in a few striking sentences the character of the Bheels, as follows:

1. By long subjugation and thraldom deprived of the idea of liberty, the Bheel is passive to the efforts of those who seek his well-being.
2. In consequence of loose morals, habits of intemperance, and of debt, he is bound to his master, whoever that may be.
3. His abject poverty, coupled with rigid caste system, is a great barrier to his social, moral and spiritual advancement.
4. Dullness of understanding, inability to grasp any spiritual thoughts, or to think continuously on any serious subject,—these are serious barriers to his rapid progress.

5. A people without religious teachers, without any special system of religion, they need imperatively what we can give them. It is most probable that within a generation they will be decided one way or another.

Counting up the work of the year, Brother Aziz has visited for preaching 75 villages, made 17 tours, held 540 meetings in his own home, prepared for others 10 mission workers. There were 2 weddings and 8 baptisms. The strong and abiding impression concerning the work in that part of the field is that of Opportunity. The place is big with opportunity. May we not read with unclouded eyes the words, "Behold, I have set before you an open door"?

### AHWA.

Station opened, January, 1907.

Staff.—J. M. Pittenger, Florence Pittenger, 2 lay-evangelists, 1 teacher, 1 Bible woman.

Work.—Evangelistic, medical, educational.

All who have been following the movements of our missionaries in India are to some extent aware of the fact that work has been carried on in the Dong States at intervals since 1904. Brother Stover made a number of visits to Ahwa, started a school there, and had located several native brethren in the field. The Government promised material aid, and was anxious to see advance at our hands.

### On the Spot.

Taking it as the call of God, at the recommendation of the Field Committee, Brother Pittengers left Bulsar Jan. 21, 1907, and after four days journey, reached Ahwa, the capital of the Dong States. Their company consisted of four Christians, themselves and two people of the country.

### Missionary Journeys.

I. Soon after reaching Ahwa, they were followed by Brethren Stover and Aziz, who brought a small party of helpers to remain for the work in the Dongs. Together they made three short tours visiting eight villages, among which are the largest and second largest villages in the Dongs. One of the Dong kings resides in the second village. Each has a population of about 300.

II. About the middle of March, Brethren Ross and Aziz went to the Dongs, taking two additional Indian helpers. While Brother Ross remained, they made a long tour to the eastern part of the country, visiting twelve or more villages.

III. After Brother Ross returned to Vyara, Brother Pittenger and Brother Aziz spent a month visiting and touring, in which time they made a tour to the South Dongs, preaching and giving medicine in more than twenty villages. In all these trips there was a welcome for them among the simple people which was encouraging to the missionaries.

IV. Early in November, Brethren Aziz and Eby went to the Dongs with four additional workers, one of whom had been only recently a convert to the Christian religion. These all have proven so full of zeal for the work that

there is every reason to hope they will not do as so many others have done before them: give it up.

V. Sometimes alone, and sometimes with assistants, Brother Pittenger made trips to the north and east, telling the Gospel story and dispensing medicine all the way. For planning and making some of these tours, the Assistant Collector of the District, Mr. E. M. Hodgson, was of very material assistance. He has proven himself a warm personal friend of the missionaries, besides giving his hearty sympathy to all our missionary effort. On several occasions, when some man in a remote part of the field lay sick, it was Mr. Hodgson who sent word to Bro. Pittenger, and made it possible to him to enter in at the open door. Such trips are often at great inconvenience, but never without great attendant blessings.

### Sunday School.

The little day school was re-opened at once on entering Ahwa, with 17 in attendance. The first Sunday the attendance at the Sunday school was only 6, but it has grown, and the interest too. Other two Sunday schools were opened in neighboring villages, which are also encouraging.

### The Doctor's Part.

'Way off from everybody else, in a jungle country, the man that knows is most appreciated. On the first of February the first case of sickness was successfully treated. From that time forth there has been an increased demand for medical aid. Most of the cases treated are diseases of the skin, of the eye, or malaria fever. Scabies is most common of the skin diseases. Eye diseases prevail the year round, conjunctivitis being most common. This frequently becomes epidemic and often proves fatal to the sight.

### Ahwa, the Hub.

Just about the center of the Dongs, Ahwa becomes the seat of Government for the country. At Ahwa too is the distillery! And oh, the drink! The trio, Superstition, Ignorance, Drink, run rampant here!

TABLE 1.

Showing the Status of the Church in India for 1907.

	Organized churches	Baptized 1907	Received by letter	Reclaimed	Removals	Went back	Deaths	Active members	Nominal members	Adherents	TOTALS
Ahwa, .....	1	2	9	0	0	0	0	7	2	7	14
Ankleshwera, .....	1	25	1	5	23	4	4	14	28	20	36
Bulsar, .....	1	1	0	1	0	0	1	10	10	54	373
Dahanu, .....	1	4	1	1	1	1	0	13	6	8	18
Jalalpor, .....	1	1	1	1	1	1	0	6	156	6	19
Jhagadia, .....	1	8								25	187
Sagbara, .....	2									7	15
Vada, .....	1	1	13	3	0	1	2	75	173	12	19
Vuli, .....	1	1						7	125	3	373
Wyara, .....	1									3	10
	4	45	24	10	24	6	7	428	359	267	1064

## Annual Report

TABLE 2.

Showing the Status from the Standpoint of a Sunday-school Man.

	S. S. for Christians	S. S. for non-Christians	Christians attending	Non-Christians attending	Teachers	Passes in All-India examination	Amount of collection	Amount given to Mission work
Ahwa, . . . . .	0	3	12	63	7	0	\$ 1.60	\$ 1.60
Ankleshwer, . . . . .	1	4	28	42	8	6	32.00	16.00
Bulsar, . . . . .	2	4	285	134	31	211	105.60	72.00
Dahanu, . . . . .	1	1	10	16	4		6.40	6.00
Jalalpor, . . . . .	1	4	14	116	9	2	16.16	10.40
Jhagadia, . . . . .	0	3	6	84	3	8	1.32	.64
Sagbara, . . . . .	1	1	8	18	4			
Vada, . . . . .	1	3	10	108	3	2	8.30	8.30
Vuli, . . . . .	1	2	23	31	6		15.00	15.00
Vyara, . . . . .	1	0	8	11	2	3	6.00	6.00
	— 9	— 25	— 404	— 623	— 77	— 232	— \$192.38	— \$135.94

TABLE 3.

The Work of the Day Schools.

	Village day-schools	Village night-schools	Teachers	Pupils
Ahwa, . . . . .	1	0	1	17
Ankleshwer, . . . . .	0	4	4	42
Bulsar, . . . . .	3	12	6	136
Dahanu, . . . . .	3	12	3	88
Jalalpor, . . . . .	0	0	9	350
Jhagadia, . . . . .	0	1	1	25
Vuli, . . . . .	3	2	3	65
	— 15	— 9	— 27	— 678

TABLE 4.

Showing the Work of the Booksellers in India. (The figures marked ? are estimated).

	Colporters	Bibles sold	New Testaments sold	Gospels sold	Tracts sold
Ankleshwer, . . . . .	1	1	4	2494	1120?
Bulsar, . . . . .	1	2	3	998	727?
Dahanu, . . . . .	1	2	30	669	1240?
Jalalpor, . . . . .	1	2	13	2491	1992
	— 4	— 7	— 50	— 6652	— 5079

**DENMARK AND SWEDEN.**

Elder A. W. Vaniman continued to have general supervision of this field even after his return to America. Thru his death a short time ago we are unable to make the usual full report. Further, before submitting even the partial report, it is proper that mention be made of the faithful labors of our departed brother.

Elder Vaniman was among the few who made his own personal interests second to the church. He offered himself to go when the India field was opened. Not being called to that field, he put his energies into work in this land. A few years ago when settled in a good business and doing good for the church in Texas the Committee called him to the Scandinavian field and he with his wife dropped everything and went. The climatic conditions were not conducive to his health and he was compelled to return to America. He made his home in California, was on Committee of Arrangements last year, and a short time ago passed from this life to the better one beyond. "Blessed are the dead that die in the Lord" and thrice-blessed would the church today be if she had many more who sought "first" the kingdom as did our Brother Vaniman.

The Committee sent to visit the churches in Europe last August and September held meetings at Hjorring, in the home of Bro. Eskildsen and at Sindal in the church of the Brethren. At this place it also attended the district meeting of Denmark. Meeting was also held in Bronderslev in the home of Elder C. Hansen. These three points are all included under the Vensyssel congregation in Eastern Denmark. The membership are all older people, earnest in the faith and greatly appreciate the help sent from America. In this congregation years ago Brethren Eby and Fry lived and with their companions labored for a season. The Committee also visited in the home of Elder Poulsen near Frederickshavn. Several months ago this sturdy old soldier of the cross who labored in the ship yards, went home to glory triumphant in the faith.

The Committee then went to West Denmark to visit the members of the Thyland congregation. At Hordum a meeting was held which lasted well into the night. Here the membership consists largely of young people, active in church work and desiring to do all they can. Many questions on church government and organizing Sunday schools and other services were asked. The closing meeting was held in the home of a brother near Bedstead. Elder Martin Johansen is in charge and the Lord gives him much favor in his flock.

The Committee passed to Sweden and found active members in this field. It attended a council meeting in Limhamn, preached at the same place, and attended a love feast in Malmo. These two points are not far apart and Bro. Anderson presides in this congregation. Meetings were held at Kjeflinge where Elder O. P. Olin labored and where his widow now resides. A love feast was attended at Landskrona where Bro. H. O. Wejler lives and labors. Also at Simrisham, hard by the sea, where a small body of members reside but have no minister. At Stockholm where reside Ministers Johanson and Petterson two good meetings were held. Emmaljunga, where Bro. J. M. Risberg lives and labors, was missed. In the home of Brother Per Neilson

the Lord blessed the service and a final meeting for Sweden, consisting of preaching, love feast, and conference with the members, was held at Wannagerga. This is the home of Per Jönson. Always will the members of the Committee as well as the members gathered at this place remember how near the Lord came to us all. The ministers are active, the members earnest and the cause is held back perhaps more than anything else because of lack of means and workers.

Thru all the journeyings and labors in Denmark and Sweden Elder C. Hansen was a constant companion, save the trip to Stockholm, and interpreted for the Committee. His untiring efforts and self-sacrificing spirit is a blessing to every one who meets him. Bro. Hansen at the last moment, upon request sent the following report for the churches in Denmark.

Congregations	Elders	Ministers	Deacons	Members	Meetings	Prayer meetings	Councils	Love feasts	Baptized	Expelled	Moved to America	Died
Vensyssel, ....	3	1	40	213	185	13	1	1	1	1	1	1
Thy, .....	1	2	3	44	52	4	1	3	4			1
	4	2	4	84	265	185	17	2	4	4	1	2

### SWITZERLAND AND FRANCE.

The Committee to Europe then proceeded to Switzerland and France to visit the members. In Geneva it was met by Brother and Sister Adrian Pellet and given a warm welcome. Several days were spent here and final action was taken in reference to work in Geneva. It is this. The orphanage, which then consisted of some six or seven girls all over ten years old, was discontinued and they were to be provided for in homes in the community. The mission was discontinued and Brother and Sister Pellet moved to the church in France not far away. The churchhouse in Geneva, while poorly located for meeting purposes, will in time be sold and thus all or nearly all of the money be returned to the church.

At Montreal Brother Guinard and a few other members gathered for a short conference. Here G. J. Fercken once had the orphanage which was afterwards moved to Geneva. Then a meeting was held in Oyannax, now the home of Brother Pellet. The members are warm-hearted and earnest. Their spiritual needs were carefully considered. Membership was withdrawn from G. J. Fercken who had proved unfaithful to the church and left the November before. Such reverses of necessity make the outlook discouraging but Brother Pellet has taken up the work and has some good things to report. It is here appended:

Thru the year 1907, we passed thru a good many trials, some of them of a very unusual nature. The work has been harassed by the enemy. To this was added the sore affliction of our little son. But we cried unto heaven and the Father in His goodness restored our child to health.

We were glad for the visit of Brethren Royer and Bonsack. It comforted and greatly encouraged us.

The end of the year was blessed thru six brethren and sisters joining the fold thru baptism and we since have received four applications for membership. The Sunday school and the Thursday school both have been the best part of our work and promise the best returns.

Sister Pellet visited the sick and good came from this labor. As an illustration of this I mention one case. There was a family consisting of four boys, visited. The children were in our school. But they were poor and in want. The mother was sent to prison for theft and the father was unable to work because of an automobile accident. There was no one to take care of these boys and we were happy to be able to prove that we were their friends by seeing they were fed and clothed and the mother visited in prison. Sister Pellet spoke earnestly to her and she is doing better now. These are little blessings, when we thus can work, along life's pathway that will bring about eternal joys.

More than ever our members in France and Switzerland as well as ourselves do thank the Brotherhood and the Committee for their loving help and we do ask the Mighty God to give us in this Bicentennial year prosperity in His love and an increase of our love for the lost ones.

Adrian and Lizzie Pellet.

168 Grande Rue, Oyannax, France.

## 1. World-Wide Fund.

**Receipts—**

Cash on hand at beginning of year, .....	\$ 18 58
Donations from congregations and individuals, including interest on endowment pledges, as reported in the Missionary Visitor, .....	17,099 05
Income from endowment and real estate, .....	20,111 09
Income from Brethren Publishing House, acct., No. 14, ..	4,065 37
Middle Iowa, 1906 donation returned, .....	250 00
For colored mission at Palestine, Arkansas, .....	50 00
Interest on money in bank, .....	194 95
Missionary study supplies, .....	35 17
	<hr/>
Overdrawn balance, .....	6,252 44
Total, .....	48,076 65

**Expenditures—**

Annual Meeting committees, see account No. 13, .....	126 70
Annuities, .....	14,073 63
Publications, .....	7,270 96
Brooklyn mission, .....	1,750 00
Colored mission at Palestine, .....	168 50
Scandinavian missions in Europe, .....	2,777 72
Traveling secretaries, .....	894 85
District mission work, see acct., No. 15, .....	6,200 00
General expense, see acct., No. 16, .....	2,782 91
France and Switzerland missions, .....	1,997 53
Transferred to India account, .....	7,515 05
Transferred to church extension account, .....	2,518 80
	<hr/>
Total, .....	\$ 48,076 65

## 2. India Missions.

**Receipts—**

Cash on hand at beginning of year, .....	\$ 4,903 37
Special support, .....	5,250 00
Donations reported in Missionary Visitor, .....	819 54
Interest on Endowment, .....	117 90
Special donations for buildings, .....	35 00
For transmission to individuals, see acct., No. 11, .....	1,029 91
Donated for native workers' support, see acct., No. 12, .....	1,008 60
Donated for India orphanage, .....	3,143 78
Donated for India hospital, .....	137 18
Donated for Bulsar meetinghouse, .....	75 70
Transferred from World-wide fund, .....	7,515 05
	<hr/>
Total, .....	\$ 19,132 66

**Expenditures—**

General missionary work, .....	\$ 3,458 98
Industrial work, .....	550 00
Building bungalows, .....	900 00
Nickey building fund, .....	500 00
Medical work, .....	670 50
Support of workers, .....	7,158 90
Gujerati literature fund, .....	100 00
Balance S. N. McCann and wife's home-coming expense, .....	376 94
Balance O. H. Yereman's home-coming expense, .....	19 00
Expense home on furlough, Adam Ebey and wife and Eliza B. Miller, .....	719 86
Sundry items, .....	9 50
S. N. McCann to meet committee in June, 1907, .....	43 80

Transmitted to individuals, .....	1,029 91
For supporting native workers, .....	1,008 60
India orphanage work, .....	4,054 00
Bulsar meetinghouse, .....	1,441 00
	\$ 22,040 99
Balance on hand, India orphanage, .....	962 45
Balance on hand, India hospital, .....	1,002 58
Balance on hand, India missions, .....	30 01
	\$ 1,995 04
Total, .....	\$ 24,036 03

### 3. Church Extension Fund.

#### Receipts—

Cash on hand at beginning of year, .....	\$ 595 11
Donations reported in the Missionary Visitor, .....	20 29
Blue Creek congregation, Indiana, disorganized and money returned, .....	100 00
Received on loans to churches as follows:—	
Altamont congregation, Kansas, .....	\$ 24 00
Berthold congregation, North Dakota, .....	50 00
Broadwater congregation, Missouri, .....	40 00
Fredonia congregation, Kansas, .....	40 00
Fruita congregation, Colorado, .....	120 00
Grand Valley congregation, Colorado, .....	50 00
Kansas City congregation, Kansas, .....	25 00
Lakeview congregation, Michigan, .....	60 00
Mt. Tanner congregation, Virginia, .....	40 00
North Star congregation, Oklahoma, .....	80 00
Oak Grove congregation, Missouri, .....	34 80
Palestine congregation, Indiana, .....	45 00
Parsons congregation, Kansas, .....	57 00
Tekoa congregation, Washington, .....	100 00
	765 80
From World-wide fund, .....	2,518 80
Total, .....	\$ 3,404 89

#### Expenditures—

Loans made to churches:—	
James River congregation, North Dakota, .....	\$ 600 00
Rockford congregation, Illinois, .....	1,500 00
Spokane congregation, Washington, .....	400 00
Weiser congregation, Idaho, .....	500 00
Williston congregation, North Dakota, .....	1,000 00
Total, .....	\$ 4,000 00

### 4. Missionary and Ministerial Relief Fund.

#### Receipts—

Balance on hand at beginning of year, .....	\$ 5,284 03
From earnings of Publishing House, .....	\$ 1,016 34
From earnings of Gish publishing fund, .....	681 91
	1,698 25
Total, .....	\$ 6,982 28

#### Expenditures—

Howard Miller, Lombard, Illinois, .....	\$ 10 00
Henry Sheets, Prathers Creek, North Carolina, .....	60 00
E. M. Sheets, Dresden, North Carolina, .....	60 00
S. M. Forney, Kearney, Nebraska, .....	60 00
W. T. Pursley, Eagle Rock, Virginia, .....	96 00
A. W. Vaniman, Pasadena, California, .....	200 00
Total, .....	486 00
Balance on hand, .....	6,496 28
	\$ 6,982 28

## 5. Gish Testament Fund.

**Receipts—**

Balance at beginning of year, .....	\$ 435 84
Income from sales, .....	251 19
Balance on hand, .....	\$ 687 03

## 6. Gish Publishing Fund.

**Receipts—**

Balance on hand at beginning of year, .....	\$ 1,020 91
Income from endowment, .....	\$ 2,954 35
Income from real estate, .....	455 20
Income from sales, .....	224 28
	\$ 3,633 83
Total, .....	\$ 4,654 74
Overdrawn, .....	486 92
Balance on hand, .....	\$ 5,141 66

**Expenditures—**

Books published during the year, .....	\$ 3,459 75
Transferred to ministerial and missionary relief fund, .....	681 91
Annuity, .....	1,000 00
Total, .....	\$ 5,141 66

## 7. Brooklyn Meetinghouse.

**Receipts—**

Balance on hand at beginning of year, .....	\$ 12,425 22
Donations during the year, .....	\$ 756 27
Donations at Los Angeles Annual Meeting, .....	1,223 38
Forwarded by J. Kurtz Miller, .....	3,500 00
Interest on amount on hand during the year, .....	855 30
	\$ 6,334 95
Balance on hand, .....	\$ 18,760 17

## 8. Special Funds.

**China—**

Balance on hand at beginnnig of year, .....	\$ 1,372 42
Donations during year, .....	314 46
Total, .....	1,686 88
Less S. N. McCann's expenses in China, .....	35 80
	\$ 1,651 08

**Africa—**

Balance on hand at beginning of year, .....	32 50
Donations during the year, .....	14 00

46 50

**Japan—**

Balance on hand at beginning of year, .....	75 80
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**Philippines—**

Balance on hand at beginning of year, .....	70 40
Donations during the year, .....	4 00

74 40

**Porto Rico—**

Balance on hand at beginning of year, .....	225 43
Donations during the year, .....	2 11

227 54

**South America—**

Balance carried over, .....	49 44
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**New England Missions—**

Donations during year, .....	36 17
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**Southern Native White—**

Balance carried over, .....	23	23
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**Australia—**

Balance carried over, .....	16	00
Total for special funds, .....	\$	2,200 16

**9. Interest Bearing Funds.**

Bills receivable,—loans paid off, .....	\$	56,555 00
Denmark poor fund, .....		145 47
Endowments paid in, .....		31,652 66
Payments on real estate, .....		10,793 65
Gish estate converted into cash, .....		9,471 80
Overdrawn, .....		18,581 94
		\$127,200 52

**Expenditures—**

Bills receivable, loans made, .....	\$	84,535 00
Earnings of Publishing House used by Committee, .....		9,000 00
Undivided earnings returned to Publishing House, .....		13,000 00
Brooklyn meetinghouse, .....		12,425 22
Overdrawn last year, now paid back, .....		8,240 30
		\$127,200 52

**10. Special Support Fund.****California.****Receipts—**

Balance on hand, .....	\$	345 85
Receipt No. 3190, .....	\$	200 28
Receipt No. 3261, .....		48 62
Receipt No. 3366, .....		61 14
Total, .....	\$	655 89

**Expenditures—**

For Mrs. Jesse Emmert, .....	\$	250 00
Balance on hand, .....		405 89

**Middle Pennsylvania, Sunday Schools.****Receipts—**

Balance on hand, .....	\$	125 00
Receipt, 3332, .....		125 00
	\$	250 00

**Expenditures—**

For Jesse Emmert, .....	\$	250 00
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**Eastern Pennsylvania, Sunday Schools.****Receipts—**

Balance on hand continued another year, .....	\$	34 60
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**Pipe Creek Congregation, Md.****Receipts—**

Balance on hand, .....	\$	450 00
Receipt No. 3417, .....	\$	100 00
Receipt No. 3461, .....		100 00
For W. B. Stover, .....		200 00
	\$	650 00
		250 00
Balance on hand, .....		<hr/>
	\$	400 00

**Quemahoning Congregation, Pennsylvania.****Receipts—**

Balance on hand, .....	\$	125 00
Receipt No. 3365, .....		250 00
	\$	375 00

**Expenditures—**

For support of C. H. Brubaker, .....	\$	250 00
Balance on hand, .....		125 00

**Annual Report****Northwestern Ohio, Sunday Schools.****Receipts—**

Donated by Northwestern Ohio, Sunday schools, .....	\$ 500 00
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**Expenditures—**

For support of Bro. and Sister Berkebile, .....	\$ 500 00
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**Nebraska.****Receipts—**

Balance on hand at beginning of year, .....	\$ 645 69
Receipt No. 3066, .....	\$ 10 00
Receipt No. 3183, .....	5 00
Receipt No. 3221, .....	5 00
Receipt No. 3299, .....	10 00
Receipt No. 3304, .....	8 00
Receipt No. 3310, .....	50
Receipt No. 3313, .....	26 00
Receipt No. 3358, .....	5 00
Receipt No. 3387, .....	19 50
Receipt No. 3401, .....	16 00
Receipt No. 3427, .....	5 00
Receipt No. 3432, .....	5 00
	\$ 115 00
	\$ 760 69

**Expenditures—**

For Mrs. C. W. Brubaker and Josephine Powell, .....	\$ 500 00
Balance on hand, .....	260 69

Total, .....	\$ 760 69
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**McPherson Congregation, Kansas.****Receipts—**

Donated by McPherson Congregation, .....	\$ 500 00
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**Expenditures—**

For support of Bro. and Sister E. H. Eby, .....	\$ 500 00
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**Botetourt Memorial Missionary Circle, of Virginia.****Receipts—**

Donated by Memorial Missionary Circle, .....	\$ 500 00
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**Expenditures—**

For support of Bro. and Sister A. W. Ross, .....	\$ 500 00
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**Mt. Morris College Missionary Society, Illinois.****Receipts—**

Balance on hand, at beginning of year, .....	\$ 125 00
Receipt No. 3468, .....	125 00
	\$ 250 00

**Expenditures—**

For support of D. J. Lichy, .....	\$ 250 00
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**Mt. Morris College Sunday School, Illinois.****Receipts—**

Donated by Mt. Morris College Sunday school, .....	\$ 250 00
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**Expenditures—**

For support of Sadie J. Miller, .....	\$ 250 00
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**Second District of Virginia.****Receipts—**

Balance on hand at beginning of year, .....	\$ 510 20
Receipt No. 3056, .....	\$ 40 00
Receipt No. 3120, .....	5 00
Receipt No. 3126, .....	5 57
Receipt No. 3192, .....	10 00
Receipt No. 3232, .....	49 64
Receipt No. 3235, .....	29 00
Receipt No. 3257, .....	4 36

Receipt No. 3307, . . . . .	50 00			
Receipt No. 3329, . . . . .	14 30			
Receipt No. 3340, . . . . .	75 00			
Receipt No. 3346, . . . . .	100 00			
Receipt No. 3371, . . . . .	35 00			
Receipt No. 3378, . . . . .	54 00			
Receipt No. 3440, . . . . .	78 15			
Receipt No. 3459, . . . . .	26 00	\$	576 02	\$ 1,086 22

**Expenditures—**

For support of Bro. and Sister I. S. Long, . . . . .	\$	500 00		
Transferred for their use by order of H. C. Early, . . . . .	\$	100 00	\$	600 00

Balance on hand, . . . . .	\$	486 22
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**Southern Ohio, Sunday Schools.****Receipts—**

Donated by Southern Ohio Sunday schools, . . . . .	\$	250 00		
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**Expenditures—**

For support of J. M. Pittenger, . . . . .	\$	250 00		
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**Waynesboro Congregation, Pennsylvania.**

Balance on hand at beginning of year, . . . . .	\$	569 12		
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**Expenditures—**

For support of Sisters Mary Quinter and Nora Lichty, . . . . .	\$	500 00		
Balance on hand, . . . . .	\$	69 12		

**Shade Creek Congregation, Pennsylvania.****Receipts—**

Balance on hand at beginning of year, . . . . .	\$	125 00		
Receipt No. 3344, . . . . .		125 00		
Total, . . . . .	\$	250 00		

**Expenditures—**

For support of Mrs J. M. Blough, . . . . .	\$	250 00		
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**Young Peoples' Missionary and Temperance Society of Huntingdon, Pennsylvania.****Receipts—**

Balance on hand at beginning of year, . . . . .	\$	89 48		
Receipt No. 3158, . . . . .		250 00	\$	339 48

**Expenditures—**

For support of J. M. Blough, . . . . .		250 00		
Balance on hand, . . . . .		\$	89 48	

**Northern Indiana Sunday Schools.****Receipts—**

Balance on hand at beginning of year, . . . . .	\$	185 00		
Receipt No. 3186, . . . . .		94 00	\$	279 00

**11. For Transmission.**

Receipt No. 3043, . . . . .	\$	50 00	Receipt No. 3233, . . . . .	14 60
Receipt No. 3079, . . . . .		100 00	Receipt No. 3273, . . . . .	75
Receipt No. 3081, . . . . .		1 85	Receipt No. 3286, . . . . .	175 00
Receipt No. 3091, . . . . .		24 00	Receipt No. 3287, . . . . .	5 00
Receipt No. 3092, . . . . .		5 00	Receipt No. 3298, . . . . .	50 00
Receipt No. 3106, . . . . .		2 00	Receipt No. 3305, . . . . .	13 11
Receipt No. 3144, . . . . .		10 00	Receipt No. 3311, . . . . .	50 00
Receipt No. 3171, . . . . .		10 00	Receipt No. 3351, . . . . .	7 40
Receipt No. W. B. S. . . . .		381 68	Receipt No. 3361, . . . . .	20 00
Receipt No. 3187, . . . . .		200 00	Receipt No. 3385, . . . . .	34 82
Receipt No. 3219, . . . . .		16 00	Receipt No. 3413, . . . . .	15 50
Receipt No. 3193, . . . . .		5 45	Receipt No. 3441, . . . . .	11 00

Total, . . . . .		\$	1,029 91
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## 12. India Native Worker Support

Receipt No. 3046, . . . . .	\$ 40 00	Receipt No. 3277, . . . . .	50 00
Receipt No. 3055, . . . . .	12 50	Receipt No. 3296, . . . . .	67 00
Receipt No. 3094, . . . . .	25 50	Receipt No. 3322, . . . . .	8 00
Receipt No. 3103, . . . . .	12 50	Receipt No. 3323, . . . . .	22 66
Receipt No. 3131, . . . . .	50 00	Receipt No. 3334, . . . . .	12 50
Receipt No. 3147, . . . . .	50 00	Receipt No. 3345, . . . . .	25 00
Receipt No. 3152, . . . . .	25 00	Receipt No. 3350, . . . . .	15 90
Receipt No. 3155, . . . . .	50 00	Receipt No. 3364, . . . . .	11 13
Receipt No. K. B. . . . .	55 00	Receipt No. 3367, . . . . .	18 00
Receipt No. 3160, . . . . .	12 50	Receipt No. 3372, . . . . .	50 00
Receipt No. 3161, . . . . .	20 00	Receipt No. 3392, . . . . .	12 50
Receipt No. 3166, . . . . .	12 50	Receipt No. 3405, . . . . .	50 00
Receipt No. 3202, . . . . .	17 00	Receipt No. 3407, . . . . .	25 00
Receipt No. 3207, . . . . .	50 00	Receipt No. 3415, . . . . .	7 80
Receipt No. 3222, . . . . .	12 50	Receipt No. 3433, . . . . .	5 60
Receipt No. 3223, . . . . .	34 10	Receipt No. 3442, . . . . .	25 00
Receipt No. 3241, . . . . .	12 50	Receipt No. 3450, . . . . .	55 00
Receipt No. 3248, . . . . .	25 00	Receipt No. 3457, . . . . .	8 41
Receipt No. 3249, . . . . .	10 00	Receipt No. 3458, . . . . .	12 50
Total, . . . . .			\$ 1,008 60

## 13. Annual Meeting Committees.

Auditors, . . . . .	\$ 110 50
Sunday-school Committee, . . . . .	16 20
Total . . . . .	\$ 126 70

## 14. Buildings and Grounds of Publishing House.

Withdrawn earnings of House for year, . . . . .	\$ 9,000 00
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### Expenditures—

Taxes for 1906, . . . . .	\$ 1,018 94
Taxes for 1907, . . . . .	1,462 15
Insurance, . . . . .	388 00
One-fifth to Ministerial and Missionary Relief fund, . . . . .	1,016 34
Four-fifths to World-wide fund, . . . . .	4,065 37
Repairs, light wiring, etc., incidental to growth of business, . . . . .	1,049 20

Total, . . . . .	\$ 9,000 00
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## 15. District Assistance.

Arkansas, . . . . .	\$ 1,000 00
California, Northern, . . . . .	250 00
California, Southern, . . . . .	200 00
Iowa, Northern, . . . . .	500 00
Iowa, Southern, . . . . .	200 00
Kansas, Northwestern, . . . . .	300 00
Kansas, Southeastern, . . . . .	150 00
Maryland, Eastern, . . . . .	500 00
Michigan, . . . . .	150 00
Missouri, Middle, . . . . .	400 00
Missouri, Northern, . . . . .	600 00
Ohio, Northwestern, . . . . .	350 00
Oklahoma, . . . . .	300 00
Oregon and Washington, . . . . .	500 00
Pennsylvania, East, . . . . .	100 00
Tennessee, . . . . .	150 00
Texas, . . . . .	400 00
Virginia, First, . . . . .	150 00

Total, . . . . .	\$ 6,200 00
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## 16. General Expense.

Committee's traveling expenses, . . . . .	335 52
Office salaries, . . . . .	1,807 00
Premium on bond for treasurer, . . . . .	75 00
Postage, . . . . .	256 16
Stationery, etc., . . . . .	220 06
Office furniture, . . . . .	89 17
Total, . . . . .	\$ 2,782 91

## 17. Donations to Endowment.

The number preceding the amount is the number of the receipt sent party making the donation.

### World-Wide Endowment.

Ohio—	Illinois—		
3044, . . . . . \$14,000 00	3117, . . . . . \$ 25 00		
3045, . . . . . 200 00	3172, . . . . . 20 00		
3225, . . . . . 20 00	3342, . . . . . 50 00		
3234, . . . . . 100 00	3426, . . . . . 500 00		
3331, . . . . . 25 00	3443, . . . . . 250 00		
3360, . . . . . 1,902 66	3444, . . . . . 250 00		
3455, . . . . . 400 00	3454, . . . . . 300 00		
3456, . . . . . 1,000 00			
			\$ 1,395 00
	\$17,647 66	Iowa—	
		3318, . . . . . \$ 1,000 00	
Pennsylvania—		3452, . . . . . 1,000 00	
3054, . . . . . \$ 2,000 00		\$ 2,000 00	
3104, . . . . . 500 00		Less . . . . . 1,000 00	
3135, . . . . . 200 00			\$ 1,000 00
3168, . . . . . 20 00			
3327, . . . . . 600 00			
3328, . . . . . 500 00	Maryland—		
3330, . . . . . 100 00	3097, . . . . . \$ 500 00		
3359, . . . . . 400 00	3355, . . . . . 250 00		
3368, . . . . . 100 00			
3390, . . . . . 300 00			\$ 750 00
	\$ 4,720 00	Virginia—	
California—		3038, . . . . . \$ 40 00	
3074, . . . . . \$ 4,000 00		3118, . . . . . 100 00	
		3173, . . . . . 500 00	
Indiana—			\$ 640 00
3037, . . . . . \$ 1,000 00	Kansas—		
3201, . . . . . 400 00	3224, . . . . . \$ 100 00		
			\$ 100 00
	\$ 1,400 00	Total, . . . . .	\$31,652.66
Balance on hand at beginning of year, . . . . .			\$413,611 80
Total World-wide Endowment, . . . . .			\$445,264 46
India Endowment previously reported, . . . . .			\$ 2,050 00
Gish Estate—			
Previously reported, . . . . .			\$ 46,149 73
Paid in in 1907, . . . . .			358 20
Paid in in 1908, . . . . .			9,471 80
			\$ 55,979 73
Total endowment, . . . . .			\$503,294 19

## 18. Endowment by States.

Illinois, . . . . .	—	\$164,522 96
Pennsylvania, . . . . .		66,957 59
Ohio, . . . . .		63,740 66
Indiana, . . . . .		61,868 80
Iowa, . . . . .		47,756 00
California, . . . . .		46,186 58
Maryland, . . . . .		16,379 53

Kansas,	16,369	16
Virginia,	8,846	50
Missouri,	5,293	00
Michigan,	1,120	00
Oregon,	1,000	00
Nebraska,	460	00
West Virginia,	188	00
Oklahoma,	45	00
Idaho,	30	00
District of Columbia,	22	50
North Dakota,	20	00
Alabama,	7	50
Unclassified,	1,430	41
India Endowment balance,	1,050	00
Total,		\$503,294 19

**ASSETS.**

Cash on hand,	\$ 14,028	91
Bills receivable secured by mortgage,	379,610	09
Brethren Publishing House,	130,000	00
Real estate,	36,796	25
Value of real estate above investment,	2,500	00
Church extension bills receivable,	10,815	50
Due from Brethren Publishing House,	30,000	00
Total assets March 31, 1908,	\$603,747	75
Total assets March 31, 1907,	564,039	74
Increase,	\$ 39,708	01

**Statement of Ledger.**

Cash,	\$ 14,028	91
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**WORLD-WIDE FUND.**

The fund overdrawn,	\$ 6,120	25
Mission study,	132	19
Bicentennial to April 1, 1908,		\$ 6,663 78

**CHURCH EXTENSION.**

Church extension funds,	\$ 10,815	50
Church extension, bills receivable,		

**INDIA FUNDS.**

India hospital building,	\$ 1,002	58
India orphanage,	962	45
India mission,	30	01

(Cash \$1,995 04.)

**SPECIAL MISSIONS.**

Africa,	\$ 46	50
China,	1,651	08
Japan,	75	80
Philippines,	74	40
Porto Rico,	227	54
South America,	49	44
New England,	36	17
Southern Native White,	23	23
Australia,	16	00

(Cash \$2,200 16.)

**MISCELLANEOUS FUNDS.**

Brooklyn meetinghouse,	\$ 18,760	17
Colored industrial work,	397	75
Gish Testament fund,	687	03
Ministerial and missionary relief fund,	6,496	28
Gish Publishing fund, amount overdrawn,	\$ 486	92

(Cash \$25,854 31.)

**SPECIAL SUPPORT FUNDS.**

California Sunday schools, .....	\$ 405 89
Eastern Pennsylvania Sunday schools, .....	34 60
Pipe Creek congregation, Maryland, .....	400 00
Quemahoning congregation, Pennsylvania, .....	125 00
Nebraska, .....	260 69
Second District of Virginia, .....	486 22
Waynesboro congregation, Pennsylvania, .....	69 12
Young People's Temperance and Missionary Society, Huntingdon, Pennsylvania, .....	89 48
Northern Indiana Sunday schools, .....	279 00

(Cash \$2,150 00.)

**INTEREST BEARING FUNDS.**

Denmark poor fund, .....	\$ 2,680 21
Gospel Messenger endowment, .....	1,850 00
India endowment, .....	2,050 00
Brethren Publishing House, .....	\$ 30,000 00
Brethren Publishing House, investment, .....	\$130,000 00
Brethren Publishing House, reserve, .....	30,000 00
Endowment bills receivable, .....	379,610 09
World-wide endowment, .....	445,264 46
Real estate, .....	36,796 25
P. A. Moore properties, .....	20,000 00
Gish estate, .....	55,979 73

Total for statement of ledger, .....	\$607,990 11	\$607,990 11
(Cash overdrawn \$18,581 94)		

**STATEMENT OF CASH.**

World-wide fund, .....	\$ 411 34
India funds, .....	\$ 1,995 04
Special missions, .....	2,200 16
Miscellaneous funds, .....	25,854 31
Special support, .....	2,150 00
Interest bearing overdrawn, .....	\$ 18,581 94
Cash on hand, .....	\$ 14,028 91

\$ 32,610 85	\$ 32,610 85
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**BRETHREN PUBLISHING HOUSE.**

The balance sheet shows the following condition of the business at the end of the year:

**Resources—**

Cash on hand, .....	\$ 3,896 49
Office fixtures, .....	2,437 00
Machinery, .....	73,070 47
General outfit, .....	13,827 55
Old ledger 1902, .....	95 50
Old ledger 1905, .....	25 87
Old ledger 1906, .....	33 97
Accounts receivable, .....	12,801 72
Expense account, .....	358 86
Merchandise on hand, .....	10,815 44
Gospel Messenger stock, .....	1,444 37
Inglenook stock, .....	307 66
Our Young People, .....	160 83
Sunday-school papers, .....	292 97
Quarterlies, .....	484 96
Job department, .....	9,540 49
Teachers' Monthly, .....	38 08
Bookstore, .....	2,390 27

\$ 132,022 50

**Liabilities—**

Merchandise, .....	\$ 100 00
Unexpired Gospel Messenger subscriptions, .....	17,914 55
Unexpired Inglenook subscriptions, .....	2,704 90
Unexpired Young People subscriptions, .....	1,453 20
Unexpired Sunday-school paper subscriptions, .....	1,462 02

Unexpired Quarterly Subscriptions, . . . . .										25	54
Unexpired Teachers' Monthly subscriptions, . . . . .										1,002	50
Gospel Messenger poor fund, . . . . .										100	01
Inglenook poor fund, . . . . .										2	55
Net investment March 31, 1908, . . . . .										\$107,257	23
										\$132,022	50

### THE GISH PUBLISHING FUND.

Through Brother and Sister James R. Gish this fund was founded. Its usefulness is outlined as far as statistics go, in the following tables. The real results no man can tell, so great is the influence which it is exerting.

The following rules govern the fund:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, \$50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the German Baptist Brethren Church with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Missionary and Tract Committee shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

Section 5. **Earnings.**—Twenty per cent of the net earnings of each year shall be passed to the Ministerial and Missionary Relief Fund. The remainder shall be used for purposes of this fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Missionary and Tract Committee shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

### TITLES AND DISTRIBUTION OF BOOKS.

	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	Total
S. S. Commentary, . . . . .		1309	1449	1575	1504	1469	1523	108	...	8937	
Alone with God, . . . . .						833	165	107	294	243	1642
Bible Dictionary, . . . . .		393	409	14	184	...	80	141	148	1369	
Book of Books, . . . . .					1193	193	99	132	168	1785	
Bible Manners and Customs, . . . . .						801	177	192	316	1486	
Bulwarks of Faith, . . . . .				338	200	34	84	47	...	703	
Brethren Defended, . . . . .			158	149	115	88	98	143	99	850	
Eternal Verities, . . . . .				1565	380	...	64	78	33	2120	
Life of J. Kline, . . . . .		580	175	157	58	48	24	73	26	1141	
Lord's Supper, . . . . .					478	803	1078	88	183	154	2764
Modern Secret Societies, . . . . .					426	979	157	88	122	156	1928
Square Talk, . . . . .	1600		175	186	150	98	94	143	39	2485	
Seven Churches, . . . . .			69	348	169	82	32	...	62	762	
Bound Tracts, . . . . .		1538		243	166	128	84	178	144	2481	
Trine Immersion, . . . . .	1000		468		171	88	97	77	103	72	2076
Topical Bible, . . . . .					385	114	21	25	41	50	636
Cruden's Concordance, . . . . .						700	160	145	209	1214	
Bible Atlas, . . . . .							442	192	218	852	
Divinity of Christ, . . . . .	1500	1333	116	51						3000	
Resurrection of Christ, . . . . .					541	459					1000
Topical Text Book, . . . . .									918	251	1169
Young Preacher, . . . . .									811	332	1143
History of Brethren, . . . . .									490	223	713
Life of Christ, . . . . .									898	638	1336
Sick, Dying, and Dead, . . . . .									312	404	716
The Twelve Apostles, . . . . .									700	388	1088
How to Master the English Bible, . . . . .										713	713
Teacher Training, . . . . .										633	633
Problems of the Pulpit, . . . . .										419	419
Universalism, . . . . .										605	605
Totals, . . . . .	1000	5742	2979	3092	6545	6936	5159	3346	6424	6743	47966

## ADMINISTRATION OF THE FUND.

To some at least, as this fund grows in usefulness a short history as set forth in the following table, will be of interest.

Year ending March 31.	Amount expended in books.	Amount passed to Min. and Miss. Relief Fund.	Committee's Ex- penses.	Members of Com- mittee.
1899	\$ 400 00	.....	.....	L. T. Holsinger A. H. Puterbaugh J. H. Moore
1890	1,544 83	\$ 500 00	\$ 9 40	"
1901	3,407 34	.....	50 55	"
1902	1,987 11	1,241 27	16 95	"
1903	4,145 19	981 49	14 00	L. T. Holsinger J. E. Miller J. H. Moore
1904	2,572 32	827 55	. 8 95	"
1905	2,354 63	512 80	3 42	L. T. Holsinger J. E. Miller J. W. Wayland
1906	1,702 39	772 91	45 43	Grant Mahan 1909 J. E. Miller 1910
1907	2,667 72	530 33	49 55	J. W. Wayland 1908
1908	3,459 75	681 91	.....	"
* Total	\$24,241 28	\$6,048 26	\$198 25	

The fund provides that twenty per cent of each year's earnings be passed to the Ministerial and Missionary Relief fund. The administration of the fund is remarkably low, showing an expense of one cent for every \$1.22 used in books. The 47,966 volumes sent out show what a large usefulness the Committee has succeeded in making with the funds in their care.

## DISTRIBUTION OF BOOKS FOR YEAR ENDING MARCH 31, 1908.

Alone with God, .....	243
Bible Dictionary, .....	148
Books of Books, .....	168
Bible Manners and Customs, .....	316
Brethren Defended, .....	99
Eternal Verities, .....	33
Life of John Kline, .....	26
Lord's Supper, .....	154
Modern Secret Societies, .....	156
Square Talk, .....	39
Seven Churches of Asia, .....	62
Bound Tracts, .....	144
Trine Immersion, .....	72
Topical Bible, .....	50
Cruden's Concordance, .....	209
Bible Atlas, .....	218
Topical Text Book, .....	251
The Young Preacher, .....	332
History of the Brethren, .....	223
Life of Christ, Edersheim, .....	638
Sick, Dying and Dead, .....	404
The Twelve Apostles, .....	388
How to Master the English Bible, .....	713
Teacher Training, .....	633
Problems of the Pulpit, .....	419
Universalism against itself, .....	605
Total, .....	6743

## Annual Report

Any minister of the Brethren Church, upon application to the Brethren Publishing House, Elgin, Illinois can secure a complete list of books sent out under this fund, along with the terms. In some cases, postage and package is charged the minister, in others only package, and in still others he is expected to bear part of the expense of the book. On April 1, 1908 the books sent out were as follows:

	Regular Price	To Ministers
Alone with God, J. H. Garrison, . . . . .	\$0 75	\$0 10
Bible Atlas, J. L. Hurlbut, . . . . .	2 75	60
Bible Dictionary, Smith and Peloubet, . . . . .	2 00	25
Bible Manners and Customs, G. M. Mackie, . . . . .	1 00	12
Book of Books, The, . . . . .	1 00	12
Brethren's Tracts and Pamphlets, The, . . . . .	1 00	04
Concordance,—Cruden's, . . . . .	1 00	30
Doctrine of Brethren Defended, R. H. Miller, . . . . .	75	14
Eternal Verities, The,—D. L. Miller, . . . . .	1 25	19
History of the Brethren,—M. G. Brumbaugh, . . . . .	2 00	48
How to Master the English Bible, J. M. Gray, . . . . .	50	08
Lord's Supper, The,—D. B. Gibson, . . . . .	35	10
Life and Times of Jesus the Messiah, The,—Edersheim, two vol., . . . . .	2 00	69
Modern Secret Societies,—Chas. A. Blanchard, . . . . .	75	10
Seven Churches of Asia,—D. L. Miller, . . . . .	75	14
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Topical Bible, Nave's, . . . . .	7 50	3 16
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Young Preacher, The,—Theo. L. Cuyler, . . . . .	50	10

**REPORT OF AUDITING COMMITTEE TO ANNUAL MEETING OF 1908.**

We, your committee, appointed to audit the books and accounts of the General Missionary and Tract Committee, including those of the Brethren Publishing House, beg to submit the following report:

We verified all the additions in the various account books and checked the postings to the ledgers and verified the results of the financial statements herewith submitted to you and find the same to be correct, with the following exceptions:

The report in Missionary Visitor, in several instances, did not correspond with the books of the Secretary, owing to clerical or typographical errors.

On Loan No. 466 there is one interest coupon missing that is not accounted for on the books of the General Missionary and Tract Committee. The matter is being investigated through the Bank to whom the coupon was supposed to have been sent for collection.

The Accounts Receivable Record of Brethren Publishing House does not agree with the Accounts Receivable as shown in General Ledger, the Record showing \$9.89 in excess of General Ledger.

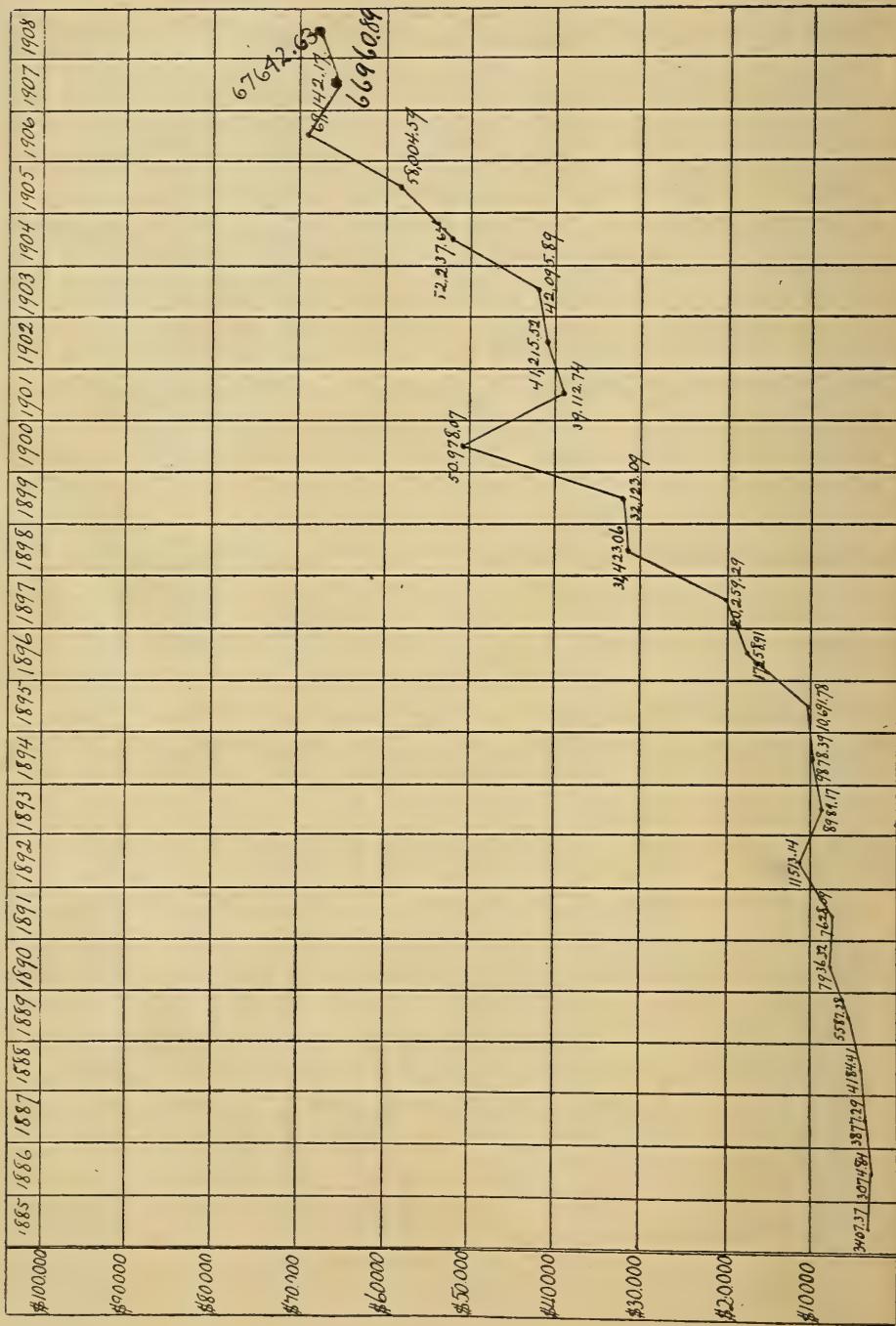
We found vouchers for all items expended. We examined the securities and found the amounts as herewith reported, with the exception above mentioned. All records have been carefully made and all explanations properly accounted for.

Dated this 25th day of May, A. D. 1908.

R.E. Berger  
G.R. Clift  
H.S. Garrity

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

**BRETHREN'S GENERAL MISSION BOARD, Elgin, Illinois**

We, the undersigned officers of the Annual Conference  
of the German Baptist Brethren Church held in Des Moines, Iowa  
U.S.A. on June 9=11, 1908 hereby declare that in regular Con-  
ference during the forenoon session of June 10, 1908, by a vote  
of 289 in favor and 103 opposed, the name of said church was  
changed from the "German Baptist Brethren Church" to the

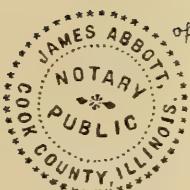
"Church of the Brethren."

Witness our hands this 11<sup>th</sup> day of June, 1908.

H. G. Early..... Moderator

A. D. Davis..... Writing Clerk

Subscribed and affirmed to before me this 11<sup>th</sup> day



of June, 1908.

James Abbott  
Notary Public

The new church name, in one sense, is not anybody's name. The Committee on Name did not at first offer it. But just after their report was read and all saw there was no name in the list that appealed to the delegate body, Brother I. B. Trout of Lanark, Illinois, who was sitting behind the Moderator, remarked to Brother D. L. Miller, "Dr. M. G. Brumbaugh on Sunday so often used the name 'Church of the Brethren.' Why would that not be a good one?" The suggestion pleased Brother Miller, he quickly secured the consent of the other members to put it before the meeting, and after some discussion it was adopted as the above statement shows. Now that the church name has finally settled on one so suitable, so euphonious, so appropriate, and even so biblical, let every member drop "his preference" and let us all unite in using this name and none other with such determination as will with this generation wipe out of existence every other name. The members of the church, more than any others, are responsible for the perpetuation of "nicknames."

# The Missionary Visitor

Vol. X.

JULY, 1908

No. 7

## CONFUCIANISM

John H. Morris.

Another discussion of heathen religions  
that should not only interest every one, but  
call for more active efforts in heathen lands

Confucianism is the State religion of China and influences some of the scholars of Japan. It is the religion of the literary class; it is that system of religious and ethical teaching which is the essential source of Chinese civilization. From extreme antiquity (from fourteenth to twenty-fourth centuries B. C.) there has been a body of literature which was accepted by most of China's scholars as being the source of wisdom and virtue. This Confucius lived in what is known as middle antiquity (from fourteenth century B. C. toward the birth of Christ).

Confucius professed to be a transmitter and not a producer. He found this early literature of China. This he studied and revised and in the form in which he left it, it has come down to us, not any radical changes being made. These writings bring down to us a broken and imperfect picture of China's civilization. To a great extent, they wipe out the darker lines of this old civilization. What they set forth is an unreliable idealization of the virtues of a few of the sage rulers of China. To these rulers, the people responded as iron to the magnet and it would tend to produce a golden age of political order and family fidelity. Confucius holds this up for imitation by all other peoples. This golden age,

closing more than twenty centuries before the Birth of Christ, lies beyond the line which scholars lay as separating reliable and unreliable Chinese weaklings. There was war among the lesser rulers for precedence; the government was sadly confused and society distressed; justice had no meaning to those people; they were lovers of self, greedy, lovers of pleasure, etc.

Confucius was born 551 B. C. He appeared as a great political and ethical reformer. The times were very much out of joint. The throne of the Chow Dynasty had been for a number of years occupied by a succession of history. The result has been that most countries are looking forward with the hope of progress or future endeavor, while China has had her face turned backward in admiration of a national glory that has departed. This state of affairs reigned from the hovel to the throne.

When Confucius saw the real state of affairs, he sought out a remedy but he failed to apprehend the truths, (a) that the institutions of a later age cannot be rigidly patterned after the ideals of a former time; (b) that human growth means change from earlier conditions; and (c) that new conditions demand new adjustments.

He had studied the ancient litera-

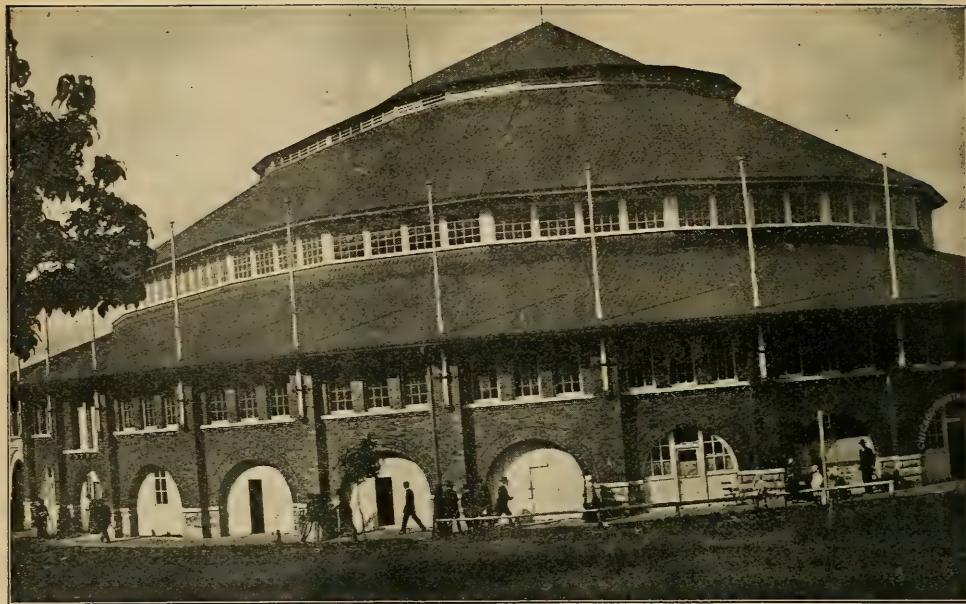


Photo by]

TABERNACLE AT DES MOINES, IOWA.

[W. R. Miller.

ture and imagined that the past order could be restored, when princes and ministers, parents and children fulfilled the duties of their stations and that rulers only needed to sit upon their thrones and the government would move off without a jar. Since his mind was so filled with such affairs he could not institute a reform of progress. One of his followers once asked him: "Can the affairs of ten generations to come be told?" Confucius replied: "Yes, the affairs of a hundred generations to come can be told, because the institutions of one generation are patterned after the preceding one." In the case of China, that language has proved true to a surprising degree. This belief, and consequently practice, has brought a monotonous uniformity into the government of the State and also of the family. The cause for all this might be partly attributed to the racial characteristics of the Chinese, but mostly to the teachings of Confucius. These teachings have not only formed the centre but the circumference of Chi-

nese thought. Their watchword is, "Back to antiquity." If here or there a man dared to think outside of the prescribed circle, his thoughts were condemned and rejected by a jealous orthodoxy. Confucianism has produced a petrified civilization.

With most great men, some place can be found where their acceptance or influence as a leader began, but foreign scholars have searched in vain for any such place or time in Confucius's case. It, however, can be found where he gathered about him a number of choice young men, among whom were some representatives from choice families. These students seemed to be fascinated by his teaching and clung to him with unfaltering devotion.

To a certain extent, he failed to accomplish in his lifetime the reforms which he began, but he founded a school of thought that has dominated the minds of Chinese scholars from age to age. These scholars have in turn exalted the name of their great teacher, until now he is honored above

a long line of Emperors and, in fact, only a little lower than the heavenly beings. "Upon his tablet is written, **The Divine Seat of the Great Harmonizer, the Most Holy Ancient Teacher, Confucius.**"

A tablet is set up in every official residence and worship is offered twice each year. Among others, the Emperor must worship or send a prince of some note as his representative.

Confucius gave a greater reverence to antiquity than had any other man. Along with this reverence, was a fresh idealization of the sage-teacher. This teacher was thought to be perfect in wisdom and virtue. He himself once said: "The sage knows things from birth." This was taken up by scholars and applied to the master in its extremest interpretation. From that, he, in the thought of Chinese scholars, stands as the oracle of heaven, the

fountain source of the highest wisdom. He is not thought to be inspired but as the law of heaven operates in the lives of all men, it finds its greatest expansion in Confucius.

This religion can, perhaps, be best studied under two heads: as a system of worship and as a system of political and social ethics.

As a system of worship, we will notice three things worshiped: (a) Nature; (b) Heroes and (c) Ancestors.

(a) Long ago the Chinese discovered the unity of nature and had perceived the order that exists in the revolution of the heavenly bodies, in the succession of seasons, in the processes of growth and decay in animal life, and had concluded that man, the highest being in nature, lives under the law of order which they named the Law of Heaven. In practical thought, the

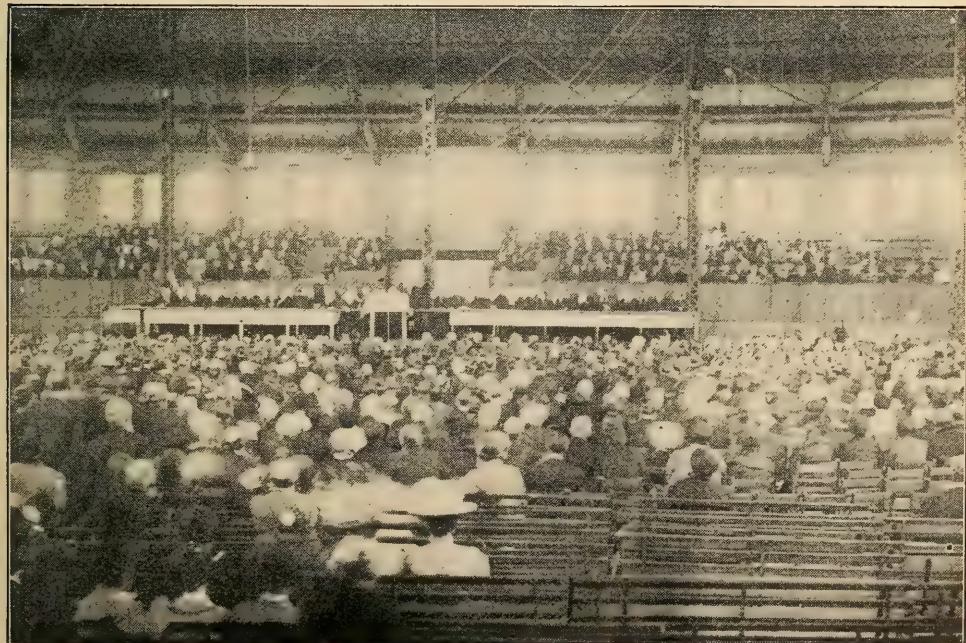


Photo by]

[W. R. Miller.

INSIDE VIEW OF TABERNACLE AT DES MOINES, IOWA.

This auditorium was large,—too large, for the voice appeared to be lost in space. The difficulty of hearing was about the same as at Springfield and it is to be hoped this is our last experience with such buildings for our tabernacle. For people not to be able to hear after they spend their money to attend the meeting is an injustice that should be carefully guarded against.

Law of Heaven became a law of necessity in the lower order of nature and a law of ought in the higher or personal order.

(b) In attempting to apply this law, the Chinese fell into a serious error. They tried to make out the earth as a self-evolved planet, hence they got a dualistic pantheism with Heaven as the Supreme Father and Earth as the Supreme Mother.

(c) The supreme ruler of China is known as the "Son of Heaven." He rules by the will of Heaven and exercises authority under the direction of Heaven. The sun is said to be his elder brother and the moon his elder sister. In the present dynasty an Altar of Heaven is built in the southern city—Peking being made up of two cities,—the Altar of Earth, outside the walls of the northern city, the Altar to the Sun, in the eastern suburb and, to the Moon, in the western suburb. At the winter solstice, the Emperor worships at the Altar of Heaven and at the summer solstice, at the Altar of Earth. He worships at the other two altars, principally, through representatives. Upon the tablet of heaven—a small slab of wood—is written: "The Divine Seat of Imperial Heaven, the Ruler Above." Upon the tablet of earth is written: "The Divine Seat of the Gods of Imperial Earth."

(d) They personified almost everything in nature, in order to better make it an object of thought. In the dualism of China, heaven is the supreme object of worship and is often spoken of as having a will, eyes, ears and power to choose.

(e) In so many systems of religion, propitiation is the central thought, but in this it is fellowship. Man is a child of nature, and his highest interests are involved in the transformation of nature, hence he seeks forms which will draw him nigh to the great mother-heart.

(f) It remains to find the moral element that inheres in the system of

worship. Physical order in nature becomes moral order in the relations of men. "The defect in the system is not one of relation but of the object of worship. Creation has been substituted for the Creator, the self activities of nature for the free activities of the Divine Spirit."

The sages were supposed to have received their perfect natures direct from heaven and that their works were always in harmony with the heaven-determined plan. The sage is thus set above, to establish and preserve moral order in man's relations. He is, therefore, an object of worship. The ancient sages are reverenced as the Sons of Heaven and as uncrowned princes of China and among them Confucius is given a supreme place of honor. Sage-worship is an essential function of the government.

Confucius is worshiped in the schools of China as the patron of learning. His tablet is placed in each schoolroom inscribed with the characters as above given: "The Divine Seat of the Great Harmonizer, the Most Holy Ancient Teacher, Confucius." Students, on entering the schoolroom in the morning and leaving in the evening, are required to make their bows to this tablet. "The Great Ceremony" is performed three times each year, at the opening and at the closing of the school and on the sage's birthday. At this ceremony the teacher or teachers lead. The ceremony consists of three prostrations and nine knockings of the head at each prostration. These ceremonies are observed with increasing rigidness as they come under official control; hence it is a great hindrance to Christian students securing an education in the government schools.

Not only Confucius but other men who have performed some duty, are worshiped. It doesn't matter whether it has been an official or a private duty. Temples have been erected to such men and worship is observed from

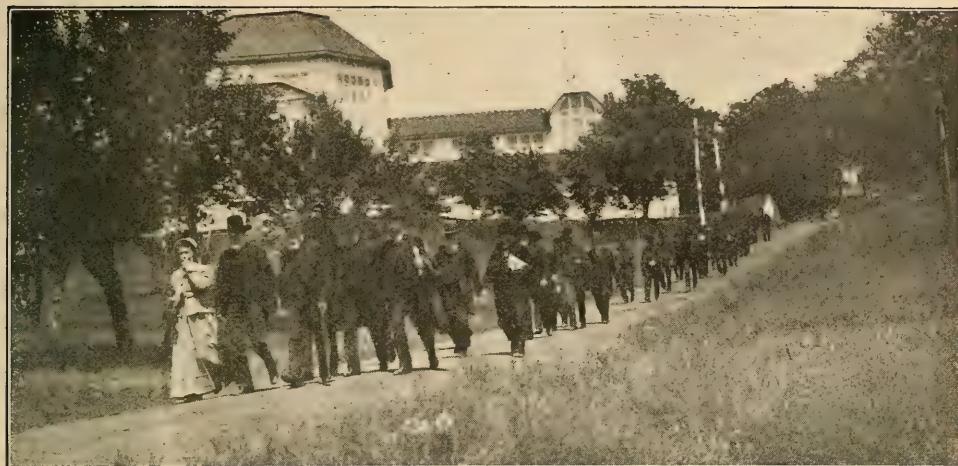


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[W. R. Miller.

Standing Committee of Conference at Des Moines, Iowa, leaving "Woman's Rest Building" where they held their sessions, marching to the tabernacle. A sister and two brethren happened to precede them when the picture was taken.

generation to generation. The object seems to be to keep before the minds of the people these supreme virtues. Chieh Chih-ts'ui refused to act in an official capacity under a corrupt prince and ran away to the mountains. The prince thought that he could be forced to serve by driving him from the mountains, but the runaway, rather than serve under such a ruler, allowed himself to be burned to death in the fire which the prince had kindled in the mountain. He now is made one of the heroes and is worshiped. Yueh Fei, a successful general, who was cast into prison and there poisoned by a jealous Emperor, now is worshiped by the people. When any high official of distinguished merit dies, it is the custom to memorialize the throne and set forth the merits of the deceased and erect a public memorial hall. Li-Hung Chang has several public halls erected to his memory, in the different places where he had held office.

If the history of ancestor worship could be written, it would practically be a history of China. This cult was in existence for more than four thousand years. If you were to ask a Confucian scholar what the central

thought of it all was, he would say: "to requite the source and pursue the distant," (to properly acknowledge and honor the human source of our being and when that source is separated from us by many years, to keep it in memory by appropriate ceremonies of worship.) Sometimes a special place or hall, family tablets, etc., are set in order for some ancestor and, at this place, worship is regularly conducted.

II. Confucianism as a System of Political and Social Ethics: Only a small space for a large subject, but we will attempt an outline, at least. Its two great dual powers, Heaven and Earth, have produced the cosmos. The propelling force in this has been the self-active law of heaven. Humans are the incarnation of this law and are, therefore, good. The sage's acts are in perfect harmony with this law but the confusion in the world is caused by the masses who do not hold in proper subjection their desires and passions. The end aimed at, is order in society and that can be reached when all peoples perform the heaven-decreed duties of their rank and station.

Chinese scholars speak of the "Three Bonds" and the "Five Constants." The Three Bonds are (1) the subordination of the minister to the prince; (2) the son to the father; (3) the wife to the husband.

The five constants are, (1) Benevolence; (2) Righteousness; (3) Propriety; (4) Wisdom; and (5) Fidelity. These bonds and constants are correlated and form the five relations. This society does not find its end in developing the individual, but rather the individual is pared off, hammered together, plated or stretched out to fit his prescribed place in that stereotyped society. The goal of this Law of Heaven is Virtue. Confucius once said: "The virtuous man wishing to be established in right principles, seeks to establish others; wishing to be enlarged in knowledge of right princi-

ples, seeks to enlarge others." These ethical teachings will bear honorable comparison with the ethical teachings of other nations and civilizations. Though in some points they are weak, government and society have been held together, not so much by the convictions of right as by the general thought of self-preservation. Right conduct has been from compulsion rather than from glad conformity to the inner law. Thus, you see, practical ethics has been widely different from theoretical ethics. The ideal of order has always been pointed to as the end, but because of the means of working, has failed to reach anything near to what was aimed at.

What can we do to help the Confucian to go forward rather than backward?

Bridgewater, Va.

## JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES

ANNA M. HUTCHISON

The story of this wonderful life can never be told as it was really lived. Yet our sister has given a very interesting and helpful account and it is hoped that a reading of this will prompt many to search for more concerning the missionary to the New Hebrides

John G. Paton has long since been deservedly ranked among the twenty greatest missionaries of all modern times. He was born near Dumfries, Scotland, in 1824, and at the time of his death, scarcely two years ago, had nearly completed his eighty-third year. Thirty-three of these years were spent in the homeland, the following twenty-three in the South Sea Islands, and the remainder of his life was spent in missionary and philanthropic travels. Paton had inherited upright, heroic and staunch religious principles from his ancestors on both sides; and so worthy was this youth that it would seem as if all these virtues and prin-

ples had culminated in him. With him there was no period of sowing of wild oats. No scars there to cause an after-sting and useless regrets. What unalloyed joy must such a life bring at its close, when instead of the cry, "O that I might gather up my influence and bury it with me," one can rejoice that his good influence will live and reproduce itself, as Confucius says, "for ten thousand ages."

Brought up in his home under the strictest religious influence, he received a training that he recognized to the last as having laid the foundation of his whole life of soundness in faith, and readiness of service to a dy-

ing world. His early years were spent in business with his father, who was an humble stocking-manufacturer. Notwithstanding the long hours of work, from six in the morning till ten at night, with only short intervals for meals, he, like Livingstone at Blantyre, managed to get spare time for study and mastered the rudiments of Latin and Greek. He had early given his heart to his Savior and desired that he might spend his life in some distinct service for Him. Years after, when in his field of labor in the South Seas, he found to his great satisfaction that his early mechanical training, in connection with his father's trade, was an unconscious preparation for service, in fact an almost absolute necessity; for his knowledge of the use of tools and machinery served him in hundreds of cases when there would have been no other resort.

Paton early applied to be taken on as agent in the Glasgow City Mission, but not having received his appointment as yet he taught school for awhile. As he left his father's home with all its hallowed influences, he started forth on foot carrying a small bundle tied up in his pocket handkerchief containing his Bible and all his personal belongings. Truly could it be said of him: "I know thy poverty, but thou art rich." His father accompanied him the first six miles. Of this journey Paton afterward wrote: "The appearance of my father when we parted—his advice, prayers and tears, the road, the dyke, the climbing upon it and then walking away, head uncovered, have often, often, all through life, risen vividly before my mind,—and do so now, while I am writing, as if it had been but an hour ago. His parting form rose before me like a guardian angel—often when I was exposed to temptation. . . . The memory of that scene not only helped, by God's grace, to keep me pure from the prevailing sins, but also stimulated me in all my studies; that I might not

fall short of his hopes, and in all my Christian duties that I might faithfully follow his shining example."

He had taught school for only a few months when he received his appointment to the Glasgow mission, where for ten years he labored faithfully. Discouragements as well as encouragements awaited him in this new field of labor, to give a detailed account of



John G. Paton.

which, would make a volume in itself. So great was the opposition by the enemies of Christianity that more than once his life was threatened. Most bitter was the feeling of the Papists against him. Once when passing through their district a stone was hurled from a window above him cutting a severe gash in his forehead. Other times pails of hot water were poured from windows and down dark stairs. But the good soldier came out "more than conqueror" through Him that loved him. At length, seeing he would not turn coward, their malice tired itself out, and he was left in peace; God's Word prevailed mightily and success crowned his efforts in that drunkards, infidels and the degraded

of all classes were rescued from the bondage of sin, and brought into the glorious light of liberty. After having labored among them for some time, and feeling discouraged over the small number in attendance, he threatened to leave them because of the apparent unfertility of his labors. The few who had already learned to appreciate his ministry were now aroused to do what they could by individual invitations; and with astonishing results, for the largest available place speedily became too small for the crowds that were brought together by this single form of individual effort.

During the ten years spent in the Glasgow mission, Mr. Paton, together with his mission work, continued constantly to carry on his studies, first, at the University of Glasgow, and afterward at the Reformed Presbyterian Divinity Hall, and also medical classes at the Andersonian College. Though happy in his work, he says: "I continually heard the wail of the perishing heathen in the South Seas; I saw that few were caring for them, while I well knew that many would be ready to take up my work. Without revealing the state of my mind to any person, this was the supreme subject of my daily meditations and prayer; and this also led me to enter upon those medical studies, which I purposed completing, but in the third year was led by circumstances to at once offer myself for the Foreign Mission Field."

The church had for some time felt an urgent call for a missionary to the South Seas, and after repeated meetings and a great deal of consultation, but without coming to any definite decision who should go, Paton felt constrained to then and there volunteer his service. No sooner had he expressed his desire than his fellow-student, Joseph Copeland, also volunteered to go with him. Some rejoiced in Mr. Paton's noble decision to labor for the heathen. Others censured him

for leaving his present prosperous mission, and the heathen in their own country, to go away to be eaten by the cannibals, for such was their faith. Paton, however, observed that those who made this retort neglected these home heathen themselves. On consulting the feelings of his parents as to his going away, they made this noble reply: "When you were given to us, your father and mother laid you upon the altar, their first born, to be consecrated, if God saw fit, as a missionary of the cross; and it has been their constant prayer that you might be prepared, qualified, and led to this very decision; and we pray with all our heart, that the Lord may accept your offering, long spare you, and give you many souls from the heathen world for your hire." From that moment, every doubt as to his path of duty vanished, and he saw plainly God's leading, though unconscious to himself, for this very work upon which he was now to enter. Accordingly he, with his wife, and missionary companion, Mr. Copeland, set sail for the New Hebrides, April 16, 1858, reaching their destination about four months later.

Of the many islands composing this group, Tanna and Anina were the fields of Paton's missionary labors for the following twenty-three years. The first few years were spent in Tanna and were fraught with almost continual thrilling and perilous experiences; ending in his being actually driven from the island, or else sacrifice his life. The years spent in Anina were less exciting, yet their story is intensely fascinating and marked with almost unparalleled success.

When the missionaries reached the New Hebrides they landed first on Aneityum, the most southern island of the group. Here they found missionaries already stationed who were accomplishing a marvelous work among the cannibals on the island. Remaining here but a short time they proceeded northward to their new sta-

tion on Tanna. Space will allow only a brief account of the condition in which Paton found these poor, degraded heathen. No missionary had as yet been able to remain on the island. Several had attempted it from time to time, but they were either driven from the island or instantly killed and their bodies feasted upon by the ravenous cannibals. But this brave soldier of the cross, having felt the unmistakable call, went forth in the name of his Master, to whom he had committed his all, and was ready to glorify God even though it be by death.

On landing, he found the people living in the lowest condition of savagery, perhaps, in which it is possible for human beings to live. Their faces were painted in the most hideous and grotesque figures possible. The majority of them were destitute of clothing. Men and boys spent their time in carousing, feasting and fighting and abusing their sisters, wives and mothers. They practised polygamy, many chiefs and leading men having a number of wives while others were left without any. The woman did all the work and burden-bearing and on the least provocation was mercilessly abused by her husband, sometimes even to death. If a husband was killed in war, the wife or wives were, in the majority of instances, strangled to death, and buried with their husbands, that they might accompany them and be their servants in the next world. Blessed Gospel of Jesus Christ, that has rescued woman from the awful bondage of Satan to such glorious Christian liberty! Children were given scarcely any attention at all, insomuch that it was a marvel they survived at all. The aged were neglected, and if helpless were sometimes starved and even violently put to death. Self interest seemed to be the only motive that actuated them, and nothing conceivable was too base or cruel to be done, if only it served its turn. Mr. Paton says: "The depths of Satan,

outlined in the first chapter of Romans, were uncovered there before our eyes in the daily life of the people without veil and without excuse." He says: "My first impression drove me to the verge of dismay. On beholding these natives in their paint and nakedness and misery, my heart was as full of horror as of pity. Had I given up my much-loved work and my dear people in Glasgow, with so many delightful associations, to consecrate my life to these degraded creatures? Was it possible to teach them right and wrong, to Christianize or even to civilize them? But that was only a passing feeling. I soon got deeply interested in them and in all that tended to advance them and to lead them to the knowledge and love of Jesus, as ever I had been in my work at Glasgow."

"If ever there were a people of whom it might be thought that they were living simply the animal life, without a soul and without worship, surely such might be thought of these. But, strange to say, the New Hebrides is preëminently a land of gods, literally full of gods. The natives, destitute of the knowledge of the true God, are ceaselessly groping after Him, and not finding Him, yet not being able to live without some sort of god, they have made idols of almost everything; trees and groves, rocks and stones, springs and streams, insects and other beasts, men and departed spirits, relics such as hair and finger nails, the heavenly bodies and the volcanoes; in fact, every being and everything within the range of vision or of knowledge has been appealed to by them as God,—clearly proving that the instincts of humanity, however degraded, prompt man to worship and lean upon some Being or Power outside himself and greater than himself, and without the knowledge of whom his soul cannot find its true rest or its eternal life.

"The whole worship of these islanders was one of slavish fear. They had no idea of a God of love and mercy.

They were very superstitious and the many gods in whom they devoutly believed they also abjectly feared."

When Mr. Paton landed on their island, the people were in a very excited and unsettled state. Threatened wars between different tribes kept them in constant terror. One day, not long after, there seemed to be unusual excitement among them. Tribe after tribe was hurrying to and fro. Presently sounds of muskets and yelling of warriors came unpleasantly near, and the missionaries realized that a bloody conflict was taking place. They learned that evening that five or six men had been shot dead and their bodies had been carried by the conquerors, from the field of battle, cooked and feasted on only a short distance from the mission house. That evening the missionaries could not get water with which to make tea as it had all been polluted and was red with the blood of the slain victims which had been washed in it. During the years spent on Tanna many a similar instance of bloodshed and feasting on the bodies slain came to the knowledge of Mr. Paton. The habitual cannibal's desire for human flesh becomes so horrible that he has been known to disinter and feast upon those recently buried.

The evening following the fight and feasting, as the missionaries sat talking about the people and the darkness around them, the quiet of the night was broken by a wild, wailing cry from the villages around, long-continued and unearthly. They were afterward informed that one of the wounded men, carried home from battle, had just died, and that they had strangled his widow to death, that her spirit might accompany him to the other world, and be his servant there as she had been here. Now their dead bodies were lying side by side, ready to be buried in the sea. Space forbids to tell of many a similar incident.

Scarcely had six months elapsed

since these brave missionaries set foot on Tanna, when Mr. Paton's young and hopeful wife was called to her reward. Like David, she "had in mind" to do this work for the Lord, but it pleased Him to take her home, and reserve this work for other hands. A few days later an infant son was laid to rest by her side. This was indeed a heavy stroke to the now lonely missionary. In speaking of it, he says, "But for Jesus and the fellowship he vouchsafed me there, I must have gone mad and died beside that lonely grave. . . . That spot became my sacred and much-frequented shrine all the following months and years. . . . Whenever Tanna turns to the Lord, and is won for Christ, men in after days will find the memory of that spot still green,—where with ceaseless prayers and tears I claimed that land for God in which I had 'buried my dead,' with faith and hope."

Mr. Paton was not left without some encouragement in his work. There were some now and then who were made willing to give up their idol gods, to put on clothing, and seek to live a higher life, and some manifested a spirit at times that only the grace of God could have wrought in them. It would take time and patience and more patience, with much of the grace of God before any great change could be expected. One great hindrance to the work of the missionaries was the counteracting influence of white traders, some of whom were not only Godless but it would seem as if the spirit of Satan himself had taken possession of them. They would purposely seek to stir up the spirit of war between the different tribes, for the more fighting they did the more war implements and ammunition could the traders dispose of, and then would excuse themselves by saying that the black man was no good and the sooner they were all killed off the sooner the white man could take possession of the islands. On one occasion, a

certain trader took ashore three or four men who had the measles and placed them at different stations on the island, solely for the purpose of spreading the disease. The result was that scores of natives took the disease and died from it, and the blame was placed upon the missionaries. Thus their lives were in constant danger and time and again open attacks were made against them. Mr. Paton believed in using every lawful effort to defend themselves, but he says: "It would be easier for me at any time to die than to kill one of them." Sometimes he was attacked when he was entirely helpless and there was nothing left for him to do but pray to God. And marvelous indeed were his deliverances. Sometimes the club was raised to strike the blow, or the arrow was pointed at him, and at one time a butcher knife was held within but a few inches of his heart ready to strike the fatal blow, when by an unseen Power they were arrested and the brave missionary went forth unharmed. Such occasions were followed by seasons of the sweetest experiences of his life, for realizing that there was but a step between him and death, he was brought low at the feet of his Master who spoke peace to his soul. Finally he was stripped of everything and had to flee from the island to save his life. Say you his suffering, his self-sacrifice and his untiring efforts were all in vain? Perhaps to human sight and wisdom, but to the all-seeing eye of God not so. The seed had been sown, and others since have gone in and reaped a bountiful harvest of souls for the Master. Tanna, during

the last half-century has been Christianized, and the black man is rejoicing in the love of that God who is no respecter of persons.

This is but half the story of this faithful missionary. For a number of years after leaving Tanna, he labored on the adjoining island of Anina, where his labors were greatly blessed from the first. "The story of his labors here," says Arthur T. Pierson, "we have no hesitation in pronouncing the most fascinating narrative of missionary adventure and heroism and success that we have ever met."

During his travels in behalf of the missions, God greatly blessed the story of his labors and sufferings, to greater missionary zeal and effort on the part of multitudes of Christians. Having made his mission churches self-supporting and feeling fully satisfied that the work would continue to be carried forward by native Christians, he started on a trip around the world, visiting Australia, Europe, America, etc. This trip was for a double purpose, both missionary and philanthropic. Besides his missionary efforts, he especially sought to use his influence to prevent the sale of intoxicants, opium, firearms and ammunition, by the traders, amongst the New Hebrideans. And in these efforts he met with pleasing results.

On the 28th of January, 1906, "the frail and weary body in which the eager spirit had tabernacled for eighty-three long years, was at rest and John G. Paton had joined the dearly-loved wife, and many of his loved converts in the Homeland of the soul, to go no more out forever."

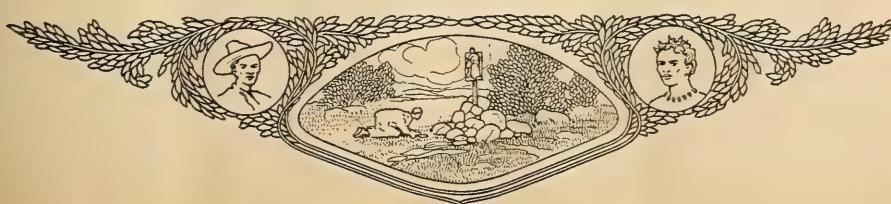




Photo by]

F. W. R. Miller.

## MISSIONARIES AND MISSIONARIES' RELATIVES AT DES MOINES, IOWA.

Naming from left to right in each row. Front row: Geo. W. Hilton, Mrs. Geo. W. Miller, returning, and Kathryn Ziegler, appointed to India. Middle row: Dr. O. H. Nickey, Kearney, Nebr., parents and sister to Flora Nickey Ross of Vyara, India; A. M. Horner, Mrs. A. M. Horner, son Wilbert, Davenport, Nebr., parents and brother to Mrs. E. H. Eby, Jhagadia, India. Back Row: J. R. Miller, Nappanee, Indiana, father of Mrs. Ella Miller Brubaker of Dahanu, India; David Berkebile and Mrs. David Berkebile, Delta, Ohio, parents of S. P. Berkebile, Vada, India; Sister Miller, Waterloo, Iowa, aunt of Eliza and Sadie Miller, Bulsar and Umalla, India; John Flory, Delta, Ohio, father of Norrie Flory Berkebile of Vada, India; Mrs. Wm. H. Long, Wm. H. Long, Port Republic, Va., parents of Isaac Long, Jalalpor, India; S. N. McCann and Mrs. S. N. McCann, missionaries returning to India.

## CHRISTIAN STEWARDSHIP

GEO. W. HILTON

This appeal coming from our brother just ready to sail for China, should carry with it unusual interest to every reader

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough

to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 8-11.

Are you robbing God, my brother, my sister? or are you giving Him the tithes and offerings due Him? A great many of the calamities in Israel's history were due to the fact that they robbed God. Perhaps this is the rea-

son your crops fail, and you do not prosper. Give the Lord an interest in your flocks, and herds, and in your crops, and see if He doesn't open the windows of heaven, and give you the blessing He has promised.

Before Israel entered the promised land, God gave them a timely warning through Moses, and it is a warning that we as a church need today. In Deut. 8: 10-14 we find this warning, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command you this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: Then thine heart be lifted up, and thou forget the Lord thy God, Which brought thee forth out of the land of Egypt from the house of bondage." Verses 17-19. "And thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. That he may establish his covenant, which he sware unto thy fathers, as it is this day, and it shall be, if thou do at all forget the Lord thy God, and walk after other gods to serve them, and worship them, I testify against you this day that ye shall surely perish."

You may have been saying that what you have is your own, that what you have you earned. But what does God say? "Remember the Lord thy God, for it is he that giveth thee power to get wealth." and again in Haggai 2: 8. "The silver is mine and the gold is mine, saith the Lord of hosts." But you say "The herds and flocks are mine." Listen to what God says: Psa. 50: 10-12. "For every beast of the forest is mine, and the cattle upon a thousand hills I know all the fowls of the

mountains, and the wild beasts of the fields are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." But you say, "The land is surely mine." Is it? Look at Leviticus 25: 23. "The land shall not be sold forever: for the land is mine: for ye are strangers and sojourners with me."

Can we say anything is our own, in the face of these facts? All things belong to God by creation: and never, in the history of the world, has God turned over to men the things He has created, to be used by them for their own selfish interests. The only reason that we have possessions is that God has placed these things in our charge, to be used in bringing about His kingdom among men. He has made you a steward of His. Are you faithful in the light of Matt. 6: 19-24, which says, "Lay not up for yourselves treasures upon the earth," etc.? But you say we have got to live and care for our families. All very true; but does that mean that you and your family live in ease and luxury, while the cause of Christ suffers for lack of means to carry on His work of saving souls?

Stewards were given charge of their master's goods to be used to his best interests. They were allowed a good living out of their stewardship, but just as soon as they wasted their master's goods, or used them for their own selfish interests, their stewardship was taken from them and given to another.

God gives talents to each of us to be used for Him; and as the parable of the talents teaches, "we must use it or lose it." You, my sister, may be a good teacher; are you teaching for Him? And you, my brother, who are in business, are you doing business for the Lord? And you, my brother, are you farming for Him? If not, you are unjust stewards, over the goods God has given you, and you may expect the unjust steward's reward; for we

must give account to God how we use what He has placed in our charge, and to whom much is given, much will be required. Jesus condemned the laying up of treasures for oneself. Matt. 6: 19-24.

Look at the rich young ruler in Mark 10: 21: "One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." His riches, no doubt, kept him out of heaven. V. 23. "How hardly shall they that have riches enter into the kingdom of God." In Luke 12: 16-21 Jesus teaches the folly of treasure hoarding. "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? **So is he that layeth up treasure for himself and is not rich toward God.**" Remember the parable of the rich man and Lazarus and its conclusion. The rich man lifted up his eyes in hell, while the beggar was carried to Abraham's bosom.

Under the Mosaic law, men were required to give one-tenth of all their income, from flocks and herds and fields. Some of my readers may say this law is a thing of the past. So it is: but under the new law it is a whole stewardship wholly used for Him. 1 Cor. 10: 31. "Whatsoever you do, do all to the glory of God." 1 Cor. 16: 2. "Upon the first day of the week let everyone of you lay by him in store as God has prospered him." This is

the New Testament method of tithing—"as God has prospered you." Are you giving this way? Christ gave His all for us, 2 Cor. 8: 9. "Though rich he became poor for our sakes." There are three things to be gained by giving as God has prospered you. 1. The responsibility is transferred to God as to how much you give. 2. The spiritual blessing that comes from being obedient. 3. Our incomes will be increased. Mal. 3: 10. Giving is necessary to the proper growth of Christian character.

No one can grow spiritually who is always taking God's blessings and giving nothing in return for them. Prov. 11: 24, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." We pity that man in India or China who, through his ignorance and superstition, worships his idols of wood or stone; but we have idolatry in our own land, in the church: brethren who worship their houses and lands, mothers who worship their children, and are not willing to let the Lord use them in the mission field. Others? Yes, thousands of them who worship the god of the dollar. Look at one of these gods; on one side it says, "In God we trust." But do we trust Him? Not unless we have plenty of these gods to back us financially.

There are ministers who are not willing to go to isolated places to preach, unless they can leave a good supply of these gods with the wife at home. Not trusting God but trusting the dollar. On the other side it has the likeness of the Goddess of Liberty. But it doesn't mean liberty to those who worship it: it means bondage, and its worshipers are bound in chains of idolatry just as strong as those that bind our heathen brothers to their idols. That God will open our eyes to the world's need of a Savior, and give us a glorious revival of this Christian stewardship is my prayer.



Some Palm Trees in Equatorial Africa.

## THE AFRICAN: HIS RELIGION

Ida M. Helm.

Africa, the land that once, long, long ago extended protection to the infant, Jesus, today knows not of a Savior. On that great continent there is a terrible famine for the "Bread of Life." The Pagan religion, the religion of Africa, is a religion of darkness. It is the lowest form of religions, without either sacred writings or definite system. "It appears a jumble of superstitious fears, spiritualistic terrors and horrible rites." Drunkenness, lying, gluttony, stealing, polygamy—every form of licentious debauchery and murder are approved. They are features of Pagan religion. Cannibalism, witchcraft and human

sacrifices and burial alive are interwoven in the very fiber of this degrading religion and the influence that is reflected by the worshipers of such a fiendish religion unavoidably produce a hard, unfeeling heart, and a diabolical satisfaction in cruelty and bloodshed.

In Ashanta Mr. Cruikshanks witnessed a religious ceremony where the victim for human sacrifice was thrown alive from a platform to the blood-thirsty worshipers below, there to be cut to pieces and divided among the cruel Pagans before it reached the ground.

One horrible feature of Pagan reli-

gion is "burial alive." They hold the idea that the one that has gone to "Deadland" carries his hates and fears with him and he must have with him shades of wives, slaves and warriors, and that the shades will fight with the shades of their enemies as their living friends fight their tribal enemies in the body. Consequently, when a chief dies, "Several wives are laid upon the floor of the burial pit, and across their living bodies the corpse is extended, with the head resting in the arms of the favorite wife. A slave kneels at the feet, presenting to the dead chief his pipe, tobacco, spear and battle-ax. After the earth has been filled in over living and dead, slaves may be slaughtered upon the newly-made grave."

The Pagan justifies himself in offering human sacrifice because he has pious motives, he does it in service of the gods. Cannibalistic feasts follow human sacrifices many times. What wonder there are cannibal tribes!

Witchcraft is the natural offspring of Pagan religion. A great many Africans die unnatural deaths and the African never attributes the cause to contagion or unsanitary conditions. Even when people are killed by accident or in war they suppose some person in the neighborhood is familiar with a disembodied spirit and by coöperation they have conspired and bewitched the deceased, so they have a "smelling out" by the witch doctor. All the people in the community will assemble at the "smelling out" for to absent oneself would be taken as a confession of guilt. When the witch doctor has scented some one and charged him with the witchcraft, he is given the ordeal of drinking poison and if he vomits and receives no serious effects he is considered not guilty, but if he shows ill effects from the poison "he is given over to all the fiendish torture and outrage which barbarous imagination can devise." It is estimated that 4,000,000 people

are killed annually in the effort to discover witches. Belief in witchcraft prevails throughout Pagan Africa. Superstitious, sinful Africa feels that it is lacking in something. Its subjects feel their need of a power greater than that within themselves and they are reaching out after something, they know not what, and in their blind groping their debased imagination conjures up for them ceremonies and practices more degrading and horrible if possible than what their foreparents were accustomed to.

The African believes that in every bush, tree, plant, fountain and river, and in the thunder and lightning and in all space there is a reasoning spirit who is jealous of him and he must try to keep him in a good humor. All his gods are demons reveling in debauchery, immorality and obscene ceremonies. They are all malicious gods seeking to do him harm. He offers sacrifices to them, to appease their anger or to win their favor. The value of the sacrifice varies; it may be a little meal, or water, or an animal or a human being. If the sacrifice is offered for an ordinary circumstance, a sacrifice of less value will suffice; but if the circumstance be of great importance, human sacrifices are required. Jesus said, "If the light that is in thee be darkness, how great is that darkness." The Pagan religion is a religion of darkness.

To the African, morals and religion have no relation whatever. He may steal or commit murder and it will not affect his religion. Such things are civil offenses. In Africa, the saying, "Like priest, like people," is verified. "Every minister is a priest of lust, preaching it as a cardinal feature of his religion. Reformatories are sanctuaries of lawlessness, and churches are brothels wide open day and night." This terrible state of affairs is the offspring of Pagan gods. Think of it, dear ones. Think of those precious souls so blinded and so steeped in

sin—"Redeemed but they do not know it." In their blind groping, for thousands of years, after ways by which they may please their cruel, malignant gods, they have been continually plunged into deeper darkness till the darkness is palpable. The African is very religiously inclined and to be consistent with his perverted conceptions of religion he can not be other than he is. Brutality lies not in himself but in his religion.

The badge of Love is the badge that Christians wear. Love will do good to all mankind. Pagans wear badges, they call them charms. They are a protection for the wearer, from disease and violence, and by the use of charms they obtain the aid of spirits. Of the many different charms, eyeballs are valued the most highly and graves are pillaged to secure them. "The sight or knowledge of the presence of a charm fills the would-be thief with fearful forebodings. He thinks to ignore the guardianship of a charm is absolutely certain to bring upon him direst personal consequences."

Africa is "the land of the shadow of death." Its gods are malignant, brutal gods, delighting in licentiousness, cruelty and bloodshed, and the people commit the most horrible crimes in the name of religion. They are under Satan's power. In sickness there are no tender hands to caress the fevered brow, no soothing medicine to alleviate the suffering, no child of God to speak to them of a home where sufferings never come, no Bible to give them a passport to the eternal home, no Jesus to go with them through the valley of the shadow of death; but amidst the noisome confusion of the beating of drums, wild cries, dancing and carousing to frighten away the evil spirit that caused the disease, the departing soul goes with-

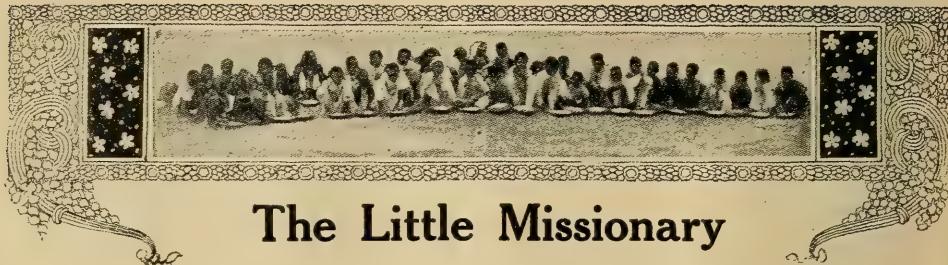
out Jesus, the Christian's Anchor, and without hope into an unknown world. They think that sometime the departed spirit may return and inhabit the body of a tree or an elephant or some other animal or plant. Their religion is altogether hopeless and dark.

There are many, many gods in Africa. They think the family and tribal gods have more interest in the human family or tribal affairs than the great general gods, so some have a personal god. Back of it are the family gods, back of the family gods are the tribal gods, and back of the tribal gods is the "Great Eternal God," who they think is either indifferent or bent on doing them harm. If only the African had the religion of the Bible, there would be a transformation in his life.

Mohammedanism, "Although numerically not so strong as Paganism, yet from a religious standpoint it is a greater problem. Thirteen centuries—forty generations—of continuous African heredity have made Islamism native to the continent . . . the numerical strength of Mohammedans in Africa is 50,000,000." Its religion has but one God, a God who is interested in his subjects, but Islamism is a lifeless, a man-made religion and the heart of the convert remains as unregenerate as ever.

It is the Christian's duty, as well as privilege, to show the African that the great God who he thinks is either bent on doing him harm or indifferent to him and whom he is blindly seeking after through myriads of evil spirits, is a God of Love, and that He is ever seeking to do him good, that He has died for him and that the glories of heaven are his rightful inheritance, and the Moslem must be educated and taught the religion of Christ.

Ashland, Ohio, R. R. No. 2.



## The Little Missionary

### ESKIMO CHILDREN.

Rev. James F. Cross, Cape Prince of Wales, in American Missionary, who kindly loaned cuts.

Eskimo children have a happy life. Like other babies, as soon as they find they are born they cry about it. But a kind grandmother soon comforts them, and puts on a little fawn skin

taste of what is to be its main article of food. No matter how cold it is the baby has a warm place inside of the mother's fur parke and next to the mother's warm back. No matter how much the wind blows, baby can snuggle down and be warm. And it is not many months old before it has a soft



At the School-house Door.

bonnet that fits very close and keeps the head warm; then she gives them a little piece of seal blubber to suck. And to prevent the baby swallowing it or choking on it, she puts two little slivers of wood like toothpicks through it. The baby seems to get a great deal of satisfaction out of this, and soon becomes content with the new world, and acquainted with the

warm fawn skin parke of its own with hood and wolverine trimming. Wherever the mother goes, baby goes too, riding on the mother's back; in the canoe, on the dog sled to visit, to church, it always goes until it is three years old or until another brother or sister comes and crowds it out of its place.

At birth the Eskimo baby is the

smallest, thinnest little child that comes into the world. It is all shriveled and wrinkled up. It looks as if its skin was several times too large for its flesh. But by the time it is three months old it looks as if it might burst its skin if dropped, it is so fat. For a year much of its time is spent on its mother's back, where baby can be safe, and comfortable, and still the mother has both hands free for her work. But it often lies on the

fur clothing all over, he finds all kinds of fun. The snow and ice which come in October and last till May provide sliding of all kinds. He is not dependent on a sled, and has not heard of a "double-ripper." But with his seal-skin pants, the only thing necessary for a slide is a hill. He tries it every way, sitting down, head first on his stomach, squatting down like a rabbit, and rolling down rolled up like a ball, or stretched out like a bat. In



Eskimo Girls.

reindeer robe and learns that five and twenty are the numbers to count by; that means that an Eskimo baby has as many fingers and toes as any man. As baby Eskimo explores he gets to learn about things often by hard experience, and gets burned at the stove and seal oil lamp and cuts himself with his father's tools and his mother's knife. He falls from the upper berth, which is in every house, and many of the Eskimo children are maimed or disfigured for life from these injuries, where there is no doctor to treat them.

At four or five the real fun of life begins. Cold weather which would keep white children in the house has no terror to the Eskimo. With his

every way, he wants it to be a race with the other boys. Then there are fine games of shinny, football and baseball. Prisoners' goal is a very popular game. It goes by the name of num-a-num-a-na. There are games that belong to particular seasons. In spring after they catch the first whale or walrus they play a game of tag. All in the game are tied at the ankle two by two. It is a kind of three-legged tag. One couple is it. As soon as they catch another couple, that couple is it. It is very amusing and interesting to see it played. The catching of the first whale and walrus is a great event and is celebrated by several games in which singing is



How the Little One is Carried.

quite a feature. Instead of blinding and counting while others hide, a large number all face in a circle and sing a song, and when the song is ended the one must be hidden. Then the crowd hunt the one. Instead of sheep-pen, it is like a number of men hunting a deer. In all the games the Eskimos young and old are real sportsmen. They are good losers. No matter how exciting the football, baseball, checkers, the loser takes it in good grace and does not go off mad if beaten.

In the long nights of December and January they often play by moonlight. But as the days grow long in spring the play time is near midnight. In summer the children have no regular time to go to bed. They play until tired and then sleep and start in again. Many times the boys do not take the trouble to go home, but find a sunny place sheltered from the wind. And often one has some joke played on him, such as tying him down on the place where he is asleep. In winter time the boys from twelve to fifteen sleep in the big Koz-ge, which is the town hall and workshop. At nine or ten the men go home, and the boys then have full possession. And they have great fun. And often school time comes while they are still asleep. And then they go to the morning session

of school without their breakfast. The girls too have their games often with the boys; sometimes the girls play against the boys, and often they choose sides. Then they have games of their own. A favorite one is with a large ball stuffed with deer hair. The girls stand in a circle, one takes the ball and keeps it in the air either by the hand or the foot. When she misses the next one takes it. They become very skillful in this. Another game is taking three stones and seeing who can keep them in the air the longest. Then the smooth beach in summer with the soft fine sand furnishes place for house building, sand molding and hop scotch; and in summer there are long voyages to the towns where the white man has telephones, automobiles, fire department, gramophones, oranges, chewing-gum. All these things are new, they don't understand them, but what difference does that make? They enjoy some of them and wonder at the rest, and come home singing "Navajo" and "The Holy City" and imitating Dooley. (At imitation and mimicking the Eskimo boy or man is an adept.)

The Eskimo children with few exceptions are well cared for. Orphans are adopted and raised by relatives or friends. And in cases where a woman has more children than she can care for, one is often borrowed and adopted by some one who is childless. Last winter a woman gave away her baby when it was four days old, not from lack of affection, but for the child's good. She had two small children, her husband and a brother to sew for, and the sewing for an Eskimo family means a great deal. In dressing the sealskin the men help. But the women do all the work on the deerskins. But the whole family wear skin or fur clothing, often two suits, with deerskin socks and boots, and mittens. Then a large source of income for the family groceries is from the sale of boots. And so the mother is never



Little Beauties.

through her sewing. When the family is large the girls have to learn to make their own foot wear at ten or eleven. And earlier than that both boys and girls have their share of work, caring for the younger members of the family, doing errands and chores.

From fourteen years of age they have to be ready for all kinds of work, taking their place in the canoe or the walrus hunts and learning the whole science of hunting. This is not simple. The habits of the animals, the looks of the water, the currents of wind and water, the signs in the sky, the making and sailing of the canoe, the manufacture of nets, tanning of skins, flight of birds and run of fish, are all parts of the education which fits them for getting a living. The Eskimo has no mail-order house nor department store to supply his wants. If he wants a canoe he makes it, if he wants 50 or 100 fathoms of seal net he makes it. If he wants a new squirrel skin parke (fur sweater with hood) he traps the squirrel, tans the skins and some of his family sews it. If a boy wants a pair of skates, he hunts for a piece of iron in the scrap heap of a blacksmith's shop, and then cuts

out a block of wood, fits the iron in for a runner and lashes it to his foot with seal skin thong. And he makes a good pair of skates in that way. Depending on themselves for everything they use, makes them very skillful in the use of tools and self-reliant. Hunting on the rough ice, or jumping from cake to cake in the floating ice, where a misstep means a bath in the freezing water or drowning, makes him sure-footed and quick-sighted. Few boys in any country could beat the Eskimo in running, jumping or in any games requiring quickness and endurance.

It was from missionaries of the American Missionary Association that these Eskimo people in far-away Cape Prince of Wales, Alaska, received their first school, Sunday school and church to help them to a better life. Should not such active, hardy little people continue to be taught of Jesus Christ



Ready for the Primary Class.

and how to be useful to others? For these children in Arctic Alaska the American Missionary Association needs your gifts of money, and of prayer.



Let the same little hands that are ready to take  
The things that our Father so freely has given,  
Be ever as ready to do a kind deed,  
Till love to each other makes earth seem like heaven!

ALONE WITH GOD.

What is the meaning of the Christian life?  
 Is it success, or vulgar wealth, or name?  
 Is it a weary struggle, a mean strife,  
 For rank, low gains, ambitions, or for fame?  
 What sow we for? The World? For Fleeting  
 Time?  
 Or far-off harvests, richer, more sublime?  
 "Thy kingdom come."

What have we meant all these days and years, when we said to God "Thy kingdom come"? What do we wish for or pray for? And is the wishing or praying enough? Or, if we wish or pray, is there aught besides, which we ought to do? . . . When that kingdom does come, will it come **to us**, or **upon us**? It will come **to us**, if we have indeed prayed for it, prayed that we might have a share in it, and as we could, by prayers, by alms, by examples, by receiving the light of God within us, promoted it. . . . May none of us be slothful servants, saying listlessly, "Thy kingdom come," yet asking as if we cared for nothing less. But may God give us grace so to use faithfully what He has for this short time entrusted to us, that we may see in that day, with joy, those whom our prayers, our alms, our words, our deeds, our lives, have holpen to love our God.—E. B. Pusey.

#### THANKSGIVING.

We thank Thee, mighty Jehovah,  
 For the health and safety of those  
 who gathered at Conference, both in  
 their journey to and from the meeting.

For the goodly offering in com-  
 memoration of this Bicentennial year.

For the churches who took such an  
 active part in the offering.

For the two workers for China and  
 two for India approved by the Confer-  
 ence. Also for the one who is arrang-  
 ing to go to Cuba.

For the missionary enthusiasm man-  
 ifested on every hand during the meet-  
 ing.

For the noble band of workers who  
 could not attend, but prayed for the  
 success of the work.

#### INTERCESSION.

We pray Thee, Oh Lord,

For the indifferent of the Fraternity,  
 that their eyes may be opened to be-  
 hold their opportunity and privilege  
 in service.

For the welfare of the returning mis-  
 sionaries to India and the new ones  
 which join them.

For China and the four who go to  
 begin in that field.

For a deeper work of grace in every  
 heart among Thy children.

#### PRAYER.

Oh, Thou blessed Shepherd of the  
 sheep, tenderly guard and protect the  
 lambs of Thy fold whether they be in  
 this or other lands and keep them ever  
 in Thy name. Find them ready to re-  
 ceive Thy truth as in honest hearts,  
 and ever ready to grow in grace.  
 Quicken within Thy children a deeper  
 feeling of pity for the unsaved every-  
 where, and especially the stranger to  
 Thy covenant, so that the united  
 prayers of Thy people may move the  
 hearts of many to call on Thy name  
 and be saved. Fill each and every life  
 to overflowing with Thy Spirit and  
 manifest Thy power in fullness, and  
 Thine shall be the glory evermore.  
 Amen.



God makes large investments in the  
 soul of a man, and expects large re-  
 turns in the services of a man.—  
 Bishop McDowell.

## EDITORIAL COMMENT

¶ "We must work the works of him that sent me, while it is day; the night cometh when no man can work." (John 9: 4, R. V.) The soul often looks heavenward and yearns to be forever at rest. "For me to die is gain" said the beloved apostle. But tho joys will be perfect over there, one joy of earth will not be there. It is the joy of preaching the Gospel to perishing souls,—souls who may hear, believe and be saved.

¶ Not that the joy of the saved will be imperfect,—far from that,—but its perfection must leave out soul-saving, for none but the ransomed shall ever tread the golden streets of the New Jerusalem.

¶ This fact adds new interest to the work of the church militant. He who is instrumental thru God's grace to bring one soul to Christ, is serving God in a way here on earth that he cannot, when in heaven. It also gives joy peculiar to earth where sin is rampant and the struggle is great.

¶ Who has not felt the heart-throbs of gladness when a soul has turned from sin to salvation! Jesus says that beyond this life in the life eternal is "the night" when this glorious work cannot go on. Then, beloved in the Lord, take up new inspiration in soul-saving; for only as one has opportunity in this life can he glorify God in seeking and saving the lost. Tell out everywhere the glad tidings, till the whole earth resounds with His salvation! Soon, very soon, the day will be past and the night of past opportunity will be upon us.

¶ Conference has been inclined to make few changes on the General Mission Board. One member has served twenty-four years. Others have been on for a more or less prolonged service.

The tri-annual meetings of the Board, the problems to be solved, the struggles and uniting of prayers and groans in the Board meeting have a tendency to unite the members closely. It is no wonder then that when a change is made each member feels keenly the loss of association, no matter how admirable the successor may be. It is in this light that the withdrawal of Brother John Zuck from the Board is viewed. He was a faithful, conservative, earnest member with a heart deeply interested in the mission and publishing interests of the church. He is also of that make-up that tho no longer on the Board, he will continue to push wherever he has opportunity and his congregation will be heard from just as regularly as heretofore.

¶ The new member on the Board, Elder J. J. Yoder, of Conway, Kansas, has been for some years a member of the District Mission Board of Southwest Kansas and has earned for himself the confidence of the members of the district. His usefulness reaches far beyond district bounds, however, and in selecting a new member it would have been difficult to have found one who from reputation and church activity is better suited to the duties devolving on a member of the General Board. For a long time, Kansas was represented in the person of Daniel Vaniman, a most successful worker. It is a pleasure to see Kansas back in representation, and may our Brother Yoder prove himself most effectual in directing the affairs in the broad fields under the care of the General Board.

¶ The spiritual uplift of the Des Moines Annual Meeting was far above the average. The Committee of Arrangements with their efficient corps of helpers made the meeting a success from their angle. The only possible

point for complaint was the poor hearing in the building used for the tabernacle. Outside of this, every heart was glad for what it enjoyed. The Sunday spent in fasting and prayer, along with the addresses and the elevating character of them all, combined to make the meeting one of the best ever attended.

¶ The Missionary spirit of the Conference was fine. There was unusual interest manifested in the Monday afternoon meeting. Many churches, it is true, made no effort to raise the dollar per member, yet there were a goodly number who did and succeeded. The membership in Texas averaged nearly \$2.00 per member. All this interest focused in the Monday afternoon meeting when an offering of \$16,000 was laid upon the altar at the close of the service. Preceding that about \$7,000 had been received while at the meeting, making a total for the Conference collection of \$23,630.88. The largest collection before this was at Springfield, where \$10,142.32 was lifted.

¶ Money has a very important value in the progress of the Kingdom; but on its value does not rest all that may be gathered from a collection. It would be difficult to find any other medium which tests the real conviction of the individual members of the church and it is at this angle the student of missions watches each collection lifted. The collection of \$75.00 in the instance of a membership of five hundred, all well-to-do, in the instance of another congregation of three hundred all prosperous, owning homes in a wealthy part of the country, giving three times as much as last year and still did not reach sixty dollars, and the instance of the congregation, averaging \$3.00 per member in a poorer part of the country,—all carrying different messages to the student.

¶ Then again, when a congregation gives on an average of \$3.00 per member, and among the number are young

sisters giving \$5 or \$10 and, at the same time, saving every penny to continue an education, every student of missions knows that such a body of members are deeply spiritual and from her rank and file will come men and women strong for missions in the next generation.

¶ Each congregation knows what it has raised. It needs no periodical to tell it. God knows also. He does not need a periodical to tell Him. The acknowledgment by receipt number furnishes ample protection to the funds, and for once an offering has been made unto the Lord in which the left hand did not find out what the right hand has done. If the heart of the giver is open to the influences of the Spirit, each one has an answer within himself if he has done what he could in this effort. While \$100,000 was not reached, praise God for what has been done.

¶ The History of the Missions of the Church, the first address of the missionary meeting Monday afternoon, was perhaps not so full of interest inasmuch as it dealt largely with facts and figures. It, however, is a brief survey of what the church has done, and will be valuable as reference in the future. The second address, made by Bro. William Howe, of Pennsylvania, on the Influence of Missions upon the Church, was one of the best addresses of the Conference. Epigrammatic, terse, cutting, kind, forcible, with not one dull sentence from beginning to end, the speaker showed the wonderful blessing missionary endeavor has had and will have upon the church.

¶ The consecration service which followed the offering at the close of the meeting was conducted by Brethren D. L. Miller, who introduced the missionaries, and John Zuck, who offered the consecration prayer. The workers set apart were Sisters Cathryn Ziegler supported by the Sunday schools of

Eastern Pennsylvania, Ida Himmelsbaugh, of Pennsylvania, sent as a nurse, to India, Brother Geo. W. Hilton and wife, supported by North Dakota and sent to China. With them on the platform were Brother and Sister McCann and Sister Eliza B. Miller, who with Brother Adam Eby and wife will return to India this fall.

¶ The interest in our missionaries was very manifest, as each one stood and the name was given. The thousands who were present were glad to look upon those for whom they have been praying, and feel assured that now their prayers can be still more specific. The Missionary Meeting is always a service full of deepest interest.

¶ Bro. Wm. Howe and the Johnstown congregation are deserving of special mention from the fact that over a hundred subscriptions to the Missionary Visitor on the "dollar plan" were sent in. This perhaps, as far as is known at this time, was the largest list sent from any congregation. It is not too late for those who have not applied for the Visitor to send in their subscription and all those who gave a dollar or more are entitled to the paper one year. See subscription terms on first page.

¶ Every one attending Conference and visiting the booth where Bro. Crumpacker and wife and Bro. Hilton and wife had their home will recall the spirit of the place by the mission charts and facts which were constantly before the public. They attracted no small amount of attention and were very effectual.

¶ One cannot talk with Brother Grant Mahan who attended the recent Annual Meeting without having a deep impression that in Cuba where he now resides, there is a great opportunity for the church. There is a remarkable open door and the church is not awake. The church schools established on the

islands are now overrun with young Cubans who want to learn,—and desire to know of the Christ. There are those in the church who could combine their gifts, start a good school, and thru it do mission work, thereby accomplishing much for the church in the next generation. Why not create more enthusiasm and many gifts for Cuba?

¶ The latter part of August, the missionaries to China, Frank Crumpacker and wife, and Geo. W. Hilton and wife and child, will sail for their new field of labor. The next issue of the Visitor will have something about them and their prospective field.

¶ Sister Blanche Lentz of Harrod, Ohio, enrolls herself among those going to other lands as a missionary. She went to Annual Meeting with the call from Cuba weighing heavily on her heart; and it was not until after Tuesday that she concluded to offer herself for this field. The Committee had already invited her; hence it was not necessary for the Board's action. She was immediately taken before Standing Committee and later approved by the General Conference. Sister Lentz is well known to every member of the Mission Board for she has spent several years in the Publishing House, part of the time as editor of the Inglenook, which position she is now occupying. The opportunity in Cuba is one for which she is perhaps as well fitted as any one in the church and she goes in a few months to her new field of labor with the prayers of many friends and a whole brotherhood behind her.

¶ The receipts for the money sent in by churches to the offering lifted at Des Moines will not be published until the August number. The time between the close of the meeting and getting out the receipts has been too short to prepare the report for publication.

¶ The collection at Annual Meeting is interesting because of the almost

The following table of Swedish churches which should have appeared in Annual Report is herewith given:

	Elders	Ministers	Deacons	Meetings held	Church meetings	Prayer meetings	Love feasts	House visits	Baptized	Expelled	Died	Total membership	Sunday schools
Wannabergam, . . . . .	1	3	580	3	70	3	1998	4	1	1	1	50	
Malmo, . . . . .	1	1	191	5	88	2	500		1			45	1
Kjeflinger, . . . . .	1	1	36	4		2						12	
Landskrona, . . . . .	1		163	3	92	2	2302					11	1
Stockholm, . . . . .		2	55	3	19				3			9	1

In addition there are three members in Norrland, making a total membership of 130 in Sweden.

total silver and gold offering. In a "hat collection" of over \$1,400 but 128 pennies were found. Not that the penny is despised but that the people of God are striving for larger gifts to the Lord is a matter of much encouragement.

¶ After Conference the General Mission Board met on the platform of the tabernacle, and reorganized for the ensuing year. Bro. J. J. Yoder, of Kansas, the new member, was absent. D. L. Miller of Mt. Morris, Illinois, was elected president; H. C. Early of Penn Laird, Virginia, was made vice-president. The secretary-treasurer continues his office without reappointment.

¶ Texas is a great State in many ways. The membership few and many of them in limited circumstances. Yet they are working earnestly and the Visitor is glad to report the work done. It wishes other districts would do likewise. Brethren Wine and Sutter have done the evangelistic work the forepart of this year. Covering a period of three months, they together spent 131 days, preached 79 sermons, baptized one, made 119 visits, handed out 20 tracts, traveled 3,336 miles at an expense of \$59.20. Their other expenses amounted to \$36.10 while their collections summed up \$32.56. Bro. Geo. Marchand, the secretary, is much interested in the work.

## GOOD NEWS FROM INDIA

Bulsar, India, May 22, 1908.

Dear Brother Royer,

I know you will rejoice with us when I tell you that the digging of the foundation for the church was formally commenced at 6 P. M., May 20.

The last obstacle was removed at 3 P. M. News was quickly sent around and at six o'clock we had the Christian community together on the site of the new building. A few informal talks showed plainly the great joy of all present that at last we were able to begin the work. After prayer was offered, and special blessing asked on the work to its finish, the first pick was struck into the ground. Then others followed and in a few minutes there was a well-defined mark where the trench was to be.

The crowd then dispersed to await the morrow. On the morrow laborers were set to work, and at noon the schoolboys turned out almost to the boy, and by nightfall a trench about three and a half feet deep was dug. The working hours of the regular shop work, is eight, and what the boys do in these hours is not paid for but is counted as their part, as children in the orphanage. But to get the work done more rapidly, we give the boys a half-cent an hour for all the over time they work, and they go at it with a will. If no unforeseen difficulty arises,

I think we shall succeed in getting the foundation in yet before the rains.

We thought of starting a month ago, but there was some hitch in securing the building permission from the Government. We don't have it regularly yet, but by making several trips to the Official I succeeded in getting leave to go ahead with the work, and let the formal permission come in its own good time. He inquired if there was any objection to it on the part of those who had the say, and finding none, he told us to go ahead. It is an interesting chapter, this, concerning the preparation for the building of this church, and I may write it more fully sometime, but cannot today. We are glad for the start, and hope we may be able to report progress.

We are anxious to hear of the Annual Meeting. We have ordered the Report and will await it with much interest. Our prayers are also going up that all may be well and to the glory of God.

Yours fraternally,  
J. B. Emmert.



#### THE UNFINISHED TASK OF THE CHRISTIAN CHURCH.\*

By Rev. A. W. Halsey, D. D.

"The Unfinished Task" is a most successful attempt to set forth, in brief compass, the real problem now confronting the Christian Church. In a series of ten chapters—short, crisp, statistical, but with a fine flavor of incident and anecdote—he discusses every phase of this momentous question with a sanity, a clearness and a forcefulness that must carry conviction to every thoughtful reader.

In a series of chapters he deals with "The Obligation," "The Extent of the Task," "The Obstacles to be Overcome," "The Successes of the Early

Church," "The Successes of the Nineteenth Century," and "The Adequacy of Available Resources." The last chapter is devoted to the trenchant question, "Shall we Finish the Task?" In the two chapters dealing with "The Extent of the Task" is massed an amount and variety of information as to the condition of the "Mohammedan, Nominally Christian and Heathen Countries" which it would be difficult to match anywhere in mission literature. The student desirous of seeing, at a glance, the needy fields of the world, can find in these pages the information desired. The author is most happy in his treatment of "The Successes of the Early Church," and "The Successes of the Nineteenth Century." He does not give a mere enumeration of facts and figures, but sets forth a vivid, picturesque, panoramic presentation of what was accomplished in these two great missionary eras of the Christian Church. He characterizes the early disciple as "setting out upon the colossal task of evangelizing the world." While he is emphatic in his assurance of the "Adequacy of Available Resources" for the task now before the Church, he makes no attempt to minimize the obstacles which confront the individual missionary as well as the Church in its corporate capacity.

The book is essentially a textbook. It was written from this point of view. It is this, but much more. We commend it to college students and to all who desire to have part in "The Unfinished Task of the Christian Church." We most heartily indorse the introductory note that The Unfinished Task is set forth so clearly that any student who is undecided as to his life-work ought to be helped in reaching a conclusion by a careful study of the volume.



\*Order from Brethren Publishing House, Elgin, Illinois.

The reward of faithful service is the power to do greater service.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren ..... Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

## ANNUUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

## COMPARATIVE STATEMENT.

	May 1907	May 1908	Apr.-May 1907	Apr.-May 1908	Dec.	Inc.
World-Wide .....	\$932 78	440 94	1354 97	1119 97	235 00	
India .....	499 35	289 16	1366 19	833 61	532 58	
Brooklyn M. H. ....	17 50	17 00	51 58	23 50	28 08	
Misc. .....	73 45	....	116 81	1 00	115 81	
	\$1223 08	747 10	2889 55	1978 08	911 47	
Bicen. ....	....	7360 65	....	10761 07		10761 07
	\$1223 08	8107 75	2889 55	12739 15		9849 60

During the month of May the General Mission Board sent out 260,012 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations for the month of May, 1908.

### WORLD-WIDE MISSION.

#### **Pennsylvania—\$219.25.**

Eastern District, Congregations.

First Brethren Church, Philadelphia, \$50; Ridgely, \$15, ....

Sunday school.

Ridgely, ....

Individuals.

Samuel H. Hertzler, \$5; Stehman Krantz, \$3.50; S. S. Lint, \$3; "Two Sisters," \$2, ....

Middle District, Congregations.

Yellow Creek, \$28.83; Hyndman, \$1.75; Artemas, \$4; Buck Valley, \$2.12; Missionary and Temperance Association.

Martinsburg, ....

Southern District, Individuals.

J. B. Ruthrauff (Marriage Notice), Western District, Congregations.

Elk Lick, \$18.45; Garrett, \$5.78, ...

Individuals.

Samuel C. Johnson, \$15; John W. Spicher, \$5; Jacob Christner, \$1; Elmer F. Nedrow (Marriage Notice), 50 cents, ....

#### **Indiana—\$56.81.**

Northern District, Congregations.

Baugo, \$24.70; Syracuse, \$18.82;

North Liberty, \$9.79, ....

Middle District, Individuals.

Clarence H. Yoder, \$1.50; Elizabeth Pottinger, \$1, ....

Southern District, Individual.	
Elizabeth Price, ....	1 00
<b>Washington—\$41.00.</b>	
Congregation.	
Sunnyside, ....	36 00
Individual.	
S. F. Hylton, ....	5 00
<b>West Virginia—\$38.20.</b>	
First District, Individual.	
F. F. Fitzsimmons, ....	2 60
Second District, Congregation.	
Ross Chapel (Bethany), ....	35 60
<b>Kansas—\$21.73.</b>	
Northeastern District, Sunday school.	
Chapman Creek, ....	10 83
Individual.	
A. D. Crist (Marriage Notice), ....	50
Northwestern District, Individual.	
Isaac B. Garst, ....	2 00
Southwestern District, Individuals.	
Peter Hartman, \$5; J. C. Crower, \$2.15; S. E. Delp, \$1.25, ....	8 40
<b>Missouri—\$21.50.</b>	
Middle District, Congregations.	
Smith's Grove, \$4; Centerview, \$7.50, Individuals.	11 50
Riley Stump, \$7; Jacob Kircher, \$2.50; T. J. Simmons (Marriage Notice), 50 cents, ....	10 00
<b>Ohio—\$11.50.</b>	
Northeastern District, Congregation.	
Chippewa, ....	4 50
Individuals.	
D. F. Stuckey, \$5; D. B. Snyder, \$2,	7 00
<b>Illinois—\$9.79.</b>	
Northern District, Congregation.	
Polo, ....	5 59
Individual.	
Jennie Harley, ....	1 20
Southern District, Individual.	
Geo. W. Trone, ....	3 00

**California—\$8.00.**

Northern District, Individual.	
Mrs. Alta Johnson, . . . . .	
Southern District, Individuals.	
"A Sister," \$2.50; D. H. Weaver (Marriage Notice), 50 cents, . . . . .	
<b>Virginia—\$4.70.</b>	
First District, Individuals.	
John W. Layman, \$4; D. C. Naff (Marriage Notice), 50 cents, . . . . .	
Second District, Individual.	
A Flory (deceased), . . . . .	
<b>Maryland—\$1.85.</b>	
Eastern District, Individual.	
J. C. Main, . . . . .	
Middle District, Individuals.	
Rose Ann Bateman, \$1; J. S. Bowles, 50 cents, . . . . .	
<b>Florida—\$1.66.</b>	
Sunday school.	
Delray Union Sunday school, . . . . .	
<b>New Mexico—\$1.65.</b>	
Sunday school.	
Greenfield.	
<b>Oregon—\$1.00.</b>	
Individual.	
E. R. Wimer, . . . . .	
<b>Tennessee—\$1.00.</b>	
Individual.	
A. H. Duncan, . . . . .	
<b>Texas—\$0.80.</b>	
Individuals.	
A. J. Wine (Marriage Notice), 50 cents; "Box 51," 30 cents, . . . . .	
<b>Canada—\$0.50.</b>	
Individual.	
Harvey Stauffer (Marriage Notice), . . . . .	50
Total for the month, . . . . .	\$ 440 94
Amount previously received, . . . . .	679 03
Total for year so far, . . . . .	\$ 1,119 97

**INDIA ORPHANAGE.**

<b>Pennsylvania—\$91.00.</b>	
Eastern District, Congregation.	
First Brethren Church, Philadelphia, . . . . .	
Individual.	
Madilla Moyer, . . . . .	
Middle District, Aid Society.	
Spring Run, . . . . .	
Individual.	
"C. X."	
Southern District, Individual.	
Mrs. Mollie C. Fogelsanger, . . . . .	
Western District, Aid Society.	
Walnut Grove, . . . . .	
<b>Illinois—\$42.13.</b>	
Northern District, Christian Workers.	
Batavia, . . . . .	
Sunday-school Classes.	
Birthday offering, Class 4, Millidgeville, \$1.02; Adah Baker's Industrial Class, \$1.11, . . . . .	
Individual.	
M. W. Emmert, . . . . .	
<b>Ohio—\$8.00.</b>	
Northwestern District, Individuals.	
B. T. Bosselman, \$5; Mark B. Spacht, \$1; Mollie Plotts, \$1; Lawrence Plotts, \$1, . . . . .	
<b>Kansas—\$21.19.</b>	
Southwestern District, Congregation.	
Peabody, . . . . .	
Sunday school.	
Slate Creek, . . . . .	
<b>Virginia—\$20.00.</b>	
First District, Individual.	
Mrs. T. C. Denton, . . . . .	
<b>North Dakota—\$16.00.</b>	
Sunday school.	
Berthold, . . . . .	
<b>Indiana—\$16.00.</b>	
Sunday school.	
Ft. Wayne, . . . . .	
<b>Nebraska—\$5.10.</b>	
Congregation.	
Lincoln, . . . . .	

Total for the month, . . . . .	\$ 219 42
Amount previously reported, . . . . .	462 66

Total for year so far, . . . . . \$ 682 08

**INDIA MISSION.**

<b>Pennsylvania—\$28.01.</b>	
Eastern District, Congregation.	
First Brethren Church, Philadelphia, . . . . .	25 00
Middle District, Sunday school.	
Maitland, . . . . .	3 01
<b>Kansas—\$14.33.</b>	
Northeastern District, Christian Workers.	
Kansas City, Kansas, . . . . .	14 33
<b>Iowa—\$11.10.</b>	
Southern District, Individuals.	
Sisters of South Keokuk Congregation, . . . . .	11 10
<b>Indiana—\$10.30.</b>	
Northern District, Congregation.	
Syracuse, . . . . .	10 30
<b>Virginia—\$5.00.</b>	
First District, Individual.	
Mrs. A. C. Jennings, . . . . .	5 00
<b>Oregon—\$1.00.</b>	
Individual.	
E. R. Wimer, . . . . .	1 00
Total receipts for the month, . . . . .	\$ 69 74
Amount previously reported, . . . . .	81 79
Total for year so far, . . . . .	\$ 151 53

**BROOKLYN MEETINGHOUSE FUND.**

<b>Ohio—\$15.00.</b>	
Northwestern District, Congregation.	
Lick Creek, . . . . .	15 00
<b>Pennsylvania—\$1.00.</b>	
Western District, Individual.	
Joseph Beam, . . . . .	1 00
<b>Illinois—\$1.00.</b>	
Southern District, Individual.	
Geo. W. Trone, . . . . .	1 00
Total for the month, . . . . .	\$ 17 00
Previously reported, . . . . .	6 50
Total for the year, . . . . .	\$ 23 50

**BROOKLYN MEETINGHOUSE FUND.**

For May, 1908.	
<b>California.</b> —Leah S. Kelso, \$2.	
<b>Iowa.</b> —T. J. Sipe, \$2; Mrs. Jacob Spoon, \$1; W. Riddlebarger, \$1.50; J. B. Miller, \$5.	
<b>Illinois.</b> —John H. Gerdens, \$1; A. M. Brown, \$1; Jesse L. Willard, \$5.	
<b>Kansas.</b> —B. S. Katheman, \$1.	
<b>Maryland.</b> —Ersie Mangaus, \$5.	
<b>New York.</b> —Haseloff children, \$2.	
<b>Ohio.</b> —Jonas Horst, \$5; M. G. Moonaw, \$2; Mrs. Ann Holt, \$2; C. S. Goodenberger, \$5.	
<b>Pennsylvania.</b> —Amos Hineman, \$1; R. B. and J. B. Replogue, \$10; J. C. Strayer, \$5; E. J. Meyers, \$5; Mrs. M. J. Shank, \$2; Eld. Thomas Patrick, \$4; J. T. Shelly, \$2; Stella Bollinger, \$1; Eld. J. H. Brindle, \$1; L. H. Leiter, \$2; S. A. Meyer, \$2; Mrs. J. W. Meyer, \$5; Marsh Creek, \$2; W. Ascham, \$2; Mrs. Elsie Shimp, 50 cents; Mary S. Geiger, \$18.50.	
Total, . . . . .	\$ 103.50
J. Kurtz Miller, Solicitor of Funds.	
5901 Third Ave., Brooklyn, New York.	

**BICENTENNIAL.**

The General Mission Board acknowledges the receipt of the following donations during the month of May, 1908, for the Bicentennial fund.			
8 00			
16 00			
5 19			
808	20 00	825	2 00
809	3 70	826	56 78
810	10 00	827	10 00
811	10 00	828	159 10
812	1 00	829	10 00
813	5 00	830	1 50
814	8 20	831	3 00
815	1 00	832	3 00
816	1 50	833	2 00
817	5 00	834	3 00
818	10 00	835	1 00
819	15 00	836	20 00
820	12 00	837	5 00
821	76 66	838	1 00
822	3 00	839	5 00
823	30 10	840	6 91
824	2 00	841	22 25

842	125	90	936		10	00	1030		5	00	1097		1	50
843	5	00	937		27	00	1031		1	00	1098		2	00
844	2	00	938		10	00	1032		10	00	1099		5	50
845	1	00	939		19	20	1033		104	75	1100		5	00
846	10	00	940		5	00	1034		3	63	1101		25	70
847	26	00	941		25	00	1035		8	13	1102		3	00
848	10	00	942		2	00	1036		8	00	1103		35	30
849	5	00	943		2	00	1037		1	00	1104		1	00
850	5	72	944		1	00	1038		1	00	1105		8	50
851	31	00	945		5	00	1039		3	50	1106		12	00
852	5	00	946		1	00	1040		1	00	1107		20	00
853	2	00	947		2	00	1041		14	00	1108		10	00
854	100	00	948		20	00	1042		60	85	1109		10	50
855	5	00	949		3	00	1043		46	50	1110		10	00
856	100	00	950		1	00	1044		36	00	1111		45	00
857	10	00	951		91	31	1045		100	00	1112		1	00
858	2	00	952		11	50	1046		80	00	1113		1	00
859	1	00	953		5	00	1047		25	00	1114		5	00
860	5	00	954		5	00	1048		5	50	1115		6	00
861	11	50	955		1	50	1049		425	00	1116		10	00
862	10	00	956		1	00	1050		150	00	1117		1	00
863	5	00	957		2	00	1051		28	00	1118		2	00
864	4	65	958		2	00	1052		12	50	1119		1	00
865	15	00	959		13	60	1053		5	00	1120		55	87
866	28	00	960		3	00	1054		1	00	1121		50	00
867	47	75	961		10	00	1055		10	55	1122		5	00
868	42	00	962		1	00	1056		1	00	1123		25	00
869	25	00	963		10	00	1057		15	00	1124		11	35
870	1	00	964		1	00	1058		25	00	1125		50	00
871	5	00	965		10	00	1059		1	00	1126		25	00
872	1	00	966		1	50	1060		1	00	1127		15	00
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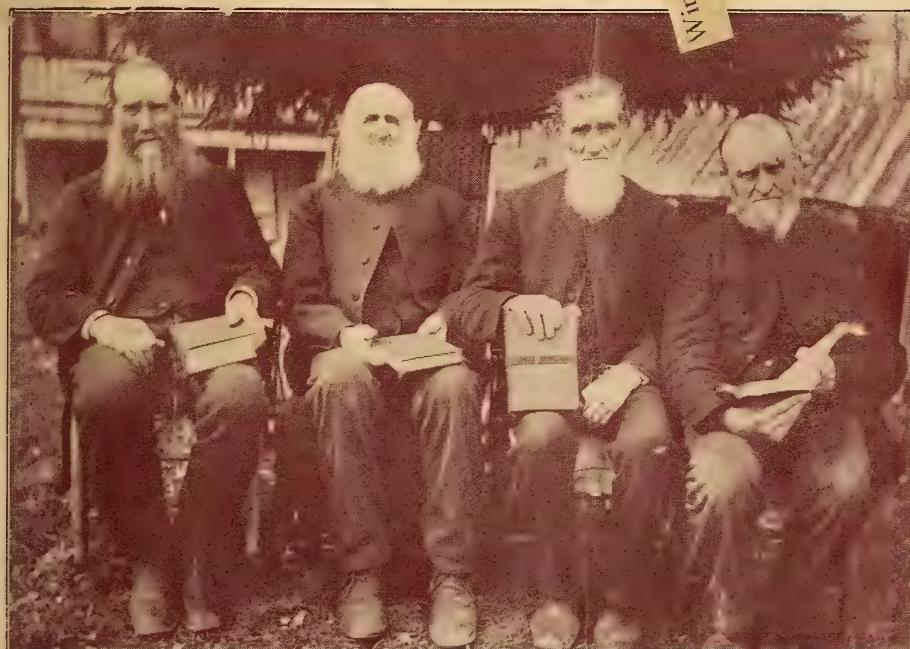
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May 1909  
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Vol. X.

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See page 305.

# The Missionary Visitor

Vol. X.

AUGUST, 1908

No. 8

## CHOKE CHANNELS IN THE PRAYER LIFE

*Ye have not because ye ask not. Ye ask and receive not because ye ask amiss that ye may consume it in your pleasures.—James 4: 3. R. V.*

Prayer is the medium of communication between God and man, and the method by which Divine blessings are communicated to the soul. It can be clearly seen that unless heaven is becoming impoverished, or the hand of God restraining, the present dearth in spiritual life must be due either to lack of exercise of prayer privileges, or to the prostitution of our prayer purposes to unhallowed ends.

While in many lives doubtless the trouble may be traced to "prayerlessness," in many others the difficulty lies in the resisting forces opposed to the Divine response to their petitions. It is our purpose, for mutual profit, to consider meekly the possible hindrances to God's answer to our prayers. Five are clearly revealed in Scripture which touch every phase of experience.

### I. An Unholy Secret Life.

This is the heart hindrance and has a threefold root.

1. *IMPURITY.*—"If I regard iniquity in my heart the Lord will not hear me."—Ps. 66: 18. To Israel's remonstrance with an unheeding God, Jehovah points out that His ear was not closed, nor was He impotent to respond, but their sins had separated between them and their God.—Isa. 59: 1, 2. All known sin must be renounced ere we

can pray the effectual, fervent prayer that prevaleth.

2. *IDOLATRY.*—"Son of man, these men have taken their idols into their hearts and put the stumbling block of their iniquity before their face. Should I be enquired of at all by them?"—Ezek. 14: 3. Not only the yielding to sinful indulgences, but the denial of the place of supremacy in the heart to Jehovah will constitute an effectual barrier to God's answer to our cry. The surrender of the first place in our lives to any person or object other than God constitutes heart idolatry. However beautiful, and lawful, the thing may be, no progress can be made in Divine fellowship until the cursed thing is laid aside.

3. *UNBELIEF.*—"Ask in faith; nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed; for let not that man think that he shall receive anything of the Lord."—Jas. 1: 5-7. Even when God opens the windows of heaven to supply the needs of his people, the unbelieving soul will stand in the midst of abounding blessing and starve for want of supplies.—2 Kings 7: 17-19.

### II. An Unbridled Physical and Social Life.

*Ye ask and receive not because ye ask amiss that ye may spend it in your pleasures.—James 4: 3. R. V.*

The context here shows that the

"pleasures" referred to are first bodily lusts and worldly companionship. To permit the desires of the body to dominate the life means an effectual quenching of the Spirit's intercession within us and the choking of the channel by which the riches of heavenly life would be communicated to us. The Apostle Paul found it necessary to "keep his body under," and his exhortation to us is that we "present our bodies" unto God. Much of our listlessness in prayer may be traced to an unconquered body. Equally with this will worldly alliance sap the very desire for prayer. Fellowship with the world will put such demands upon our time and take such a hold upon our affections that the prayer faculties will be paralyzed and the life become shrunken and barren of heavenly fruit.

### III. An Unhappy Domestic Life.

*Ye husbands, dwell with your wives according to knowledge, giving honor unto the woman as unto the weaker vessel, as being also joint heirs of the grace of life; to the end that your prayers be not hindered.*—1 Peter 3: 7.

While it is true that all manifestation of un-Christlikeness in manner and action in the home life of the Christian will stand as a decided hindrance to power in intercession, yet in no other way can the fellowship with God be more effectually severed than by broken harmony between those who have been joined together in that most sacred earthly union. The simple observance of the foregoing Scripture injunction would open heaven over many a home, for nowhere would the promise of the Divine presence to the two or three gathered together in the Name be more fully experienced than at the family altar when husband and wife can together approach God with hearts uncondemned and love unbroken.

### IV. An Unfaithful Business or Stewardship Life.

*"Bring ye all the tithes into the storehouse that there may be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and*

*pour you out a blessing that there shall not be room enough to receive it."*—Mal. 3: 8-10.

Israel was murmuring at the unprofitableness of their religious life and at the vanity of serving God. Even the ordinances of their religion were burdensome. They were backsliders from God. Jehovah pleads with them to return and in reply to their apathetic enquiry as to why they needed to return, He points out their unfaithfulness as stewards and accuses them of sacrilegious robbery in withholding the tithes and offerings which were His due. We have not the slightest doubt that in the experiences of thousands today barrenness in life and powerlessness in prayer can be traced to the sin of "robbing God."

What a strange condition of things faces one today in the Church of Christ. With an era of prosperity unprecedented in history, with wealth almost beyond estimate in the hands of Christians, the work of God and the cause of missions is hampered everywhere for the lack of funds that would be forthcoming in abundance did the Church merely rise to the plane of Jewish tithing. Let Christians but lay by a tenth of their income for that purpose and every financial need in God's work will immediately be met. Moreover, God will keep His covenant, and faithful stewardship will ensure an open heaven and an overflowing blessing scarcely ever experienced today in the Church.

### V. An Unforgiving Fraternal Life.

*"Whosoever ye stand praying, forgive, if ye have ought against anyone: that your Father also which is in heaven may forgive your trespasses."*—Mark 11: 25.

We know a Christian man who allowed a supposed wrong to beget a spirit of enmity toward a brother within his heart, and year by year his spiritual life ebbed and his testimony dried up in spite of outward religious observances, and when finally brought by the gracious Spirit to see and acknowledge the

wrong, he confessed that during the whole period in which this malice was permitted in his heart he had not known what one hour's fellowship with God was. Moreover, the laying aside of this old score by this man was the beginning of a gracious revival in that church.

Unadulterated love manward is essential to unwavering faith Godward. Painful as the process may be, we may as well leave our gift by the altar and seek

reconciliation with our brother ere we can hope to find acceptance with God and prevail in intercession.

If under the searching of the Holy Spirit every hindrance is laid aside as individuals and as churches, we shall not have to wait long or to strive much in prayer ere there breaks out within us and among us that overflowing revival so ardently desired and so greatly needed.—The Missionary Witness.

## A SERMON ON GIVING

D. L. Mohler.

There is probably none of the Gospel graces so much neglected by the Church of the Brethren as the grace of giving. I call it grace, and a grace it is; just as much so as obedience, hope, and confidence, and differing in worth from faith and charity only in degree, because those two are essentially basic, while the others are largely resultant.

### I. THE NECESSITY OF GIVING.

1. As a means of spiritual development. Prov. 11: 25. "The liberal soul shall be made fat; and he that watereth, shall also himself be watered." Do you want to be fat, or are you continually using spiritual anti-fat? Give to the Lord, and you'll get fat, for the giver is blessed above the receiver.

2. We need to give to aid in carrying on the work of the Gospel. 1 Cor. 9: 11. "If we have ministered to you in spiritual things, is it a great thing that we shall reap your carnal things? Do ye not know that they that minister about holy things, live off the things of the temple, and they which wait at the altar, are partakers with the altar?" What have you—not somebody else—ever done to help the struggling preacher feed the hungry mouths about his table? Please read that whole ninth chapter of First Corinthians. Masticate it, digest it, assimilate it. It is very nourishing to the spiritual man.

3. We need to give to square accounts with God. Do you believe that God keeps a book account? I do. Look at Mal. 3: 10-12, "Bring ye all the tithes into my storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that ye shall not be able to contain it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time, in the field, saith the Lord of Hosts. And all nations shall call you blessed, and ye shall be a delightful land, saith the Lord of Hosts." That's plain talk, isn't it? Don't you believe that we could pretty effectually prevent flood, drought, famine and pestilence if we would give the Lord His share? Doesn't that scripture look like it? Instead of that, look how much is spent for life insurance dues, pleasure-seeking, vain dress, avaricious glory and the like; and then think that we couldn't raise one dollar per member in the Church of the Brethren for missions. Just think! You don't believe it, eh? Didn't the Lord send Israel into Babylon for a seventy-years' captivity for a like reason? Look at 2 Chron. 36: 21.

Luke 6: 38, "Give and it shall be given unto you, good measure, pressed

down, shaken together, and running over shall men give into your bosom; (Shall we do less for the Lord, and will He do less for us, than men?) for with what measure ye mete, shall it be measured to you again."

Doesn't that look like keeping an account?

Rev. 20: 12, 13, "And I saw the dead, great and small, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works; . . . they were judged every man according to their works."

There's a book account; and do you suppose God considers our management of our finances of less importance than our conduct, and our conformity to other Gospel injunctions?

Balance your bank-account with the Lord, brother.

## II. HOW TO GIVE.

1. Cheerfully. 2 Cor. 9: 7. "God loveth a cheerful giver." The man that loves his family more than his dollars is glad to spend his money for the comfort and pleasure of the family. Do you love God as much as you do your family? Please examine Matt. 10: 37.

2. Systematically. 1 Cor. 16: 2. "On the first day of the week, let every one of you lay by you in store as God has prospered him." How will you know how much God has prospered you unless you have some kind of a system? But then, don't think that you will get all the blessing, when you have given the Lord only a part of His share, according to the systems that you and He have agreed upon. Do a square business with the Lord, and He is absolutely sure to bless you.

3. Liberally. Matt. 6: 19-21. "Lay not up for yourselves treasure upon the earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor

rust doth corrupt, and where thieves do not break through, nor steal; for where your treasure is there will your heart be also."

The only treasure, or bank account you can expect to take to heaven with you is what you give to God while you are here on the earth. Jesus has gone to prepare a place for you—a mansion too—that's His business in heaven at the present time, see John 14: 1-3, but He expects you to furnish the material. See 1 Cor. 3: 9-15; Rom. 10: 13-15; 1 John 3: 17.

4. Frequently. Create the habit, and you will enjoy it. Eccles. 11: 6. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

5. Confidently. Eccles 11: 1. "Cast thy bread upon the waters; for thou shalt find it after many days."

## III. WHERE TO GIVE.

1. Mission. Mark 16: 15, 16. "Go ye into all the world and preach the gospel to every creature,. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" Rom. 10: 13-15. "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And that takes money and time, these days, my brother; some of *your* money, or *your* time; as the Lord has prospered you.

2. Charity. 1 John 3: 17. "Whoso hath this world's goods, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Prov. 14: 17. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will He pay him again." Matt. 26: 11. "Ye have the

poor always with you." James 1: 27. "Pure religion and undefiled before our God the Father is this, to visit the fatherless and widows in their affliction." Witness our old folks' homes, our orphans' homes, our child-saving work, our superannuated ministers and missionaries endowment. Take your choice, or choose all of them, but help somewhere.

3. Benevolence. Read the parable of the Good Samaritan, Luke 10: 27-37. We have in progress the building of a Brethren's hospital and sanitarium. It needs help. Will you help it?

We have arranged an effective temperance movement in the church for the destruction of the drink devil, and to do our part in saving the victims of the nefarious traffic. How much have you for that? Anything? Suppose it was your son or daughter writhing in the clutches of the demon, how much would you give to make the effort to save them?

4. Educational. "That the man of God may be thoroughly furnished unto all good works" 2 Tim. 3: 17. "A workman that needeth not to be ashamed" 2 Tim. 2: 15. That takes training. Help the schools; help loyal young brethren and sisters to go to these schools, and hold Bible schools at home. It is the Lord's money well spent.

#### IV. HOW MUCH TO GIVE.

1 Cor. 16: 2. "As the Lord has prospered you." 2 Cor. 9: 6, 7, "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall also reap bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

How much corn do you plant to the acre, to expect a full crop? How much wheat do you sow, to do your part in realizing a rich harvest? Suppose you just kept half of that in the garner,—because it will just waste, anyway, and wheat is worth nearly a dollar a bushel—would you expect a full harvest? Of course not. You know you wouldn't.

But that is the way a great many sow for their spiritual reward. Sow your dollars and reap the souls of men, sow yourself, your time, your energy, your might, and win a harvest of eternal glory. Sow the field as wide as your strength may reach, but sow it well as far as you go. Some men may farm a tract of 80 acres, some 160; some a section. How much can you handle? Do you gauge the size of your farm by that of your neighbor, or by your ability to acquire and handle? By the latter, of course. But how about your spiritual field? Do you measure it by the same standard? Alas, too few of us do!

Brother, sister, don't commend yourselves; measuring yourselves by yourselves; and comparing yourselves among yourselves, proving your lack of wisdom, 2 Cor. 10: 12. Please read that whole tenth chapter of Second Corinthians through, carefully. "Not boasting of things beyond our measure," verse 15.

*How much shall I give?* How much do you give your landlord when you have rented his farm, or how much do you require from your tenant? Remember, "With what measure you mete; it shall be measured to you again." You are fixing the standard of your judgment. *Don't forget that.* "He that soweth sparingly, or bountifully, shall likewise reap."

"The earth is the Lord's and the fulness thereof. The cattle on a thousand hills are His." We are only stewards, or renters if you please.

Suppose your tenant kept back part of the rent at the end of the year because he felt he couldn't spare it for you; or neglected to properly plant and cultivate the fields because he thought some one else would do it; or that it didn't matter so very much, after all, even if it wasn't done; would you praise him, or would you cast him out?

Are you giving the Lord His share, or is some of His money in your pocket? Somebody has kept a part of it. The

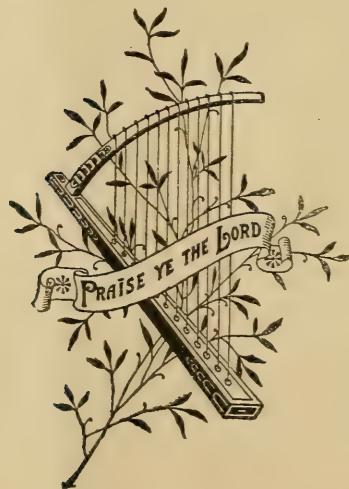
Lord, through the regularly appointed agency of the church, called last year for \$100,000. That's His rent. We didn't get it. Where is it? Have you kept any of it? Examine your account with the Lord.

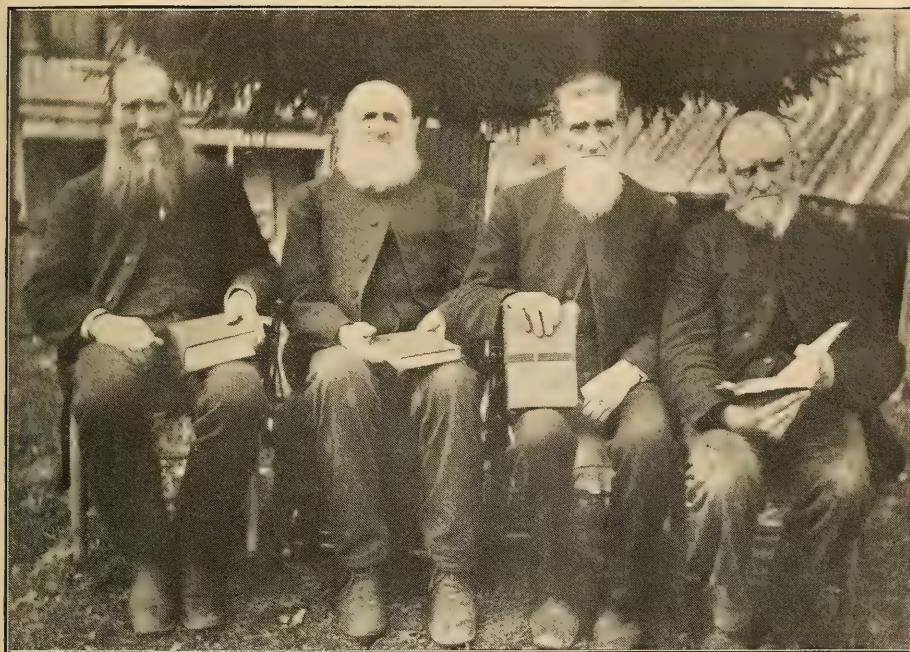
Moreover, the Lord is calling for strong, vigorous men and women to go into the fields to labor. *How much shall I give?* Will I give myself, my son, or my daughter, and say "Godspeed"? When the Lord of the harvest calls, will you gladly answer: "Here am I"?

#### V. THE REWARD OF GIVING.

Matt. 19: 28, 29. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life; but many that be first shall be last, and the last shall be first." Many that

compare their giving with others less able, and are really first in amount given, will find that they are last in real sacrifice, and hence in reward. It is the amount of sacrifice it costs you in the giving that counts. The poor widow who, out of her scanty hoard, gave two mites, was first—before the rich Pharisee, who, out of a full abundance, cast in a fortune. And the unfaithful steward who hid his Lord's money in a napkin, was cast into everlasting fire, while his faithful fellows heard the Master's plaudit: "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord." And (Dan. 12: 3) they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever."





Reading from left to right,—Moses Fike and Jeremiah Miller,—Ministers in Second Degree; Aaron Fike, Assistant Elder for Forty-one Years; Jonas Fike, now Presiding over the German Settlement Congregation.

## History of the German Settlement Congregation, West Virginia, to 1908

Emra and Ezra Fike.

The above congregation was so called because the people of this vicinity were either German, or of German descent, the most of whom came here from Pennsylvania.

Some preaching was done in German in the past, but now all is in English.

The present boundary is as follows: Beginning at Rowlesburg, W. Va., running up Cheat River to mouth of Shaver's Fork, thence just south and east of and including Hendricks, thence in a northeasterly direction just east of the Western Maryland R. R. to Fairfax, thence to the top of Backbone Mountain, where State line crosses and with top of said mountain to point where the northwestern pike crosses, thence a direct line

to State line at Joshua Bowman's saw-mill where the State line crosses Yough River, thence with State line to B. & O. R. R., and with said railroad to beginning point, including the southeastern portion of Preston County, the north central part of Tucker County, West Virginia, and a small part of Garrett County, Maryland, and is about fifteen miles wide by forty long.

This congregation at one time included in addition to its present territory the part of the Oakland congregation lying south of the B. & O. R. R. and all of the Fairview congregation, which was organized in 1887.

The first members living in the bounds of this congregation were James Mc-



Maple Spring House and Part of Sunday School.

Kinney and wife, who, it is reported, were baptized near Lenox, West Virginia, by James Quinter. They lived on Stemple Ridge.

The first preaching done here was by Elder Samuel Arnold (who was father-in law of Peter Fike, Sr.). As he passed through on a preaching tour, he stopped in a tavern at Sunnyside, Maryland. When the landlord learned he was a preacher, he requested him to leave an appointment for his next trip west. When the time came for preaching, the people came out from far and near, to hear the preacher with a beard, for others did not wear a beard.

Next came Brethren Quinter and Kelso and preached at West Union (now Aurora), West Virginia, and baptized a man by the name of Whitehair who, no doubt, was the first baptized in this congregation.

March 18, 1854, Bro. Jer. Miller and family moved to Stemple Ridge, in the bounds of this congregation. About the

same time Peter Fike, Sr., and S. A. Fike bought here, S. A. Fike moving here in April, 1854, and Peter Fike, Sr., in May, 1854.

The members now here were Peter Fike and wife, Sam. A. Fike and wife, Jer. Miller and wife, John Weimer and wife, Jas. McKinney and wife, Bro. Whitehair, and Moses Fike.

In 1854 Jas. W. Abernathy moved to near Wilson Mills, West Virginia, and in 1856 was baptized by Eld. John Kline. Others soon moved in, among whom were the following brethren with their families: Phineas Miller, Jacob Weimer, John Snyder and David Fike. These with their holy lives formed a nucleus around which the church began to take root. John Arnold, Sr., was one among the first to be baptized. His home was about three miles from Dobbin, West Virginia.

#### Pioneer Preachers.

Soon after moving here Peter Fike called for preaching and Thomas Clark,

of near Bayard, was the first to hear the Macedonian cry. He preached in the house of Peter Fike, Sr., one mile southeast of Eglon, on the farm now owned by John L. Vought. Following this, came Elders Jacob Thomas, Jacob Beeghley, John Kline, D. B. Arnold, and Solomon Biser, and did occasional preaching.

Eld. Benj. Beeghley located near Aurora. He probably held the first regular councils and did much to establish and fully organize the church.

He moved to this community soon after Peter Fike, but the date is unknown.

#### Organization.

The first minister elected here was Sam. A. Fike, Tuesday, September 25, 1856. The election was held by Brethren John Kline and Martin Miller in the house of Peter Fike.

A deacon was elected at the same time, the lot falling on Tobias Moser. He was the first deacon elected here. However, Sam. A. Fike was the first deacon, he being elected in Pennsylvania before moving to this congregation.

No record of the organization was kept, and possibly it grew into an organization rather than being made so by any special act or council. It was probably informally organized between 1856 and 1860.

#### Hardships of the Membership.

The country being yet in the native forest, it took much hard work to fell the trees and clear the land, and most of the members being poor, they endured many hardships and much persecution; but the Lord blessed them, and they grew and prospered.

#### Trials of the Ministry.

On account of these conditions, the early ministry and their families suffered much. The ministers would spend many days and months on preaching tours, and preaching funerals, going on horseback, receiving no remuneration for time or expense, paying their own toll, and buying their own grain, paying as high as

three dollars a bushel; sometimes having corn bread and sour milk for a meal, traveling by lonely paths through dense forests, fording dangerous rivers, preaching in the evening to an uneducated class usually; but people who eagerly drank in the helpful words of these zealous preachers, which was delivered with great earnestness. These sermons were burning messages of love.

Often after services they would follow a rough, winding path many miles to lodge in a log house with an old-fashioned fireplace. After a warm spiritual talk, reading of a chapter and prayer, they would retire for the night to a room where the wind whistled through, and awake next morning to find the bed white with snow, which had blown in at cracks, arise, eat a meager but much appreciated meal, then mount the faithful old horse and hurry on through the storm; or if in summer hurry on through to the home to help the needy family.

Working early and late, studying next Sunday's text while holding the plow-handles, wielding the ax, or swinging the grain cradle.

Among these pioneer preachers worthy of especial mention, are Eld. Sam. A. Fike, Moses Fike, and Eld. Aaron Fike.

Many of the congregations in the western end of the first district of West Virginia and also in the second district of West Virginia, owe their existence to the tireless efforts of these faithful workers, especially the first named, as he at one time had charge of about five congregations.

At the present the eldership have charge of six congregations. The present ministerial force is six elders and six ministers in the second degree. The ministerial force, though large, is kept busy in home and adjoining congregations.

Before the aged warriors of the Lord were gone, younger workers took their place, among whom the most active were Jonas Fike and Tobias S. Fike (now of Detour, Md.), and these in turn have the help of younger workers.

## Ministers Who Have Lived Here.

Born	Name	Baptized	Elected	21 Decree	Ordained	Died	Moved Away
1820	Sam. A. Fike.....	1842	1856	1857	1861	1905	
1840	Aaron Fike .....	1860	1861	1862 ?	1865		
	Sam Pifer .....	1860	1861			1908	
1823	Jas. W. Abernathy .....	1856	1862			1905	
1831	Jer. Miller .....	1852	1866				
1821	Benj. Beeghley .....						
1837	Moses Fike .....	1853	1868	1869			
1837	James Liller .....	1872	1868	1869		1898	
	Peter Moser .....						1858
1850	Dennis Weimer .....	1867	1871				1872
1845	Jesse Hays .....		1879				
1858	Isaac W. Abernathy .....	1878	1879	1880	1891		
1859	John S. Fike .....	1878	1893	1894	1905		
1856	Tobias S. Fike .....	1870	1888	1889	1891		1895
1858	John A. Arnold .....	1878	1893	1894	1905		
1864	Sam. K. Fike .....	1878	1895	1896			1898
1872	Emra T. Fike .....	1885	1895	1896	1905		
1862	Albert S. Arnold .....	1881	1896	1897			
1870	Obed Hamstead .....	1885	1896	1897	1905		
	John Parish .....						1900
1881	Garfield Nine .....	1895	1903	1906			
1875	Lorenzo H. Fike .....	1888	1905	1906			
1884	Ezra Fike .....	1895	1905	1906			
1851	Jonas Fike .....	1867	1885	1886	1893		

The last-named is elder in charge.

## Deacons Who Have Served.

Born	Name	Elected
1820	Sam. A. Fike .....	1842
	John Snyder .....	
	Tobias Moser .....	1856
1823	David Fike .....	1855
1823	Jas. W. Abernathy .....	1857
1837	Moses Fike .....	1865
1842	Peter S. Fike .....	1868
1828	Edd. F. King .....	
1852	J. C. Judy .....	1872
1851	Jonas Fike .....	1873
1850	Philip Wolf .....	1879
1860	John Helmick .....	1879
1859	John S. Fike .....	1891
1858	John A. Arnold .....	1892
1866	Adolphus R. Fike .....	1893
1862	Albert S. Arnold .....	1893
1864	Sam. K. Fike .....	1893
	Benj. Ratsford .....	
	Jonas Smith .....	
1870	Obed Hamstead .....	1895
1870	Phineas L. Fike .....	1895
1875	Lorenzo H. Fike .....	1895
1873	Henry Helmick .....	
1863	Sam. Hile .....	1890
1856	J. A. King .....	1875
1848	John F. Miller .....	1881
1856	Tobias S. Fike .....	1882
	Israel Thompson .....	
1840	A. B. Helmick .....	1887
1864	Silas R. Fike .....	1896
1868	Seymour Hamstead .....	1896
1866	D. G. Judy .....	1896
1883	W. L. Teets .....	1899
1844	Levi Fike .....	1873

## Protracted Meetings.

The first protracted meeting was held about A. D. 1862 at the old Accident

schoolhouse by Eld. S. A. Fike and Aaron Fike. There were seven applicants. The next was held at the same place a few years later, by the same brethren, there being more than twenty baptized in the creek near John Snyder's, which about doubled the membership.

There are at present time 285 members in this congregation.

## Sacred Music.

The first lessons given here were by the Funks of Virginia, early in the history of the congregation, since which time there have been either weekly or semi-monthly song service at different points. The following brethren have been leaders in song: Peter S. Fike, Jonas Fike, John S. Fike, F. N. Weimer, E. T. Fike, Albert S. Arnold, Noah Fike, P. L. Fike, L. H. Fike, Henry Mosser, Cyrus Wolf, Garfield Nine, Phineas Snyder, Ezra Fike, Allie D. King, C. E. Arnold, and others.

## Sunday-School-Work.

This congregation has ever been very zealous in Sunday school. There have been Sunday schools in this congregation nearly all the time since 1864. The first Sunday school was organized at the



Glade View House and Sunday School.

old Accident schoolhouse on above date, superintended by members of another denomination, but soon passed under control of the Brethren with Peter S. Fike as superintendent.

Since 1865 there has been a Sunday school at Maple Spring nearly all the time, and for many years it has been evergreen. The superintendents for this place have been: Peter S. Fike, John Weimer, Jonas Fike, Jesse Hays, Aaron Fike, John S. Fike, S. K. Fike, A. R. Fike, L. H. Fike, P. L. Fike, John F. Miller, J. C. Judy, Ezra Fike, W. L. Teets, Sally Thompson, Ezra Slaubaugh, Julius Arnold.

The Brookside Sunday school was organized in 1892. The following have been superintendents: John R. Bowman, Washington Fike, T. S. Fike, Henry Mosser, Sepha Werner, John Selders, Ida Selders, Clara J. Nine, Lona Johnson, Verna Shillingburg.

The Glade View Sunday school was

organized in 1895. The following have been superintendents: A. R. Fike, A. M. Fike, L. H. Fike and H. W. Fike.

There are also Sunday schools kept up at Accident and Sugarland. The first is now evergreen.

#### Christian Workers' Meetings.

had their beginning many years ago in the form of a midweek Bible Class. In the latter part of the eighties it was changed to a midweek social meeting. Then in 1903 to a Christian Workers' meeting. Many and hard were the struggles, and not all know the prayers and tears offered by consecrated workers for the Sunday school and Christian Workers' meeting.

The aim of the congregation has been more and better work—something for everybody to do, development of talent, consecration of thought, sanctification of one and all. Easy to work, and uncomfortable or hard not to work.



Brookside House and Sunday School.

**Gospel Messenger Correspondents.**

For Maple Spring, Rachel Weimer, Cora Fike, Geo. B. Hamstead, Alva Thompson, Maggie Crow.

For Glade View, Ira Miller.

For Brookside, Elmer Fike, Harley Wotring.

**Agents for Publishing House.**

Jonas Fike, Emra T. Fike.

**Mission Work.**

The mission spirit both home and foreign has always been prominent.

**Solicitors:**

For book and tract work, Emra Fike for five years. For district missions, P. L. Fike and wife, Lydia Miller, Sarah Shillingburg, Cyrus Wolf, Ida Selders, Effie Fike.

Eld. S. A. Fike had charge of this congregation from 1861 to 1901. In 1865 Eld. Aaron Fike was ordained as assistant elder in charge, which office he

filled until 1901 when Eld. Jonas Fike was elected elder in charge.

The eldership of this congregation at present has charge of the following congregations: Harman, Seneca, Red Creek, North Fork, Cheat River.

The following brethren are her present elders: Aaron Fike, Jonas Fike, John S. Fike, John A. Arnold, Emra T. Fike, Obed Hamstead.

Ministers in second degree are: Moses Fike, Jer. Miller, Albert S. Arnold, Garfield Nine, Lorenzo H. Fike and Ezra Fike.

**Churchhouses.**

The first meetings were held from house to house. About the year 1865, the first churchhouse was built at Maple Spring, south of Eglon. It was 30x50 feet. It was torn down and the present one built in 1890(?), which is 40x70 feet. The following brethren were the building committee: T. S. Fike, Phineas

Miller, John A. Arnold. And the following brethren are trustees: John S. Fike, S. K. Fike and A. R. Fike.

The Brookside house, as well as the foregoing, was built by S. A. Sisler. The last-named was built in 1892. The following were the building committee: Tobias Fike, Wash. Fike, C. Miller, Benj. Shrock, Wm. Fresh.

The present trustees are, John R. Bowman, Clell Teets, Wash. Fike. The house is 24x36 feet.

The Glade View house was built by Marcellus Wolf, in 1895, and is 26x34

feet. The following building committee served: Jer. Miller, S. F. Miller, Silas Snyder, Seymour Hamstead.

The trustees are the three last named.

The Sugarland house was built by A. R. Fike, in 1896, and is 24x36 feet.

The trustees are: A. B. Helmick, Sam Hile, James Helmick.

This congregation owns one-fifth interest in the Gortner Union church, near Gortner, Md.

The foregoing history compiled by order of the church by Emra T. Fike and Ezra Fike, committee.

## PENTECOSTAL BLESSINGS IN INDIA

As was announced in the June Visitor, the members in India planned to gather at Bulsar for prayer at the same time the Annual Conference convened at Des Moines, Iowa. The following letters to the secretary are of such general interest that he gladly passes them from his desk to Brotherhood, in order that they may prove a blessing to the many. The Bicentennial Annual Meeting will be remembered by many as one in which earnest prayer has been most graciously and promptly answered

Bulsar, June 9, 1908.

Dear Brother Secretary: May the grace of our Lord Jesus Christ be with you at this hour. Amen. I want to assure you of the most hearty and sincere sympathy of the missionaries in this critical time in the history of our church. Strong crying and prayers are ascending on behalf of the Brotherhood.

This is Wednesday. Most of the women came here on last Saturday. We men came along just when we could. This morning we are all here together, except Sisters Lichy (who went home to let her husband come) and Berkebile.

Sunday was the usual service, a splendid missionary meeting conducted by the young people. In the evening we went to the river and witnessed the baptism of nine souls, little boys and girls, an old decrepit aunt and others.

On Monday began a series of services, —studies on the Holy Spirit and on prayer. At 8:30 was the lesson on the Holy Spirit. All were expectant and

sat under the teaching of the Spirit for two hours. Much time was spent in prayer and deep heart searching.

In the afternoon, Brother Pittenger led the study in prayer. Tuesday morning the lesson on the Holy Spirit was of unusual earnestness and intensity, which increased until we just yielded to the impulse of the Spirit for prayer, and fell down on our knees. Cries of agony were poured from our hearts for the baptism. We never before were so nearly of one accord in our soul cry.

But I must go back and tell you of the spirit of prayer from the start. Sunday evening we were led unitedly to cry to God to spare the Church the great pain and shame of division. We could pray for nothing else.

Monday night the prayer was for the positive blessing of the Spirit on us all. And again last night, after a most blessed love feast all together, nearly 270 at the table, we gave ourselves up to prayer for the guidance of the Spirit at

the Conference. Each evening we were conscious that at Des Moines the corresponding hour (in the morning) brought activity to you all. And last night, hour for hour, we wrestled with God till two this morning for unity and for the baptism of the Spirit and a love of souls and a new vision of the Church's mission. We took and held God's promises, then there came a sense of quiet faith and confidence and we had no fear.

Then the Spirit led us to intercession for our work here, and for more of God's Spirit on us, our work and our helpers. I can truly say, brother, that the spirit of intercession was never poured out on us as during this season of services. There is strong desire for continued waiting on God, but today is to be given to Committee work and prayer will be interrupted. More later.

Thursday morning: The Committee meeting closed at midnight. It was a full day, but most pleasant as should be expected with the splendid preparation in spiritual fellowship.

Today we are separating for our respective homes. We all feel that we have had an unusually good time. I forgot to say that Brother Stover gave a series of talks on the history of the Apostolic Church. You will hear of the Committee meeting through Brother Blough. This has been a very blessed Pentecostal time to us. And we have felt ourselves specially near to the brethren and sisters assembled at Des Moines. We are expecting to hear the very best possible from there in a month from now. I have no doubt that the Lord has answered our prayers. We will not entertain a doubt about the issue. It is in the Lord's hands.

We are going back to our work with a new vision of Jesus and His power and willingness to help us. May God bless and keep you all.

E. H. Eby.



Ankleshwer, India, June 12, 1908.

My dear Secretary: We are just in that critical moment when the monsoons

are upon us, but have not yet come! That is, we might say, the monsoon is at hand. The first little sprinkle has come, and all the land over now, the people are looking eagerly for the downpour that should follow the first little sprinkle. And this means a great deal to the dry and thirsty land.

I have just returned from a several days' visit with the brethren and members at Bulsar, and have left my little family there. They are in the old bungalow that we occupied when Brother D. L.'s were with us, occupying for the time being, with the family of Berg's, who have the house now.

We had three days of special Pentecostal prayers, that is, Sunday, Monday and Tuesday. On Tuesday evening there was a love feast. About 260 at least communed. It was, as we have in India, a very quiet and very impressive feast indeed. Bro. Lichty officiated. Several were baptized before on Sunday, and several received back who had strayed away, yielding to the temptation to do evil.

We sometimes feel sorry that so often our people get into the evil, but dear brother, there are two things to remember and rejoice over: there is a tendency to confession of the sin when indulged in and the thing is *not nearly so common* as it was among the heathen. So we are growing and take courage. We feel that we know nearly all the meanness that goes on among our people, and seeing it feel depressed at times. But we also know that it is not a shadow to the same kinds of evil that continue to pass hidden among the heathen, and there is no incentive to confession. So we thank God and take courage in the work.

On Wednesday we had Committee meeting. There is a good deal of the social that might be omitted from our Committee meetings, but I am sure we all like it better as it is. We bring up a question, and talk all over it, then we get off the subject, and finally wander back again. Finally, we come to a decision, and find we are all on the same

side. At the close of the evening service Bro. Brubaker with his wife was advanced to the second degree of the ministry.

Tuesday night, realizing that, hour for hour; i. e. when we had nine P. M. here, you had nine A. M. there, the Conference was in session, we spent the time in prayer. First, we talked over the condition of the Church at home, the spiritual condition, the needs, the questions coming to the Conference, the gravity of the situation, and how we needed the leading of the Lord by His Spirit, that we may not forget the spirit of unity which must ever prevail among us if we would accomplish anything for the Master, we read parts of letters we had received from home, and then we went to prayer. And we continued down on the floor beseeching God in full earnest in behalf of our whole Church, and in behalf of our work, till about two o'clock, when we closed and went to bed.

Nights of prayer do not grow wearisome. No, no, on the other hand, they become intoxicating to us as we more and more engage in them. And the place one sits and gets a blessing, or kneels and gets a blessing becomes to him a spot sweeter than somewhere else, and he wants to return to that same chair or that same spot the next time, feeling that "it is good to be here." But he does so unconsciously, and perhaps never questions why he seeks out the same spot he had the night before.

In the quiet of the night, like being apart from all the rest on a mountain top, sometimes singing leisurely over a whole hymn kneeling, sometimes one reading a section of Scripture which occurs to him, sometimes one feeling need to get up does so, but the prayer season goes on, and the prayer spirit goes on, and the Lord is very nigh to those who are waiting on Him. "When two or three of you are agreed as touching any one thing," then there is assurance. We did not feel we knew how the Conference would decide the questions before her,

after prayer, but we did feel strong in the faith, that all would be well, and with that assurance, came a great peace to us all.

Then come the days of return to work, and to each his own station, and we separate. In our stations, we have our joys and sorrows, for mission work means many things, and among others it means bearing one another's burdens. We are here among a people who are weaker than we, and who have lots of burdens to be borne. Pray for us, for we need the prayers of the whole Church at home.

Very fraternally yours,

Wilbur.



#### A WEDDING ON A FOUNDATION.

Florence Baker Pittenger.

The man who has the contract to build our house has an adopted son aged about twenty years. This young man came here as one of the masons when the workmen came. Up to this time his wedding had not become—as the people of the country put it. Why they selected this jungle for a wedding scene we could not understand. But it so happened that the foster father and one of the policemen here made the agreement. The little bride is but nine years old and the man who bartered her off is not her father, but he and the child's mother live together and so he felt his authority to give her away in marriage.

A few days before the wedding every body seemed to be excited. They sent for thread to sew the groom's garments. Not much attention was paid to the child-bride. They said it did not matter if the thread is white or black, but the garments to be sewed are white. We gave a little of both kinds. Our supply was short and none could be gotten within fifty miles.

We were strongly urged to come to the wedding at eight o'clock in the evening. We did not leave our home until half an hour after the set time and when

we arrived it was quite evident that the wedding ceremony was yet a great while off. The foundation of a small house in what is to be our compound was just completed. They put up poles on this foundation and decorated it with branches and leaves. This was the wedding hall. For drapery they used some of their clothing. They did not consider it worth while to wash them first. Of course it was night and no one would see, and then these jungly people are so used to being dirty that it was only natural. We sat quite near where the art of drapery was displayed. I preferred to move away just a bit, and did.

After we had been sitting for a long while the groom took his bath and put on his wedding garments. After a lot of fussing among themselves they started off to the bride's home. The groom rode horseback and as they went they beat an old worn-out drum. After so long they returned just as they went. Meanwhile a company of women had come bringing the little child-bride. She was put in the hut, no one saw her only the immediate household. She did not appear in public.

After the priest arrived he and the groom and a few others sat down quite close together and talked in a low tone

and at the same time making different motions—this was the ceremony. We could not understand a word. After this was finished the groom got up and shook hands several times with his fellows and with us and said salaams. We then left as it was late. We do not know what happened after we left. It all seemed so very sad because of the absolute lack of all that makes life dear to us.

A few days later the child-wife ran off and there was another excitement until she was brought back by the policeman. This wedding was celebrated on a foundation, but the act itself had no true foundation.

Why should we blame the child for running away? It is only natural for a child to be with her mother and she wanted to go back. Oh, how great is the need of these people of a Savior, and yet they do not seem to realize it. As these occasions come up we use every opportunity to teach the truth. If we sow the seed in faith the harvest must come. Yes, it is ours to sow morning, noon and in the dewy eve. May the prayers of God's people continue to uphold our hands.

Ahwa, Dang Forest, India, May 21, 1908.

## WHY THEY DO NOT BECOME CHRISTIANS

I. S. LONG

If those of America who have Pantheistic or Atheistic views of religion, care to see the results of such notions they should read this article. Others can well afford to read it to put them on their guard

The Master once said "A sower went out to sow." The story is old and familiar. The seed falls in various places with, of necessity, various chances for fruit-bearing. That three out of four parts of the seed fall either on the way-side, upon shallow ground or among thorns, is putting it mildly enough, considering work in the foreign field. It is not that the Hindu, as

a result of having a lack of brains, is unable to think for himself. Rather, the bands of custom and caste have so bound him that he is unable to act for himself. The Brahmans have so subdued all other castes that every Hindu instinctively yields to them, it seems, and now takes pride in exalting the Brahmans. The latter, therefore, know to do good; but finding work

among them hard and in the main unfruitful, missionaries have turned to work among the low-castes and Aborigines. If our missionaries are able to win the people among whom we work, we shall have a class of Christians quite a bit above the average of the Christians who have come out from among Aborigines and outcastes; for we are as a rule dealing with Hindus, those within caste.

The old, old story seems and is new to them. To me there is no doubt that the average ignorant Hindus worship many divinities. The idea that God is really one, comes to them with new and strange force. True, they have ere this heard of the unity of God, but is a truly hazy conception with the most of them. For argument's sake, some will present the argument that "the many gods are representations or aspects of the living God you preach. So, after all, you cannot charge us with being polytheists." If the 33 crores of Hindu gods are all one and the same, it may be said as truly that the 28 crores of people living in different houses and having different occupations are all one. You see there are more gods than people in India, after that count. Hence it happens that native Christians tell the Hindus that each Hindu has a god and a part of another all to himself and therefore ought to be truly religious.

The objector then contends that God is everywhere and in everything. We are expected to accept that statement. "If God is in everything, why cannot He be worshiped in the idol?" they ask. The Hindu thinks of God as Essence filling space, like wind or ether. Yet, contrary to their own argument, just given, a hand-made idol or god is not worshipped till by certain rites performed by the Brahmins, divinity is called into it. I suppose if a Brahman wishes, he may also expel divinity out of the idol. Who the real gods are is therefore evident. But if God is really in everything we

have to wonder why a man will not worship Him in himself rather than believe He in a greater sense resides in a stone.

As represented in the various Hindu Shastras the gods and incarnations of Vishnu are often monsters of iniquity rather than patterns of holiness. As the Hindu has exceeding difficulty to see sin in himself so he has difficulty in conceiving of a holy God. There are Hindus who, mocking God, reply that their gods sinned for sport as a divine amusement. Or "samarthne kain dosh lagto nathi," i. e., "to the mighty is no sin." As the sun shines upon all sorts of impurity without being contaminated, so the gods sinned without being guilty. Midst such baseness, the holiness of God and the beautiful, the ideal, and the spotlessly clean life of our Savior ought to produce and does produce only a good impression.

Gradually it dawns upon many people that the sahib's religion, as they are wont to call Christianity, is something far cleaner than and superior to their own. Still, "our religion is good for us, the sahib's is good for him. Moreover, every one's religion whatever it be and however unfitted for any other is good for him." The Bhagavad Gita, possibly the purest of all the Hindu Shastras, says "One's own religion, though worthless, is better than the religion of another however well instituted." And these sayings we hear over and over again. That religion is a science and science is one the world around is difficult for the educated even to understand. Until recently the Hindus have had a Geography, an Astronomy, and History all their own. But either subject is a perfect jumble, written not after investigation but out of their rampant imaginations. That modern science does not correspond with such philosophy and the wisdom of the ancients is a stunner to not a few of them. The educated are therefore falling back upon the Vedas which

they interpret to suit their fancies, finding in them all modern inventions, while the ignorant refuse to believe science rather than their gurus.

Some say "nothing happens that is not destined. What is written on our heads will come to pass." The sutures of the skull bones are thought to be the writing of Brahma. Often we have had them feel the head and say, "Sahib, if it is written here we shall fare well; if not written, it is useless to try." If one loses in an investment it is fate, if the rains do not come it is fate, if a husband die leaving a large family for a poor widow to support it is fate—everything is "written down." If they are to become Christians they will become Christians, later; no effort is required.

"But in any case we are all bound for the same place. What if the roads are different? Don't people come to Bombay by many roads?" What does that argument mean here? The thousand and one castes (there are said to be over two thousand in the city of Surat, a city of 100,000) all worship differently. One caste scorns the thought of worshiping like another caste. Yet, in the end any worship will bring the worshiper to heaven. That is, Pantheism, Polytheism, Atheism, Monotheism, be they ever so diverse and contradictory, all carry the soul to the one and self-same destination.

"It is all a matter of faith, for where faith is there is God. If a man's faith is true, then the idol to him becomes God. It is every man's duty to believe in his own religion. If I believe this stone is God it is God, while if I believe it is a mere stone it is even so." And yet they laugh when we tell them to believe gravels are rupees and so get rich. The stupid fisher confesses that a leaky, rotten boat would go down with us in spite of our faith. How much more wisdom men use in business affairs than they do in religion.

The most common answers we hear, however, are something like these:

"What we received from the ancients is true, or we must follow the ancients. In short we must walk according to custom." Custom is the great Shasstra. People accept the above quotations without thought or investigation, whether they are true or not. It is not what is true, what is pure, what is worthy of us, but what do people usually do and what have our fathers done. Certainly every Hindu is glad for good roads, for dispensaries and hospitals, for schools, for railroads, for the postal system, for the newspaper and printed books, etc. His fathers had none of these, yet in religion he yet prefers to walk after his father's gods.

We might contend that ignorance, and superstition, and the gurus also have great influence against Christianity, and they do truly; but the crowning reason why India will not turn Christian in a day is caste. To discuss caste would require an article or rather a book in itself. Suffice it to say while to us, becoming a Christian means putting away sin and confessing Jesus before the world, to the Hindu it means not only being defiled but the loss of all things he holds dear to himself while in the sinful state. It means ostracism from the respect and friendship and fellowship and love of one's former friends and family. In the eyes of the mother the one who turns Christian disgraces the family name, and often she goes down to her grave weeping for her lost son. This is a reason with more than mere sentiment in it. It is a real thing. It is loving Jesus more than father and mother. To thus come out requires real courage and a true faith. I admit that when we properly present the message the people will accept, for God's word will not return to Him void. Your prayers are urgently needed to pray down the difficulties in the way of the usually uncourageous Hindu. Yes, it costs to be a Christian, but it is, a million times over, worth the effort.

Jalalpor, Surat, India.

## THE COMING TRIUMPH OF THE CROSS.

How We May Hasten It. Isa. 11: 1-13.

Richard Seidel.

As to the final universal triumph of the Cross that is assured. Christ died for nothing less than the salvation of the world and God has promised that the heathen shall be His inheritance even to the uttermost ends of the earth. We know that God's word cannot fail, and that whatever He has promised that will be done. And so we confidently look forward to a time in this world's history, when is made to depend much upon ourselves, when all shall come to the knowledge of God and be restored and re-united to Him, through Him who died upon the cross that sinners might be saved. There can be no uncertainty in all this, for it is the natural sequence of what has gone before.

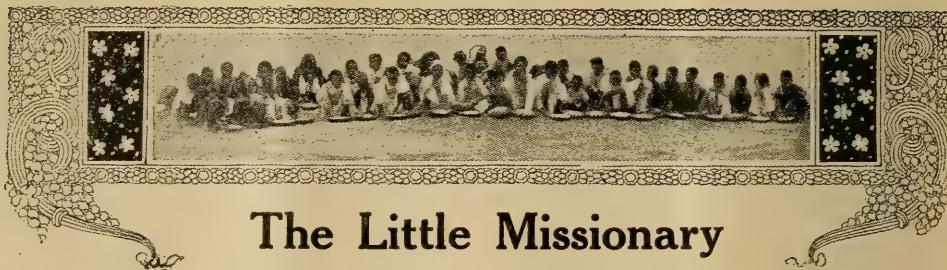
"The earth," says the prophet Isaiah, "shall be full of the knowledge of the Lord, as the waters cover the sea." And most exactly have the figures which the Holy Spirit condescended to apply to Himself been fulfilled in the cause of dispensation, even to this day. His operation has been calm, gradual, far-reaching and irresistible. What is so awfully silent, so mighty, so encompassing as a flood of water? Such was the power of the Spirit in the beginning, when vouchsafed to descend as an invisible mind, as an outpoured flood. Thus He changed the whole face of the world.

What the power of the Spirit has been in the world at large, that is also in every human heart to which it comes. Any spirit which professes to come to us alone, and not to others, which makes no claim of having moved the body of the church at all times and places, is not of God, but a spirit of error, vehemence, tumult, confusion, are not attributes of that benignant flood with which God has replenished the earth. That flood of grace is majestic, and gentle in all its operations. The divine baptism where-with God visits us, penetrates through

our whole soul and body. It leaves no part uncleansed, unsanctified. It claims the whole man for God. Any Spirit which is content with what is short of this, which does not lead to utter self-surrender and devotion, is not from God, and is not the complete consecration which we need if we would help in the great work for which He has designed us. The heart of every Christian ought to represent in miniature the church general since our spirit makes both the whole church and every member of it to be His temple.

How we may successfully hasten this great work is set forth by the prophet. In that day there shall be a root of Jesse which shall stand as an ensign of the people. It was customary in olden time, during the continuance of a war, for the prince to set up an ensign on a lofty tower or mountain top, and to summon the people to rally round it. So, also, was the Lord Jesus to be lifted up on the cross, that He might draw all men unto Him, and through the faithful preaching of the Gospel to gather together in one great army the true children of God dispersed abroad. He stands as an ensign of the people, not merely to attract the eyes of all, and to fix them on Himself, but to warn them of the silent but sure approach of deadly foes, and to indicate the spot where weapons offensive and defensive might be obtained.

It is revealing the Christ in us to others that we may best and most effectually help on the great work of redeeming love; by making ourselves ensigns, set upon a hill, which all may see and take note of. To this glorious ensign, Christ, the prophet declares, "the Gentiles shall seek." When Paul quotes the verse, he varies the language by a single word, "In his name shall the Gentiles trust." There is no inconsistency between this seeking and trusting. The one is the cause; the other the effect. When we trust Christ we seek Him and we are sure to find how worthy He is of our confidence.



## The Little Missionary

### MY PORT.

Jesus, at thy command  
 I launch into the deep,  
 And leave my native land,  
 Where sin lulls all asleep.  
 For thee I fain would all resign,  
 And sail to heaven with thee and thine.  
 What though the seas are broad?  
 What though the waves are strong?  
 What though tempestuous storms  
 Distress me all along?  
 Yet what are seas or stormy wind  
 Compared to Christ, the sinner's Friend?  
 Christ is my Pilot wise,  
 My compass is his word;  
 My soul each storm defies,  
 While I have such a Lord.  
 I trust his faithfulness and power  
 To save me in the trying hour.  
 Though rock and quicksands deep  
 Through all my pathway lie,  
 Yet Christ will safely keep  
 And guide me with his eye.  
 How can I sink with such a prop,  
 That bears the world and all things up?  
 There, in full sail, my port I'll find,  
 And leave the world and sin behind.

—Toplady's Collection.



### LIVINGSTONE AND THE LION.

One day a number of natives, with Livingstone at their head, were returning to their village, when they saw a lion standing on a piece of rock at the foot of a hill they were about to pass. The lion was not more than thirty yards from the explorer, who, raising his gun, fired both barrels into a little bush, behind which the animal had crept. There was a joyful cry from the natives.

"He is shot! He is shot!"  
 But they shouted too soon.

Just as the people were about to rush in, Livingstone saw that the tail of the lion was raised in anger and warned them to hold back. He was in the act of reloading his gun when a shout of terror was raised.

"Starting and looking half round," says Livingstone, "I saw the lion just in the act of springing on me.

"I was on a little height. He caught my shoulder as he sprang and we came to the ground together. Growling horribly close to my ear, he shook me as a terrier would a rat. The shock produced a stupor like that which seems to be felt by the mouse after the first shake of a cat. It caused a feeling of dreaminess, in which there was no sense of pain or feeling of fear, though I was quite conscious of what was happening.

"The shake drove away all fear, and allowed no sense of horror in looking at the beast. This strange state is probably produced in all animals killed by beasts of prey; and, if so, is a merciful provision made by our benevolent Creator for lessening the pain of death.

"Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed at my native servant, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels. The lion immediately left me, and attacking the man, bit his thigh. Another man, whose hip I had cured before after he had been tossed by a buffalo, attempted to spear the lion, but at that moment the bullets he had received began to take effect and the creature fell dead."

This is the story as the great mission-



He Shook Me as a Terrier Would a Rat.

ary-explorer told it, and he carried the marks of the encounter to his grave. Besides crunching the bone into splinters, the lion left eleven teeth-wounds in Livingstone's arm.

When on a visit to England, some years afterwards, he was constantly asked for details of his narrow escape, but he had nothing more to relate except on one occasion, when a group of friends questioned him as to what he was thinking about when in the lion's grasp. He answered, quietly:

"I was thinking, with a feeling of curiosity, which part of me the lion would eat first!"

When, in after years, the great explorer died in the far-off land to which he had given his life, his body was brought home, as recorded on his tombstone, "By faithful hands over land and sea," and laid to rest in Westminster Abbey.

That there could be no mistake about the remains, for there was no white man near him when he died, the body was examined before burial, and the marks

of the lion's teeth found on the shoulder. Therefore he was—

Laid among heroes! All unquestioned  
wearing  
The title—won by all that win the name.  
Laid among heroes; for his ensign bearing  
The lion's tooth-mark on his wasted  
frame.

The lion's tooth-mark; this was but the  
token  
He passed through dangers of which  
death was least;  
Sickness, and pain, and loneliness unbroke-  
en,

Terrors of savage man and savage beast.  
Seeking the secret of the ancient river,  
Of which the flaming desert held the key,  
He strove men's souls from error to de-  
liver,

To break their every chain and set them  
free.  
Dying, he journeyed; dead, strange people  
carried  
Through all the seasons round, by land  
and sea.

Journeying he died—his very dust has  
travelled  
Farther than erst the foot of man had  
trod.  
But now he lies, his secret all unravelled,  
His journey ended, and his home with  
God.

—Isa Craig Knox in Stories of Animals.

ALONE WITH GOD.

Though we fail indeed,  
 You—— — I — — a score of such  
 weak workers, He  
 Fails never. If He cannot work by us,  
 He will work over us. Does He want a man,  
 Much less a woman, think you? Every  
 time  
 The star winks there, so many souls are  
 born,  
 Who all shall work too. Let our own be  
 calm.  
 We would be ashamed to sit beneath those  
 stars,  
 Impatient that we're nothing.

**TO BE A MISSIONARY.**

It is something to be a missionary. The morning stars sang together, and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher, the only model missionary that ever appeared among men, and now that He is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him!—David Livingstone.

**THANKSGIVING.**

We thank Thee, Lord of heaven and earth

For the Pentecostal blessings in India reported on page 311,

For the plea for giving by Bro. D. L. Mohler, on page 301,

For the work of the volunteer band reported on page 324.

**INTERCESSION.**

We pray Thee, our Father  
 For a broader view of the world's needs.

For a keener sense of our ability to do as Thou hast bidden.

For leaders in each of the congregations of the Brotherhood who are deeply spiritual and willing to spend and be spent for the kingdom.

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools, and everyday clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the new year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountain top, but the test, the triumph, is at the foot of the mountain, on the level plain.—Maltbie D. Babcock.

Millions of unconverted heathen have passed into eternity, to most of whom the Gospel was never preached at all. All were entitled to it; to all Christ commanded that it be preached. What shall we say to the Master when He asks us about them?—J. Hudson Taylor.

If you pray earnestly you cannot but work earnestly, and then you will also give earnestly, and I do not think we can be too earnest in the matter for which Christ was so much in earnest that He laid down His own life.—James Gilmour.

Take thy bitter cup in both hands and sit down to your repast. You will find sweetness at the bottom.—A. Judson.

It is said of John Knox that "He never feared the face of man, so familiar was he with the face of God."

## EDITORIAL COMMENT

¶ Some people worry more over anticipated trials than the cost of endurance is for the real ones. Such people should never go as missionaries. The anticipated trials in the mission field far exceed the real ones. Furthermore, the Lord has only agreed to supply sufficient grace for the real trials, and never promised grace for something anticipated.

¶ If you do not have a passion for souls, a longing to save people within your reach which manifests itself in action, then no matter what else may be said about your Christianity, you need conversion to the real purposes for which Christ came into the world.

¶ It is a pleasure to publish the history of the German Settlement congregation in this issue of the *Visitor*. Here is a practical missionary church. Her ministers have pioneered the rough country about them and in many a mountain home the glad tidings has been great joy to those who heard them. The history of the church will be of interest to every sister congregation of the Brotherhood.

¶ Subscriptions to the *Missionary Visitor* have been coming in since Conference in a very encouraging manner. The list has grown and the interest in missionary news and information is encouraging. A few still ask for the paper for every dollar donated, but this is not granted. Note, it is a subscription for *every donation*, not dollar. The donation, however, must not be less than one dollar, nor must the dollar be made up by a combination of smaller donations from different ones. The whole purpose is to educate our people to give a dollar or more to general mission work. When once they have learned to give a dollar, it will not be so hard for them to give as the Lord has prospered them.

¶ Ministers may have the *Visitor* for the asking. This proposition is made because of their services to the church

and with the hope that they will talk missions the more. Does your minister get the *Visitor*? How would it do for you to ask him the next time you see him and if he is not getting it, suggest that he drop a card asking for it?

¶ Will not those who have given pledges to the Bicentennial fund and have not written for an extension of time, please pay their pledges so that we may know at the close of the next report how much is the total offering to the Bicentennial fund?

¶ Those who would like to have some idea how much the Bicentennial offering is may say that it is about \$45,000.

¶ Before the next number of the *Visitor* will have reached our readers, Brother and Sister Crumpacker and Brother and Sister Hylton will have started on their journey to China. Brother and Sister Crumpacker will bid farewell to friends and loved ones in and about McPherson, Kansas, on August 20, stopping at Granada, Colo., and then at Fruita, Colo., and on to Seattle, their sailing point. Bro. Hilton has not reported his plans at this writing.

¶ Since publishing the page relative to the church name in the last issue of the *Visitor* further information relative to its origin has come to the notice of the editor and he is only too glad to give this to the readers at once. The name was adopted eighteen years ago by Elder S. Z. Sharp of Fruita, Colo., when preparing a proposed history of the church. He, knowing the church name question was coming up at the Des Moines meeting attended in the main to urge the adoption of the name "Church of the Brethren." In doing so he used the name frequently in his Bicentennial address, and spoke to a number about having it adopted. After consent of committee was secured by Bro. Miller, Bro. Sharp, by motion presented the name to

Conference and Bro. D. L. Miller seconded it. The account in last issue was the observation of the editor just at the time the report of the committee on name was made. There was no desire or intent to detract in the least from any one his part in submitting a name which has given such general satisfaction.

¶ Some people say there is nothing in a name. The editor is not so sure about that statement and here is his proof. On July 21 the Board received a letter enclosing \$700 and with it some lines of explanation where it is to be used. At the close are these significant words: "If the church name would have been changed to Dunkard I do not think you would have gotten this money. But we have a gospel name now and I hope we will now all be satisfied." The name adopted is worth at least \$700 to the church to begin with.

¶ To Adam and Alice Ebey on July 10, a son and his name is Seth. May he be a joy to the parents who lost all their children in India a few years ago.

¶ Sister Ida Himmelsbaugh, whom a number met at Des Moines, and who left the meeting early Tuesday morning to go to the bedside of her sick sister in Pennsylvania, writes that the sick are better and that she herself is so happy in preparing for the foreign work. Paul quotes from Isaiah and says, "How beautiful are the feet of them that bring glad tidings of good things." There is no more beautiful life for any one to live than to be a messenger of salvation to a lost world.

¶ There are marked indications of a revival in missionary study among the young people of the church. This is good. The Mission Rooms will be pleased to mail free a copy of the revised missionary reading course to any one.

¶ Cerro Gordo, Oakley and La Place churches have a splendid method of celebrating the Fourth of July. They come together in a mission meeting, and work up enthusiasm for home and general work. Certainly this is the highest type

of American citizenship. And if all the money spent for the useless on the Fourth were spent to make the world better, these free and independent United States would be exalted unto heaven in blessings and saving power to the world.

¶ It is gratifying that China herself is rising to her need and stamping out the awful curse of opium. An illustration is seen in the picture herewith, where the people are burning opium pipes. The extract is from Miss Stevens' letter in Foochow and published in the *Gleaner*.

"The other day I was invited to attend a burning of opium pipes outside the club. I went, and found a large number of Chinese gathered together. The Dragon flag, drums, etc., were in evidence, and inside a circle (roped off) were piles of opium pipes, altogether 1,400. Soon after our arrival, these pipes were set fire to and slowly burned away. This is the sixth time they have had bonfires of opium pipes here, and they have destroyed 10,000. It gives a little idea of the hold this terrible habit has on the Chinese. There is a very active 'Opium League' here, entirely native, and they even sally forth and pull up the poppy, so determined are they to abolish the evil.

"We missionaries are watching the movement with intense interest, and helping by prayer as well as by exhortation. Just now the husband of my matron is in the hospital to be cured of the habit, which has bound him for about 30 years. Poor soul! It is a fearful struggle. A few days ago a very earnest Biblewoman came to me in tears. Her husband was just dead. He had determined to break off opium, and it had proved too much for his poor weak frame, and he succumbed before his wife could reach him. Oh! that the day may soon come when China shall be free from this terrible curse. I send a photo of the scene just before the pipes were set alight."

¶ Get right with God, get busy about His work and the "uncontainable" blessings will follow quickly. But this is in



Opium Pipes Ready to be Burned, Foochow.

direct opposition to the person who wanted to see the ravens flying over the hill before beginning to trust God for His fullest blessings.

¶ Not every one that sayeth, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. This is so plain that no one can mistake it and yet it would appear that in that day many will not be known.

¶ The series of articles on the religions of the world by the able pen of J. H. Morris will soon be to a close. He has given the readers a very interesting and helpful study on these religions and no one can read these articles without realizing the superiority of the Christian religion. No doubt it is interesting to compare the religions of the world one with another, but Christianity is so far above them all that there is no comparison. Indeed it would almost appear that whatever good other religions have, was through tradition or contact gathered from the people of God sometime since the beginning.

#### TESTIMONIES FOR THE VISITOR.

N. W. Coffman, Fisherville, Va., says, "I would like to see the *Visitor* in every home. It has come to our home ever since it began and as Bro. Eshelman says, it is a 'stayer' rather than a 'visitor' in our home."

Bishop S. N. McCann, traveling among the churches and developing missionary sentiment and gifts, writes, "I believe the majority of those who give \$1.00 and get the *Visitor* would give nothing if the *Visitor* was not in the proposition. I find when people take the *Visitor* they are more open to mission work."

M. Lizzie Demmy, Astoria, Illinois, writes, "The family wants the *Visitor*. We feel we cannot do without it. For it certainly is inspiring and encouraging the missionary cause and lifts our hearts in prayer and sympathy for all the dear missionaries everywhere. We love to hear of our dear ones in India for we personally know some of them."

**THE VOLUNTEER BAND OF  
BRIDGEWATER COLLEGE,  
BRIDGEWATER, VA.**

J. H. Morris.

At the beginning of the sessions of '07 and '08, each member of the band was glad to see that eleven of the members who were here last year returned again, some to complete their courses, others to pursue other courses in order that they may be better prepared to fulfill their mission in life; to "fear God and keep his commandments." O that men would realize more fully that this is the whole duty of man. We are glad to say that three young men who were in school came forward and expressed their willingness to consecrate their lives more fully to the greatest cause by joining the band.

Our weekly meetings were well attended. The band was divided into two sections: One going to any place where there was sickness or old persons one week and the other the next week. These visits, which consisted of singing, Scripture reading and prayer, were enjoyed by all, always receiving a hearty invitation to return.

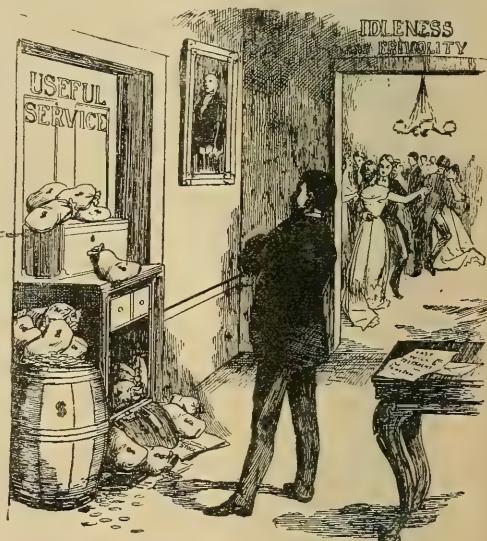
The band gave several public programs in the college chapel besides programs given at nine different churches in the valley with good results, it is believed. One brother said to one of the members, "It is good for us to hear these programs. It reminds us of our duty to our fellowman." Another said, "The band is to the church what advertising is to business." These programs are conducted very much like Christian Workers' meetings, differing only in subjects. The band always has a missionary subject.

During this summer a few of the members will spend all of their time in the work, others going to isolated places,

at various times. Two or three of the Brethren have been called to the ministry during the year.

May the Lord bless the band and call others into the field for now as when Christ was here in body, the fields are white but the laborers are few.

Dear reader, are you a volunteer? If not, what will you answer over there?



INHERITED WEALTH

The Door His Father Closed to Him.

The above illustration is only too true and serious to pass with a casual notice. How manyfold better it would be if parents instead of hoarding and straining every nerve to have much for their children, would be simply stewards with what God has blessed them in the vineyard of the Lord. It would be better for the children, the church, and their own happiness. The Board offers excellent ways in which parents may not shut the door to their children, and at the same time through the church become a blessing to the world.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren ..... Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within.....months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

## COMPARATIVE STATEMENT.

	June 1907	June 1908	Apr-June 1907	Apr-June 1908	Dec.	Inc.
World-Wide .....	\$1343 05	\$ 265 65	\$ 9508 95	\$ 1385 62	\$ 8123 33	
India .....	249 64	288 09	1663 93	1122 60	541 33	
Brooklyn .....	1340 66	163 77	1392 24	187 27	1204 97	
Miscellaneous .....	65 73	5 00	182 54	6 00	176 54	
	\$2999 08	\$ 722 51	\$12747 66	\$ 2701 49	\$10046 17	
Bicentennial .....		\$20297 11		\$31058 18		\$31058 18
Total .....	\$2999 08	\$21019 62	\$12747 66	\$33759 67		\$23713 50

During the month of June the Brethren's General Mission Board sent out 66,238 pages of tracts.



The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of June, 1908.

### WORLD-WIDE MISSION.

<b>Pennsylvania—\$40.32.</b>						
Eastern District, Congregations.						
Fairview, .....	8 52					
Southern District, Congregations.						
Lower Cumberland, .....	3 00					
Individuals.						
Alice M. Lister, .....	2 00					
Middle District, Congregations.						
Stonerstown Mission, .....	5 75					
Sunday schools.						
C. F. Lingenfelter's class, .....	1 00					
Western District, Congregations.						
Brother's Valley, \$12; Beachdale, \$7.30, .....	19 30					
Individuals.						
Mrs. Rachel Fox, .....	75					
<b>Ohio—\$20.47.</b>						
Northeastern District, Congregations.						
Mohican, .....	16 50					
Individuals.						
S. S. Shoemaker (Marriage notice), Northwestern District, Congregations.	50					
Black Swamp, .....						
Individuals.						
Elizabeth Koller, 70 cents; E. R. Cramer (Marriage Notice), 50 cents,	1 20					
<b>Kansas—\$45.50.</b>						
Northeastern District, Congregation.						
Wade Branch, .....	8 00					
Individual.						
<b>S. J. Heckman (Marriage Notice), Southeastern Dist., Individual.</b>						56
E. E. Joyce (Marriage Notice), .....						50
<b>Northwestern Dist., Congregations.</b>						
Belleville, .....						31 00
<b>Southwestern Dist., Individuals.</b>						
John Dudte, \$5; Michael Keller (Marriage Notice), 50 cents, .....						5 50
<b>Iowa—\$40.80.</b>						
<b>Northern Dist., Individuals.</b>						
Mrs. N. B. Hersch, \$9; J. R. Allen, \$2.54, .....						11 54
<b>Middle Dist., Congregations.</b>						
Des Moines Valley, .....						9 26
<b>Southern Dist., Individuals.</b>						
John Knupp, .....						20 00
<b>Indiana—\$20.60.</b>						
<b>Northern District, Congregation.</b>						
La Porte, .....						6 60
<b>Individuals.</b>						
Manly Deeter, \$1.50; J. H. Flke (Marriage Notice), 50 cents, .....						2 00
<b>Middle Dist., Individuals.</b>						
Laura B. Reiff, \$5; David Eikenberry, \$2, .....						7 00
<b>Southern Dist., Individuals.</b>						
Austin Himes, .....						5 00
<b>Canada—\$13.00.</b>						
Christian Workers.						
Fairview, .....						13 00
<b>Nebraska—\$11.96.</b>						
Congregations.						
Alvo, .....						11 96
<b>Virginia—\$10.75.</b>						
First Dist., Individuals.						
H. J. Hutchison, \$10; W. H. Bortnott, 75 cents, .....						10 75
<b>Washington—\$11.00.</b>						
Individuals.						
A. B. Long, \$6; H. H. Johnson, \$5,						11 00

**North Carolina—\$7.00.**

Sunday schools.

Brooklyn, Melvin Hill and Mill Creek,  
Individuals.

Emma and Ophrah Marshburn, ...

**Idaho—\$6.72.**

Congregation.

Nampa, ...

Sunday school.

Nampa, ...

**Tennessee—\$3.50.**

Congregations.

Bristol, ...

**Illinois—\$2.00.**

Northern Dist., Individuals.

Mrs. Lillie M. Grim, \$1; Chas. F. Grim, \$1,

**California—\$1.50.**

Southern Dist., Individuals.

Dora E. Fortner, \$1; Geo. Chamberlen (Marriage Notice), 50 cents, ...

**Missouri—\$1.50.**

Middle District, Individuals.

D. C. Bosserman,

**West Virginia—\$1.00.**

First District, Individuals.

Matilda K. Kline, ...

**Wisconsin—\$1.00.**

Individuals.

T. D. Van Buren, ...

**Oregon—\$0.50.**

Individual.

A. H. Baltimore (Marriage Notice) . 50

Total for the month, ..... \$ 239 12

Total previously received (including A. M. collection), .... 1,146 50

Total for year so far, ..... \$1,385 62

**INDIA ORPHANAGE.****Pennsylvania—\$25.01.**

Eastern Dist., Sunday Schools.

Midway, ...

Middle District.

New Enterprise Missionary and Temperance Association, ...

Individuals.

"C. X" ....

**Ohio—\$43.85.**

Northwestern Dist., Sunday schools.

Walnut Grove, ...

Southern Dist., Sunday schools.

Bethel, \$22.35; Greenville, \$16.50,

**Indiana—\$18.50.**

Northern Dist., Individuals.

Addie Olinger, ...

Middle Dist., Sunday school.

North Manchester, Primary Dept., Aid Society.

West Church, N. Manchester, ....

**Kansas—\$24.50.**

Northeastern Dist., Aid Society.

Abilene, ...

Southwestern Dist., Individuals.

M. J. Mishler, ...

**Iowa—\$11.50.**

Northern Dist., Congregations.

Franklin County, ...

**Maryland—\$10.00.**

Middle Dist., Individual.

Henry Funk, ...

**Michigan—\$5.00.**

Aid Society.

Woodland, ...

**Unknown—\$5.00.**

"A Sister," ...

Total for the month, ..... \$ 143 36

Amount previously received (A. M. collection included),.... 799 68

Total for the year, ..... \$ 943 04

**INDIA MISSION.****Ohio—\$10.00.**

Northeastern Dist., Individual.

"A Sister," ...

10 00

**Iowa—\$8.00.**

Middle Dist., Congregation.

Prairie City, ...

8 00

**Pennsylvania—\$2.90.****Middle Dist., Sunday School.**

Lewistown, ..... 2 90

Total for the month, ..... \$ 20 90

Amount previously received (A. M. collection included), ..... 158 66

Total for the year so far, ..... \$ 179 56

**BROOKLYN CHURCHHOUSE.****North Dakota—\$5.00.**

Individual.

Barbara Brown, ..... 5 00

Total for the month, ..... \$ 5 00

Previously received (A. M. collection included), ..... 182 27

Total for the year so far, ..... \$ 187 27

**COLORED MISSION.****Ohio—\$5.00.**

Northeastern Dist., Individuals.

"A Sister," ..... 5 00

Total for the month, ..... \$ 5 00

Total for the year so far, ..... \$ 5 00

**BROOKLYN MEETINGHOUSE FUND.**

June, 1908.

Illinois.—Ellie and Nettie Leedy, \$4; Elder E. P. Trostle and wife, \$5.

Maryland.—Lewis Barkdoll and wife, \$10; Mrs. W. H. Stonesifer, \$2; Susye G. Kershner, \$2; J. S. Lau, \$5.

North Dakota.—Maurice Snowberger, \$1.

Pennsylvania.—Sally Hershberger, \$2; S. S. Lint and family, \$1.50.

Total, \$32.50.

**Notice.**—Will all parties who have signed pledges for the Brooklyn Church please pay promptly, as we are building and are much in need of money.

I am thy servant,

J. Kurtz Miller, Solicitor of Funds.  
5911 Third Avenue, Brooklyn, New York.

The Brethren's General Mission Board acknowledges the following donations, that were received loose in the hat at the Annual Meeting of 1908:

**WORLD-WIDE MISSION.****Pennsylvania—\$26.53.**Western District.  
Two Johnstown churches and two individuals, ..... 26 53

Total Annual Meeting receipts, ..... \$ 26 53

**INDIA ORPHANAGE.****Indiana—\$48.10.**

Middle District, Sunday-school classes.

Richard Callane's class, \$18; A. G. Crosswhite's class, \$7; J. L. Cunningham's class, \$5; J. A. Burns' class, \$4.10, ..... 32 10

Individuals.

Vesta Myers' birthday offering, ..... 16 00

**Nebraska—\$31.50.**

Congregations.

Bethel, ..... 31 50

**Pennsylvania—\$16.00.**Western District, Individuals.  
V. E. Mineay and P. C. Strayer, .... 16 00**Virginia—\$16.00.**

First District, Individuals.

L. N. Kinzie, ..... 16 00

**Ohio—\$16.00.**

Northeastern District, Individuals.

Mary R. Hoover, ..... 16 00

Total Annual Meeting receipts ..... \$117 60

**INDIA MISSION.****Virginia—\$5.00.**

First District, Congregations.

Roanoke City, ..... 5 00

**Ohio—\$2.13.**

Northeastern District, Individuals.

Daniel Fope, ..... 2 13

Total Annual Meeting receipts, ..... \$ 7 13

## BROOKLYN CHURCHHOUSE.

ANNUAL MEETING COLLECTION FOR  
1908.**Pennsylvania—\$71.27.**

Eastern District, Individuals.

Annie M. Shenk, ..... 2 00

Middle District, Individuals.

J. B. and Esther Miller, ..... 2 00

Western District, Congregations.

Special Annual Meeting Collections

of Johnstown, ..... 67 27

**Illinois—\$43.50.**

Northern District, Congregations.

Lanark, ..... 43 50

**Virginia—\$30.00.**

Second District, Congregations.

Mill Creek, ..... 30 00

**Ohio—\$8.00.**

Northwestern District, Individuals.

Christian Krabill, \$5; Michael

Heichel, \$3, ..... 8 00

**Nebraska—\$5.00.**

Individuals.

L. E. Heiny, ..... 5 00

**Colorado—\$1.00.**

Individuals.

Elizabeth Robinson, ..... 1 00

Total Annual Meeting receipts, .... \$158 77

**BICENTENNIAL.**

The Brethren's General Mission Board acknowledges the receipt of the following donation to the Bicentennial Fund during the month of June, 1908.

1164	68 00	1210	5 00	1256	7 30	1306	106 84	1392	50 00	1478	4 00
1165	5 00	1211	1 00	1257	43 75	1307	29 25	1393	20 00	1479	3 00
1166	5 00	1212	100 00	1258	13 50	1308	107 00	1394	6 00	1480	10 61
1167	10 00	1213	34 35	1259	1 00	1309	15 00	1395	7 00	1481	15 00
1168	31 62	1214	6 00	1260	1 00	1310	53 50	1396	13 75	1482	13 25
1169	5 00	1215	16 67	1261	25 50	1311	15 00	1397	93 00	1483	21 00
1170	50	1216	2 00	1262	1 00	1312	47 75	1398	24 60	1484	53 75
1171	129 75	1217	4 83	1263	1 00	1313	24 18	1399	60 00	1485	6 00
1172	25 00	1218	47 25	1264	1 00	1314	33 50	1400	14 50	1486	58 70
1173	10 00	1219	10 00	1265	1 00	1315	1 00	1401	28 00	1487	2 15
1174	27 00	1220	5 00	1266	5 00	1316	15 00	1402	247 59	1488	17 00
1175	115 98	1221	11 35	1267	5 00	1317	13 23	1403	42 25	1489	13 00
1176	25 00	1222	3 00	1268	1 46	1318	7 66	1404	146 50	1490	16 00
1177	5 00	1223	3 00	1269	3 00	1319	10 00	1405	107 61	1491	8 00
1178	5 00	1224	10 00	1270	4 00	1320	2 00	1406	35 10	1492	25 00
1179	5 00	1225	29 25	1271	3 00	1321	110 00	1407	92 50	1493	1 00
1180	1 00	1226	36 50	1272	10 00	1322	17 00	1408	326 50	1494	7 00
1181	2 00	1227	5 00	1710	25 60	1323	35 00	1409	9 59	1495	5 00
1182	1 00	1228	54 00	1711	5 00	1324	17 11	1410	92 35	1496	2 00
1183	30 30	1229	1 00	1712	25 00	1325	2 00	1411	46 00	1497	15 00
1184	5 00	1230	1 00	1713	2 00	1326	10 00	1412	37 22	1498	20 00
1185	5 00	1231	16 00	1714	4 51	1327	5 83	1413	50 00	1499	10 00
1186	90 00	1232	1 00	1715	4 50	1328	4 25	1414	25 00	1500	5 00
1187	100 00	1233	2 00	1716	2 00	1329	17 50	1415	16 00	1501	16 00
1188	1 00	1234	49 41	1717	4 75	1330	9 00	1416	101 25	1502	81 50
1189	80 00	1235	1 00	1718	1 00	1331	19 95	1417	244 70	1503	5 00
1190	19 00	1236	7 00	1719	105 64	1332	16 50	1418	100 00	1504	9 70
1191	1 00	1237	23 50	1720	130 00	1333	31 85	1419	46 69	1505	2 00
1192	2 00	1238	5 00	1721	10 00	1334	61 00	1420	26 50	1506	16 00
1193	59 09	1239	5 00	1722	5 00	1335	2 00	1421	85 00	1507	2 00
1194	3 00	1240	2 00	1723	20 00	1336	53 62	1422	30 00	1508	5 00
1195	10 00	1241	20 00	1724	2 00	1337	2 31	1423	21 37	1509	2 00
1196	15 00	1242	5 00	1725	2 00	1338	2 25	1424	56 37	1510	14 35
1197	5 00	1243	8 00	1726	5 00	1339	33 31	1425	15 00	1511	5 00
1198	10 00	1244	5 16	1766	14 00	1340	18 00	1426	45 00	1512	15 55
1199	5 00	1245	2 25	1767	16 50	1341	2 00	1427	50 50	1513	2 00
1200	10 00	1246	4 00	1768	26 73	1342	5 00	1428	80 00	1514	10 00
1201	1 00	1247	10 00	1769	16 50	1343	11 16	1429	35 94	1515	10 00
1202	2 00	1248	10 00	1770	1 00	1344	42 00	1430	41 10	1516	40 00
1203	61 00	1249	1 00	1771	5 60	1345	40 25	1431	10 00	1517	5 00
1204	1 00	1250	13 50	1772	1 00	1346	28 00	1432	5 00	1518	1 00
1205	50 25	1251	10 00	1773	2 60	1347	13 00	1433	35 66	1519	1 00
1206	11 83	1252	1 00	1774	18 83	1348	10 00	1434	5 00	1520	23 00
1207	4 00	1253	7 19	1775	34	1349	10 45	1435	2 65	1521	1 00
1208	33 00	1254	7 35			1350	6 00	1436	1 50	1522	21 50
1209	100 50	1255	6 00			1351	48 02	1437	4 00	1523	21 00
						1352	13 75	1438	8 13	1524	5 00
						1353	10 00	1439	58 93	1525	33 62
						1354	6 00	1440	14 34	1526	65 35
						1355	35 00	1441	26 00	1527	50 10
						1356	10 00	1442	3 50	1528	5 00
						1357	9 50	1443	31 00	1529	1 00
						1358	2 00	1444	74 22	1530	5 00

Total for the month, ..... \$ 2,375 39

Previously received (Annual  
Meeting Collection included) \$35,346 57

Total for the year so far, ..... \$37,721 96

The Brethren's General Mission Board acknowledges the following donations for the Bicentennial Fund, received in the Annual Meeting Collection of 1908.

1531 ..	4 00	1605 ..	26 06	1679 ..	34 00
1532 ..	25 35	1606 ..	5 00	1680 ..	64 00
1533 ..	14 00	1607 ..	10 45	1681 ..	22 57
1534 ..	4 32	1608 ..	108 75	1682 ..	68 15
1535 ..	10 50	1609 ..	56 50	1683 ..	209 50
1536 ..	15 75	1610 ..	120 66	1684 ..	80 00
1537 ..	27 15	1611 ..	21 00	1685 ..	73 00
1538 ..	3 00	1612 ..	58 05	1686 ..	33 50
1539 ..	2 00	1613 ..	25 00	1687 ..	79 89
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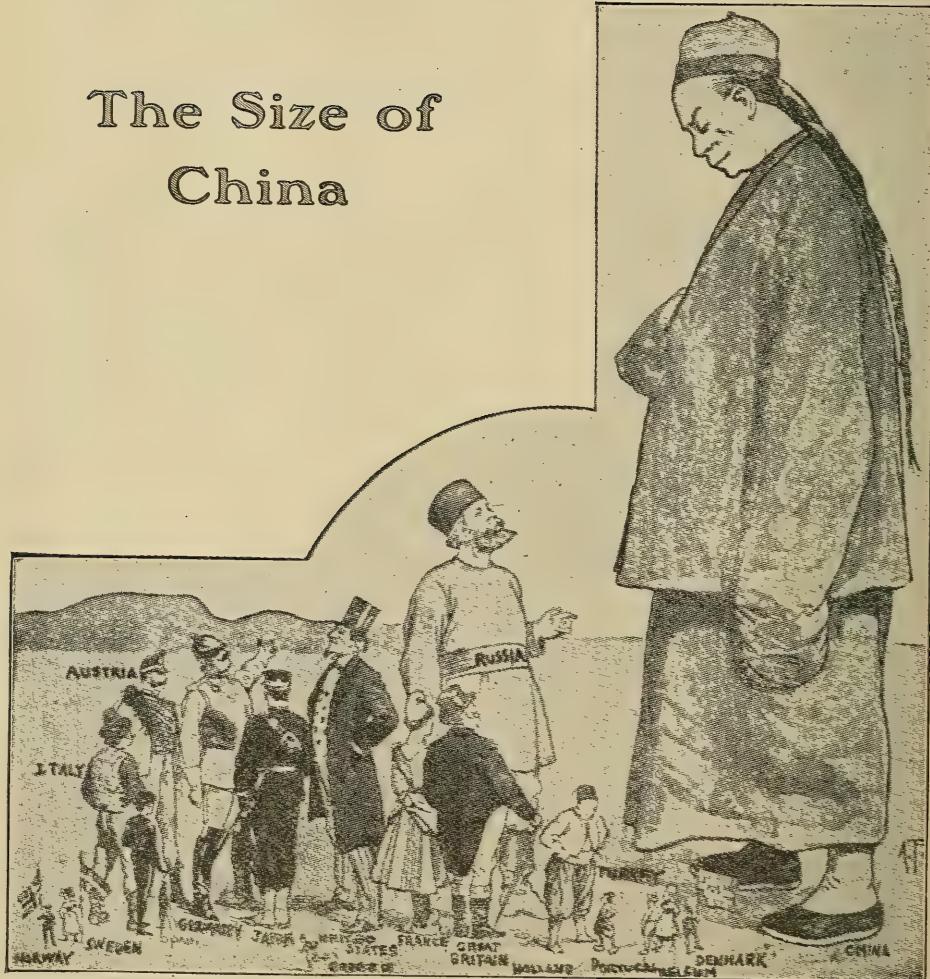
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# The Size of China



Acknowledgments to "Strand Magazine" and to Rev. D. Goddard, formerly of the Foochow Mission.

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Vol. X.

SEPTEMBER, 1908

No. 9.

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## OUR FIRST MISSIONARIES TO CHINA

The Bicentennial year will always be remembered in history as the beginning of mission work in China by the Brethren. It is true that this is a century after Morrison entered that great field and that today there are thousands of protestant missionaries there. It is also true that there is much unoccupied territory and our workers as soon as ready will find ample room for work and plenty of it to do.

There has been some sentiment in favor of China for over ten years. There was a time when Bro. Andes of Pennsylvania wrote articles and made calls for help to start a mission. Today he can see the first fruits of his agitation. While he himself is not going, others are.

At the Nashville, Tenn., Student Volunteer convention nearly three years ago the editor and Bishop A. C. Wieand of Chicago sat side by side listening to the missionaries from China make their appeals for more help. Never was the writer touched as on that day. Ever since China has a deep interest.

The real reason why people are not interested in China is because they do not know the needs and have not faith in God as they should have. Faith conquers all things. Faith takes hold of the impossible and only worldly wisdom which destroys more enthusiasm for God than it ever helped says, "Be cautious; be prudent; don't expect a miracle; it's all right to trust God, but don't be

foolish and risk too much." That was Saul's argument to David when he wanted him to wear his armor. To have done so would have been defeat. To trust God was his victory.

The giant, China, is not too big for faith; BUT IT IS DECIDEDLY TOO BIG FOR SIGHT. And the whole host of Israel have too long stood and trembled when they should have been conquering.

Praise God for the missionaries who are willing to go forth to conquer for the church and in her Master's name. They realize their lack of faith. Note how one has written:—"We ask that you unite with us in prayer that we might have health and strength to do our part; that we might have special guidance in locating our field of labor; that we might choose the field that the Lord has already chosen for the Brethren's mission; that we might have wisdom and ability to master the hardest language the world knows; that each member of our party might have deeper consecration and trust. These we feel are our real needs."

It is a joy to know that about two weeks before sailing in answer to many prayers the way for Sister Horning to go opened and she has hastily packed up and joined the party.

They sail from Seattle on the S. S. Minnesota, Sunday, August 30.

God bless, protect and strengthen our first missionaries to China.

## FRANKLIN H. CRUMPACKER



the breast. We must look to the old sturdy stock of the Pennsylvania Dutch for many of our strongest men. It is to this thrifty, religious people that we trace the ancestry of our brother, Franklin Henry Crumpacker. Born May 13, 1876, near the Mineral Creek church, Missouri, Frank found himself the sixth in a family of industrious farmers. He was rather weak and frail as a child, but as he matured into manhood his body became strong and healthy. His early days were spent on the farm, and amid these pleasant surroundings he was instilled with the true religious principles of a living faith that in after years were to impel him to go forth as an ambassador for heathen souls.

At the age of five, Frank's parents moved to a considerable distance from the church and it was not his privilege to enjoy the Sunday schools as much as would be desired. It was a great pleasure to drive with his parents through the woods, over the hills and across the meadows to the old church which was then fifteen miles distant from their home.

In school Frank was an average student, delighting in some studies but finding the chiefest delight on the school ground. Here he could enjoy himself to the fullest extent. One thing Frank especially enjoyed was the Friday afternoon literary programs when he would be given a chance to display his oratory. This enjoyment

Man owes much to his parents and to his ancestry. The blood that courses one's veins is a splendid heritage if it be blood that warms the soul with love and enkindles noble ambition within

remains with him even to the present time.

His religious training was strong from his youngest days. His parents believed in teaching the Bible in the home as much as they did the work of the day. Worship in that home went hand in hand with industry and honesty. While the Sunday school would supplement the home training, yet around the old family fire where the father, a member of the Old Order Brethren, would start the conversation and lead his sons into religious questions, is where the religious truths were fixed indelibly in his mind. Such an influence cannot be shaken off, and this is true in Frank's family. For out of the family of eight boys, five are ministers of the Gospel.

It is no wonder that after such a life of training, sympathetic as the youth was, that he should early in life take up the banner of the Blessed Master. At the age of nineteen years he was baptized by Elder Click at Nevada, Missouri.

Frank desired an education. He could not be satisfied with the meager advantages of the district schools and the thirst for knowledge led him to enter a Normal College in Fort Scott, Kansas, in 1895. While he worked hard in the summer behind the plow, yet after the work was finished and the store for the winter was gathered in, he would attend the school. He remained in this college for three winters.

He tried his hand next in a business career. In 1898 he entered a store at Redfield, Kansas. Business was not the end for which he was created. Church privileges were quite good here and with the encouragement of the good Brother Garber with whom he boarded, he would devote much time to the work of the church. As a result of his willingness and devotion,

the Paint Creek church in which he was residing called him to the ministry in September, 1898.

To one who is desirous of the greatest good both within himself and others, we could not expect that a business career would satisfy the mind and relieve the cravings of the heart. So we find Frank leaving his position in the store and teaching school. These were busy times. During the week he was in the schoolroom, in the evenings he was teaching music, and on the Sabbath he would often preach twice and receive the keenest enjoyment from this. During the coming summer he engaged in the mercantile business for himself, but here, as before, he was not in his realm. He traded the store for a farm and prepared to enter McPherson College. But before he could enter school his father was called to the long home and as a consequence his plans seemed to be shattered. Love for home with him was great, and being the oldest son then with his mother, he felt the care of home resting on him. God was good to him and in September, 1900, he entered McPherson College.

He was now at that time in life when opportunity opens its doors to every young person. He knew one thing and that was that he desired an education. He had a thirst for knowledge and a burning, sympathetic desire to help the other person. As a consequence we need not be surprised to find him almost immediately becoming interested in the Student Volunteer Band and pushing it forward.

He remained in school for six consecutive winters, during which time he finished the Normal course, the English Bible course and received his A. B. degree with the class of 1906.

His work was not in the schoolroom alone. Time was spent in Sunday-school work, and among the neighbouring churches in series of meetings, mission talks and lectures. He was

advanced to the second degree of the ministry in April, 1902, and to the eldership in September, 1907.

Frank was not strong in the schoolroom alone. While he developed a strong mind and an intense spiritual ardor, he also believed in a strong, healthy body as being an important factor in his development. He loved a friendly athletic contest.

He was married to Miss Anna L. Newland, Sept. 29, 1905, and was thereby joined to one whose desires for a life of foreign service were one and the same with his own. In 1905 together they applied to the General Board, and were accepted at Springfield, Ill., June, 1906, as missionaries to China.

During the intermission since leaving school, his time has been spent in evangelistic work and his labors in several States have been marked by many converts. He served as pastor of the McPherson church during the winter of 1907-1908, and completed the Master of Arts degree there in the spring of the present year.

While Brother Crumpacker may have his weaknesses, yet they are but minor to the strong elements in his character. There are many things to be admired about the man and there are many events of his school days that must necessarily go unrecorded. We cannot tell of the young men whom he helped. We cannot speak of the young men with whom he prayed. We cannot portray the inspiration that he gave to the student body in his pleas for foreign missions.

Two things stand out in Frank's life that will help to enable him to live a full life: his childlike faith and his good humor under all circumstances. Frank can love the man that reviles him and hug him to himself. He was a strong student. He was a devoted Christian. Whatever movements for the right were started in school while he was there, you will find his name

among those who initiated the advance. Whatever else may be said of Brother Crumpacker, he is to be admired for his strong ambitions and for that never

tiring energy to do something for the service of his Master. Dare we to hope and pray for such a man in his chosen field!—B—

## ANNA NEWLAND CRUMPACKER

Anna L. Newland is a native of the Sunflower State, and no wonder that she is as happy in her work "as a big Sunflower." Her father was a native of Kentucky and her grandfather held slaves in the antebellum days. After losing his parents, her father moved to the then new State of Kansas to develop a home of his own. After moving there he became acquainted with a young lady from Illinois and they were married. It is therefore on the plains of Kansas, in Marion County, that we first hear of Anna, on September 29, 1882.

Anna's mother was from a strong religious family. She was baptized when twelve years of age. Much devoted to her family and to her God, she did considerable Sunday-school work at odd times besides performing her household duties.

Though inspirations of the poet are more often prompted in a country of woodlands and dales, there is beauty everywhere. The subject of our sketch found her enjoyment in chasing the butterflies over undulating prairies and waving wheatfields. There is inspiration and the poetry of life in all these things.

Anna was the second in a family of seven. She started to school when quite young "to keep her brother company." She and this brother were fast friends. They played together, sat together in school, and enjoyed their studies from the same books. She went to Missouri with her parents to live, but they soon returned and she is essentially a Kansas girl all the way through. She studied hard in school and was desirous from the first of getting a good education.

Advantages for religious training, outside of the home, were quite limited. She attended a Union Sunday school for a time, and well remembers the times when the father would take her upon his knee and teach her the lessons. Among her valuables are a cup and saucer she received as a Sunday-school premium in childhood days. Occasionally there was a chance to hear preaching, and memories are retained of such men as John Wise, J. F. Neher and J. L. Thomas.

When she was seven years old, the family left the farm and moved to Wichita, Kansas. Here the school advantages were excellent, and the advantages for spiritual development were much better than any she had ever known. When eleven years old, while attending a revival meeting she resolved to become a Christian. She had a yearning to follow Christ but did not know how. The Bible she read through. About this time they moved to Carlisle, Arkansas, and here first came in contact with services that were exclusively of our own people. A Sunday school was organized in a country schoolhouse. It was then as it always is, workers were scarce and although Anna was not a professed Christian she was selected as one of the teachers. In October, 1895, Eld. D. L. Forney held a series of meetings in this little old schoolhouse and Anna gave herself to God. Streams of fresh clear water are abundant in that land and it was Brother C. E. Delp that led this young soul into one of these sparkling brooks and baptized her.

Then, thanks to the Reading Circle Books! Through the medium of Brother Forney who loaned the books,



Brother and Sister Hilton.

China Headquarters at the Des Moines Conference.

Brother and Sister Crumpacker.

she became intensely interested in the work of saving souls and soon had a desire to be a missionary. A longing for an education was in her breast and the next spring her parents moved the family to Conway Springs, Kansas.

Anna was now in school again. Education did not come without work and discouragements. It was only through dint of hard struggles that she could remain in the schoolroom. While others were claiming that there was no chance for an education, we find Anna going ahead, in the country schools and then in the city. Part of the time she had money and part of the time she had none. She worked for her board, roomed herself to save expenses, but studied hard all the time. She finally became sufficiently educated to teach school and to earn her own money.

In 1902 she entered McPherson College. Life now was becoming more of a reality. New opportunities presented themselves, new acquaintances

were formed and through their helpful influence she was led to see the glory of the foreign field. But money was scarce. She would work in the kitchen each day, teach a class or anything to keep herself going. God blesses those who help themselves, and that young person who desires an education can always find a chance. In the midst of her school days she was taken with the smallpox and this added heavy expense. Nothing daunted in this, Anna spent the vacations in hard work and canvassed for views for quite a time in Washington and Idaho.

School work was continued for five years. While sometimes she might have been able to get her lessons more perfectly under different circumstances, she stood well in her classes and was graduated in the English Bible and the Collegiate Departments of the college, in the class of 1906.

Life in school was a busy time. Outside of the many other duties, she conducted mission study classes for sev-

eral years, taught a group Bible class, and went much with the Volunteer Band in giving programs among the outlying churches. Her school career in more ways than one was an inspiration to those with whom she came in contact.

Among the many friends met in school was F. H. Crumpacker, who became her life companion in 1905. Since the school days are finished she has spent considerable work in Chicago, in

a medical dispensary, learning how to alleviate the sufferings of the body as well as of the soul. She was also matron of McPherson College during the last school year. The joys of the struggles of her college days linger as pleasant memories and she is anxious to get to the field of labor that has been her choice during the greater portion of her college days. Truly God has blessed her through it all!—B—

## GEORGE W. HILTON



George W. Hilton was born in Benton County, Iowa, Sept. 21, 1880. The early years of his life were spent much the same as those of most boys, but at the age of eight

years his father died and this left its record upon his memory. Thus just at the time when he was beginning to need a father's counsel and training he was deprived of that blessing. His whole life, however, bears testimony to the fact that the mother has been both father and mother to him.

The death of the father left his mother with less than one hundred dollars to face the world, alone with five little children. Yet the mother met the situation with a brave heart, and labored with all her strength to keep the little family together and in school. Sometimes it seemed she would be compelled to give it up. She did washing for a living, while George and an older brother sometimes sold papers, sometimes sold popcorn or books, sometimes mowed a lawn or shoveled snow—anything to get a nickel or dime to increase the family treasury.

When he was about eleven years of age, his mother, brother and himself united with the Presbyterian Church and the mother established a family altar at which they all joined in worship. Thus early in life, George showed a religious inclination and the mother was active in fostering that inclination. When family cares and life's burdens were heavy, the mother would take her problems to the Lord for solution and to receive strength. Truly the mother's influence was to be felt by George in later years.

One winter the mother took sick. She was unable to work. Good Christian friends gave her children away, but she would not consent to such a plan. However, she finally allowed three of them to be taken to the Christian Home at Council Bluffs, Iowa, and George was among them. Here they remained for about three months. They were displeased with the treatment they received there and attempted to run away, but were found by a policeman and returned. However they were soon taken home.

After returning home George commenced working for a man for his board and clothes, and went to school. He remained here four years and was able to progress quite rapidly in school work. The family moved around quite a great deal and on this account he

was obliged to give up his studies just before finishing the high school.

He worked on a farm for several years, cooked in a lunch room, did carpenter work, worked in a nursery, in the coal sheds and roundhouse, fired on the railroad, and learned the baker's trade, at which he found employment for several years.

In 1901 he went to North Dakota and took up a homestead, and that same fall and winter he worked in a bakery at Carrington. While there he met Miss Blanche Cover. Through her influence he began attending the Church of the Brethren at Carrington and was baptized in April, 1902, by Elder Niccum.

On June 30, 1902, he was married to Sister Cover and they moved to their homestead. This was located one hundred and ten miles from church and we are told that it was in this isolation that Brother and Sister Hilton first felt the call of the mission field. His mother encouraged him to take up work in the homeland, but after much study they decided to remain on the farm and support someone on the field. This did not bring peace of mind, for he was beginning to hear the cry of the helpless heathen in benighted lands. They sold their farm with the intention of preparing for city mission work. During 1906-07 they attended McPherson College and took Bible work. Here the call of the foreign field became so strong that they could hold aloof no longer. They chose

China as their field, applied to the General Board and were accepted but were detained for further preparation. On June 30, 1907, he was called to the ministry and on July 19, 1908, advanced to the second degree.

During 1907-08 he attended Bethany Bible School in Chicago and while here did considerable work among the Chinese. But George's vacations were not spent in idleness. Before his election to the ministry he had given upwards of twenty mission talks, and since that time he has given nearly forty mission talks, started twenty-three mission study classes, held three series of meetings with ten accessions, preached over sixty sermons and taught twenty-seven Bible lessons in connection with protracted meetings. He has also assisted in holding Bible Normals for ten weeks, and taught Scripture lessons each day in connection with them. He has spent considerable time among the churches of his home district in the interest of missions and has done much in this field.

Thus his life has been a busy one. Possibly there are few of our readers that know what it is to be nurtured under such adverse conditions. If so we cannot appreciate fully the struggles that Brother Hilton has endured in his short life, yet such struggles are oftentimes the fire that removes the dross and tempers the refined metal. We cannot but be inspired by the example of this noble young soldier of the Cross.—B—

## MRS. BLANCHE HILTON

Miss Blanche Cover was born August 30, 1881, near Paola, Kansas. At the age of six years, along with her parents, she moved close to Warrensburg, Mo. Near that city they lived for ten years. Seven years of this time they worshiped at the Warrensburg church of the Brethren and the last three years at the Smith Grove

church. She attended Sunday school as well as preaching services with her parents and was an active little worker for the Lord. As was the case with her future husband, she answered the Spirit's call and was baptized at the age of twelve years, by Brother D. M. Mohler, in the lake at Pertle Springs, Mo.

When she was sixteen years old, the family moved to North Dakota and settled near New Rockford. They lived there but a short time and then moved near Carrington, and began worshiping at the Carrington Brethren church. All these years she was gaining experience for future life. At the age of seventeen she commenced working in a hotel in Carrington, but disliking the associations and environments, she soon gave up her position there and began working in a bakery and restaurant. She washed dishes, did dining-room work and clerked in this establishment. While working here she made the acquaintance of the baker whose name was George W. Hilton.

They attended church together, worked in the same establishment, and on June 30, 1902, became one for the voyage through life. They immediately settled on their homestead, which was a considerable distance from Carrington, and thus they were deprived of fellowship with those of kindred faith. A few years were spent in hard labor on the farm. Two years after moving

there a son came to bless their home and he is now four years of age. The brave little fellow goes to the foreign land and will indeed be a blessing and a companion to them in their chosen field.

With her husband she attended McPherson College one year and there volunteered for the foreign field. Last year they attended Bethany Bible School, and were supported in this by their District. They were in that way enabled to more fully prepare themselves to be the representatives of their District among the Chinese.

While in Chicago, Sister Hilton worked with her husband in three different Chinese Sunday schools as teacher. In this manner she learned many of the Chinese ways and, as she herself testifies, "learned to love them." It is Sister Hilton's prayer that the Lord may be able to use her much in the interests of His people. And while the work of the husband is brave and noble yet no less brave is the sacrificing spirit of the wife, as they journey on to obey the King's command.—B—

## THE GOOD PEOPLE OF CHINA

Bishop J. W. Bashford.

From time immemorial the Chinese have been divided into four classes, namely, the literary class, the farmers, the mechanics, and the traders. The Chinese do not recognize soldiers as a class, because they do not regard war as an honorable profession. They do not recognize the priesthood as a class, because the duties of religion are largely discharged by the literary class. They do not recognize either physicians or lawyers as a class, because the duties of the physicians are usually discharged by Taoist priests, who by exorcism attempt to drive out

evil spirits in cases of disease, and the duties of the lawyers are performed by the literary class. The literary class ranks highest in the empire, but fortunately this class is, theoretically at least, open to all who fit themselves for it. There has been no public school system in China for centuries, but many private teachers, and any family that can afford it picks out its brightest son and sets him on the long road toward a literary degree. A considerable number of Chinese men master a sufficient number of Chinese characters to enable them to keep their

accounts; but if these men were handed a geography or a history, probably they could not read one-tenth of the characters and would be unable to derive any meaning from the book. I have at different times and independently asked one hundred missionaries how many Chinese can read and write in our acceptance of these terms, and the answers vary from one half of one per cent to as high as thirteen per cent. The prevailing judgment is that five or six per cent of the men can read and write and perhaps one half of one per cent of the women. Thanks to the missionary and Western civilization, the old régime is rapidly passing away. The old schoolmaster, with his large spectacles and wise air, and the children conning their lessons in the classics at the top of their voices are disappearing. Modern schools, with geography, arithmetic, history, and Western sciences, are rapidly transforming China. By the way, the oldest arithmetic in the world was published in China in the Chou dynasty, B. C. 1122-255, and contains our decimal system.

The farming class, the mechanics, and the mercantile class all labor long and endure many hardships. They do not labor with the intensity of American workmen, but they work far more hours in the day and seven days in the week without holidays except at a few feast times, the one at China New Year lasting from a day or two up to a week or more, according to the circumstances of the family. Owing to the fact that China lies farther south than the United States and that irrigation is almost universally practiced, most of the land in China produces two and three crops in the year; and the Chinese farmers work all the year round. I have often seen them working in their fields at daylight in the morning and heard the pounding of the rice huller, which can be run in the darkness, as I fell asleep at night.

The Chinese use much heavier implements in their work than do American farm laborers. I examined a rake in the Nankang Valley this week which had a heavy frame with a handle as large as a hoe handle, with only five wooden teeth, but each tooth three quarters of an inch in diameter. There is not much danger of a Chinese boy breaking the teeth of such a rake. The hoes resemble English mattocks. I measured iron hoes in Sze-chuen Province which average ten to twelve inches long, four inches broad, and from one fourth to a third of an inch in thickness. The top of these hoes terminated in a large hole in which handles two inches in diameter were inserted. Such a hoe is expected to last down to the fifth and sixth generations. In Shantung last May, I was impressed by the size and strength of the cart wheels. I measured one and found the hub to be three and three fourths feet in circumference, the shaft nineteen inches, the felloe with its iron tire eighteen inches and the spokes between eight and nine inches in circumference. Do you wonder that such people built up a lasting civilization? When evangelized, how magnificently will they illustrate Paul's exhortation: "And having done all, to stand."

The Chinese raise rice, wheat, bamboo, sweet potatoes, sugar cane, kaoliang, opium, beans, peas and various watery, tasteless vegetables. I think we could raise the bamboo with profit in the southern part of the United States. The cloth most largely worn by the common people is blue cotton, though the clothing ranges all the way from grass coats to silk robes. The common people go barefoot or wear straw sandals; they go without hats or wear a broad-brimmed straw hat. The women are always dressed modestly; the children are left with little and sometimes with no clothing in the summer; in the winter they are so bundled up in many parts of China,

because of the cold, that they can scarcely walk.

Owing to the total lack of sanitation, China is filled with filthy sights and nauseating smells; and the water used for irrigating the fields is so contaminated that it is sure to cause typhoid and other epidemics. Water must be boiled before using, and here the Chinese have been saved by their universal use of weak tea, the water for which is thoroughly boiled, and by their feeling that cold water is not good for a person. The vegetables also are so contaminated that they are often a fruitful source of cholera, plague, smallpox, typhoid fever, etc. I write these lines on board a ship at Nagasaki which has been quarantined for five days owing to the fact that we have just come from Shanghai where we were having a thousand new cases of cholera with four hundred deaths each week.

While the Chinese are no more fond of work for its own sake than are other people, they have been compelled to habits of industry by their large numbers and the difficulties of securing a living, so that industry has become almost second nature to them. I suppose that had I been born in

China I should do as the Chinese do. But with my experience of the blessings of American life and my observations of the hardships of the common people in China, I think that were I born here, I should give up the struggle in despair and succumb to the hardships of a Chinese infancy. Of course millions of Chinese succumb; but millions upon millions survive, and become perhaps the toughest, most fertile and most virile race on earth.

Christianity will bring not only modern inventions, modern machinery, and the doubling of the material resources of the people, but it will bring also modern and universal education, the transformation of the Chinese Government from a corrupt oligarchy to an honest government of the people, for the people, and by the people, the postponement of marriage to a suitable age, and the total transformation of the home life of the empire. In a word, the introduction of Christianity among these four hundred million people means literally a hundredfold in this life as well as infinite blessedness for the life which is to come. I am glad that you and I can have a part in helping on this blessed transformation.—World-Wide Missions.

## SOME THINGS MY CHINESE PUPIL SAID TO ME

Martha B. Shick.

"I have come to America to learn more about the Bible."

"As soon as I know enough I want to be a Christian, but I am so slow and dull of learning."

"I pray to God every day to make me a good man, to forgive my sins, and to give me the Holy Spirit so that I may understand His Word better."

"I pray to God every day to send the Holy Spirit to everyone, so that His will may be done on earth as it is now in heaven."

"Every day I also pray to God to give me my daily bread, which means my food, my clothing, and everything."

Some time ago I received the following letter from him:

"Martha Shick,

"My Dear Teacher

"I am Please appreciate Very Much you Kindness to me You were Very Kind to teach me about the gospel of Jesus also Interesting My heart trust in Jesus as my Saviour he died for Me

Sins I want to do right and pray God every day to help Me I Pray God bless for you enjoying Excellent health but I to dull slow as I learn in So sorry I do not speak at (Plain) I wish to be ask a true God give me Strength and Power be shall Education and Much Konwledge Such I am forget to hungry and thirsty (He refers to the verse I taught him, "Blessed are they that hunger and thirst after righteousness.") I will hope you excuse do Me a favor teach Me this Saturday as how you Possible

Your affectionate Pupil,  
Moy Wing."

1267 W. Lake Street.

I replied at once that he should come on Saturday, and I would be glad to give him an extra lesson.

On Saturday evening, about 7:30, while at Students' Conference, which is held in the same room where we have our Chinese Sunday school, Moy Wing entered the door. I took him to the office, and upon asking him what lesson he wished to have taught that evening, he replied, "I want more Bible. I do not get enough at Sunday school. You asked me to read Mark 1: 1-13 to the Chinese boys tomorrow. I can read and understand it in the Chinese language, but I want to read and understand it in the English language."

We then started with the first verse in Mark, reading clause by clause, and explaining as we went; Moy Wing first explaining as much as he understood, and asking me to explain what was not clear to him. It was hard to make him understand just what a baptismal scene was, and he wishes to come to our church to witness such a scene at the first opportunity, which will be this coming Saturday evening.

However, he seemed to realize, before leaving, that to be baptized one has to go down into the water, which had been entirely new to him.

After explaining the Bible lesson, Moy Wing said: "I too slow and dull to learn. I fear I never know the Bible well enough to tell my two sisters, father, wife and little child all about it. I going home next October. I teach you Chinese, and then next October you go with me to Hong Kong a missionary." Upon my telling him I was afraid I was more "slow and dull of learning" than he, and that I could not learn the Chinese language, he replied in all confidence, "Oh, yes, you can, I teach you," and at once he proceeded to point out the words "God" and "Spirit" and had me pronounce them after him in the Chinese language. Since that he has tried me on several other words. Moy Wing seems more studious than ever, and more encouraged; perhaps because he has realized that it goes about as hard for his teacher to speak the Chinese language as it does for him to pronounce the English language plainly.

A week ago Sunday Moy Wing read the Scripture above referred to in English, then in Chinese to the other pupils, explaining it in their language as he read.

Since writing the above Moy Wing has witnessed two sisters being baptized, and requested a lesson on "Baptism." After the lesson he said, "As soon as I know enough I wish to be baptized." The Lord surely is hearing his prayers, and is helping him to understand the Scriptures, and is giving him a willing heart to accept the truth just as he finds it in the Word.

Bethany Bible School, Chicago, Ill.,  
May 14, 1908.



## A PORTRAIT OF OUR LORD

D. L. Miller.

The question as to whether we have a portrait of the Master has excited much controversy among scholars and students of the Bible. The writer has in his possession over a hundred different pictures of the head of Christ and among these are many by the most famous artists of the world. But none of these portraits are of more interest than the one at the head of this article.

In 1897 M. Boyer d'Agen wandered about the Jewish quarter of Rome and found an old curiosity shop where a son of Jacob sold old coins, medals and such bric-a-brac as came into his hands. M. Boyer noticed an old medal covered with dirt and for a penny it was transferred from the heap of old coins to his pocket. After reaching his lodging place the traveler thoroughly cleansed the medal and was surprised to see on it a beautiful bas relief of the head of Christ. He wore it on his watch chain for some time and finally showed it to M. M. Falize Ferres, the well-known goldsmith of Paris, who at once pronounced it a

unique work of art. The medal was examined by members of the French Academy of Inscriptions, the Society of French Antiquarians and although its antiquity has been contested by some, by others it is held to be a relic of the early Christians.

It is believed by many writers to have been worn as a means of recognition among the early Christians and that the likeness is an authentic copy of an earlier portrait of our Lord. The portrait is singularly pleasant and impressive, the likeness to the generally accepted pictures of Christ being most marked. The inscription is in the Syriac-Chaldaic letters and resembles the Hebrew but are less rounded than are the characters of the latter language. The letters on the face of the medal represent the Alpha and Omega of the Greek, the name given to Christ in the Apocalypse. On the reverse side we have the words "The Messiah has reigned. He came in peace, and having become the light of man, He lives."

The photogravures accompanying

this article were taken from a bronze duplicate of the original medal secured in Paris, in 1899, by the writer.

Mr. M. Bourrieres, a learned and patient French historian of the first centuries of the Christian Church, has written very interestingly of the medal and from a translation made for the writer the following points are given:

The results obtained from a historical study of the medal are most remarkable. It is likely that Christian archaeology has probably made a precious acquisition in the discovery of the medal.

The first question to be settled is, Is this the work of a maker of relics or forger? This cannot be admissible. What would have been the aim of the forger? Either to make money or lay a snare. In the first case, he would have the more easily attained his purpose by selling this beautiful and remarkable type of Christ. Had he been a forger he would have been both an artist and a man of great erudition, capable of producing masterpieces, which is not supposable in connection with a mere counterfeiter.

Does the medal belong to the period of the revival of art? Is it the work of an artist monk who concealed his exceptional merit? This hypothesis must be rejected because of the language in which the inscription is written and also because of the absence of the halo around the Christ's head.

Had the medal been made in the sixteenth century, the superscription would have been in Latin. As to the halo, it is only since the sixth century that it is constantly seen around the head of Christ.

The characters inscribed on the side of the portrait, the portrait itself, and especially the content of the inscription, place the work outside the period of the Roman persecutions. We have therefore to choose between the time of Constantine and the first century. But the general make-up of the medal, its finish and details compel us to go

beyond the time of Constantine for several reasons.

First, the medals struck in the time of Constantine were roughly made, while this is of a perfect finish.

Second, the letters used in the inscription upon the medal are of the elegant form used in the first centuries of the Christian era.

It is useless to insist upon the beauty of the portrait. One thing may be specially noticed and that is the wavy undulations of the hair which are neatly and very gracefully marked. It may be asked, Could such fine work be done in the East during the first century? We answer in the affirmative, giving as proof the coins of the different Antiochuses.

Did images of Christ exist in primitive times? The answer is, Yes. Eusebius declares he saw a statue erected to our Lord. (Eccles. Hist. Book 7: 18.) In the same chapter he also says that in his time, 260-340, portraits of Christ were also in circulation, painted according to ancient tradition.. Has not this medal played an important part in tradition? If it is of the first century it must have been struck in the Orient.

The learned historian then proceeds to write of the use of the medal, concluding that it was used as a means of recognition when many held to Christ, but secretly, for fear of the Jews and Romans. Presumably it was worn about the neck, attached to a cord, as the link in the medal would seem to indicate. When the wearers met and had reason to believe that all were of the true faith the medals worn in secret were shown and the identification of fellow Christians assured. Thus the medal may have been a kind of church certificate used in those early and cruel days.

Whether the medal belongs to the first century, as Bourrieres claims or not, it is of sufficient importance to claim this notice in the Visitor.

# THE UNREST IN INDIA

Wilbur Stover.

You will no doubt have been hearing a good deal by wire and by newspaper about the unrest in this far-away land of ours. There is unrest here, a good deal of it, but mostly in the Bengal districts, far to the eastern side of India.

There has been some throwing of bombs, there have been many arrests, there are now a number of newspaper editors in jail, and essay writers have been fined by the Government. But we feel that a man is better in the hands of the Government than in the hands of his friends, if he has committed a crime! I mean, to illustrate, that as in the case of one who has recently turned State's evidence, and so won his freedom, the papers are free to say he will soon be killed when he gets out, for his own people will kill him!

There are two sides to this question. I hope to be able to discuss it fuller another time. But the Government must needs yield some to the people, and the people must needs yield to the demands of a benign Government, and quit their extremes. Not long ago report says, in south India a planter was driving along in his automobile. Coming up to a row of five carts, he found the last one unable to get out of his way, so stopped and dismounted. The cart was driven by a boy. Just then it began to move forward a little, the gentleman of the automobile gave the lad a rap on the head. The boy fell, got his foot under the wheel, the cart ran over his body, and the boy died the same day! In court the gentleman was fined fifteen rupees (\$5)! No one will say this was not most unfortunate. In the eyes of every nonprofessional reader, the gentleman should have been fined 1,000 rupees, and the money paid to the parents of the boy. But

to the law, perhaps, it looks different.

But this kind of thing is taken up, it is turned not unjustly, and the question is asked in all seriousness by native people, "If a native gentleman had struck an English boy, and the boy had fallen, and gotten run over by his wagon, and died the same day, would the native have gotten off short of hanging?" Illustrations of this sort are unfortunately too numerous.

On the other hand, justice is maintained by English Government in a way that is to be admired, when compared to neighboring governments. Two editors in Persia wrote seditious articles recently, and the Shah Sahib promptly took their heads off! Seditious writers here, in India, get a fair trial, have the right of appeal, are protected from their friends and enemies, and get usually an easy judgment. The punishment for seditious writing is getting harder, which might be expected, as a matter of course.

The tendency is to seek to avoid everything English. With it comes the foreign religion. European clothes and costumes are hooted at. School boys who had begun to let the hair grow all over their heads have gone to shaving the front half again, to appear like their fathers appeared, and not like the English. The cry of Bande Mataram (Hail Mother Country) is growing common. Boys greet us with that often in fun,—to see how we take it. Debating societies spring up among school boys for the discussion of native rights, and are put down by thoughtful teachers, fearing evil results. The strange thing of this movement is that it appeals mostly to school boys, and men who are seeking position but have failed to find it. There is a spirit of get-even which is not good. Bengalis are going all over the country

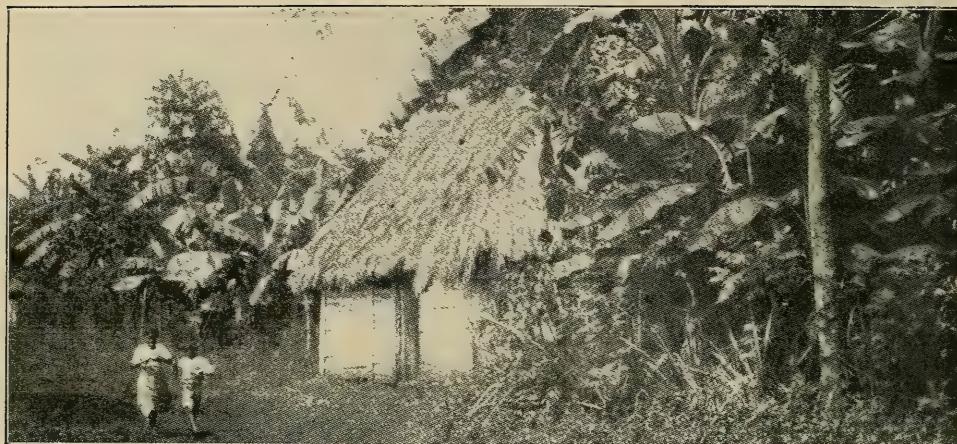
enlisting the people's sympathies against the Government.

I do not think there is any need to fear as to results. Yet no one can tell what a day may bring forth. The making of bombs is being quietly learned here and there. But better judgment prevails among the great majority of the people. The Government is now rigorously putting down anything that tends to sedition, but Government needs to change her policy in some things. Free school education must be more general. Higher education might well pay for itself. And then, it seems to some of us commoner folk, the policy of aloofness on the subject of religion, is a bad thing in a country whose regard for religion runs so high. The Queen's Proclamation guarantees to all people equal rights in matters of religion, and binds Government to avoid religious teaching, as likely to interfere with the prejudices of the people. But by so doing a race of infidels is developing, who fear neither God nor man. Many people are now discussing the wisdom of arranging some system or code of ethics that might be taught to all, so as not to interfere with preconceived notions of religion, and yet not turn the student away from God. Christianity answers that question, but Government does not care to be partial. And no non-Christian man can understand how a man can be without partiality to his

religion, and have any religion at all! It seems to me that Government could modestly afford to declare itself favorable to all religious propaganda of a Christian nature. But there is the point, missionaries are not supposed to act wisely when they think of political issues.

We feel there is no danger to our lives at all. But the relation between the European and the Indian should be fostered at all costs. Missionaries must always seek to be on pleasant relations with the people. This because of the nature of their work is always necessarily so, but now especially it is so. Rather have an Indian Christian impose on me than to impose on him, is sometimes a little hard to endure, perhaps, but is the true Christian principle we must abide by ever. Missionaries ought to be preachers, teachers, guides, and not lords, drivers of men, or big Sahibs! American missionaries, especially now, ought to be able to use their good offices to come in between the people and the Government with a strain of sympathy that will work only for good to both sides. And Brethren missionaries, men of Peace, ought to be very specially used to bring oil upon the troubled waters, and lead men of differing opinions to love one another. May the Lord grant that our work in India may be full with good things for the Cause of the Blessed Master.





A Primitive House in the Interior of Cuba.

## SCHOOLS NEEDED

Grant Mahan.

Some months ago we wrote a little, trying to show that teachers are badly needed in Cuba, and that now is the best time for the Church of the Brethren to open a work among the natives. A few of our people seemed really interested and wanted to know more about conditions; but by far the greater part had their minds so taken up with other things that little or no impression was made. Since writing last for the Visitor a school year has closed, and the record has been such as to show that the need is great, that other denominations are doing what they can to supply it, and the church which wishes a field for work on this island should not long delay.

These boys and girls are feeling the need of education as never before—and they are going to have it. The most important question for the future of these people is what that education is to be, for to a very great extent their future depends on what they are taught during the few years immediately ahead of them, for this is the formative period. And the boys and girls are no more anxious to learn than their parents are to have them. Not a few

are being sent to the States for courses which require several years for their completion. We need not concern ourselves especially about these, for their fathers are able to send them where a thorough education can be secured, and a very small per cent of them would attend any school conducted in the interest of any Protestant church.

But there are others—and far more of them—who must have opportunities at home if they ever have any, for they can not go away. And these are the ones who will decide what the manhood and womanhood of Cuba are to be. Left to themselves, the result can not be for the best. Given a purely intellectual training, they may be even worse off, from the spiritual point of view, than they are in their present state of ignorance. A little serious thought will convince those interested in Christian education that the Protestant Churches of America should take a very prominent part in the training of these people who have for so many generations had so few advantages.

The parents are so anxious for their children to learn that they are willing for them to attend schools conducted

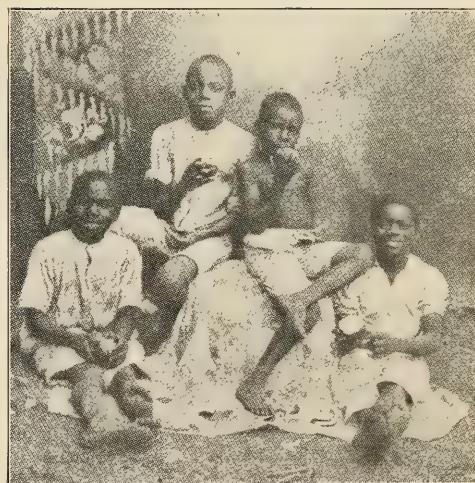
by Protestants where the Bible is one of the most important textbooks. It is not hard to see where the blame will rest if these opportunities are not improved. And in a very few years it will be too late. We have in recent years had much to say about the importance of child-training, emphasizing the fact that if the children are not won to the Christ early in life the chances are against their ever being won to Him. The same course of reasoning applies here. If the years just ahead of us are neglected, if in them we fail to do for this people what the Lord would have us do, then we shall be guilty if souls remain in ignorance of the whole will of God concerning them.

True, we have made, or expect to make, a beginning. But it is such a small one—what is one worker among so many? We ought to have several well-equipped schools instead of one worker. And we have faith to believe that we shall have them. Only let us not forget that it is the King's business and that it is most urgent. Our plans should not stand in the way of it; our stinginess should not make it impossible for us to undertake the work now, this year, on a scale commensurate with the needs of the people. We have the young men and women—

thank God for them, and may their number be increased—who are ready to lay their lives upon the altar of service; haven't we the older men and women who will lay upon the same altar the money necessary for the support of the young in the field? That is the question which we must answer—have we, or have we not? If we have them, let us hear from them; if we do not have them, God help us.

Brethren, don't neglect to pray for the work in Cuba.

Omaja, Cuba.



Waiting for Christianity to Penetrate their Cuban Hearts.

## MISSIONS AND MINDING

I want to tell you something!  
I heard my teacher say:  
"I don't believe in missions;  
I don't think I will pay  
A single cent of money  
To go so far away!"

I really think that's wicked,  
Because—why, don't you know?  
Our dear Lord told His people  
Before He left them: "Go  
And preach to every nation."  
Our Lord Himself said, "God!"

I wonder what my teacher  
Would think if I should say:  
"I don't believe in minding!"  
And then I'd run away,  
And do whatever pleased me.  
I wonder what she'd say?

"I don't believe in missions!"  
That's what some people say.  
"I don't believe in minding,"  
They mean; and turn away  
From Jesus' last commandment,  
And grieve Him every day.  
—Mary Nowlan Wittwer.



Pondo Nurses with their Charges.

## THE AFRICAN: HIS CONDITION

Ida M. Helm.

The African is living practically without God. He is groping in the darkness of Paganism with its degraded womanhood, its polygamous practices, its slaves, slave-wives and concubines, its underestimated value of childhood and its oppressed babyhood. Violence is rife and human life is held so cheap that from birth to death the native "runs the gauntlet of sudden violent death, death by torture or slow poison," and sometimes a human being is used as a target for testing a new gun. Yet the African is a happy, care-free fellow.

Men and women are both degraded; sometimes the wife, if she be stronger than her husband, will beat him unmercifully if it is her will. If the husband is the stronger, the wife is wholly subservient to him. If he have more than one wife, the first wife is the head-wife

and the others are in a measure subordinate to her. As to the number of wives that a man may have, it depends somewhat on his ability to purchase. It is claimed that before the British came the king of Ashanto was limited to 3,333 wives. However, if a man have six wives it speaks very well of his dignity. If he is not satisfied with a half dozen wives and continues dabbling in the matrimonial market till there is danger of him becoming too much married for the approval of common sentiment, the public may step in and tell him when "he is sufficiently married." Every wife has a separate hut in which she lives with her family. If a man has six wives, six huts are built around a plot of ground and he has a hut of his own. He is lord, and his wives, slaves and children are his subjects, "the woman

is inferior to the man—she is his tool." His female slaves may be his concubines if he wishes it.

If a man does not possess slaves, his wives must do almost all the work. They must serve his meals in his own hut, but they dare not eat with him. They must go and come at his wish and make things easy for him, but they must keep themselves in obscurity. Not much of a woman's time is spent in home-making. She keeps house in a *sort* of way; she is a drudge, she must prepare the soil for sowing the seed, she must plant, cultivate and harvest the crops and carry the heavy baskets of vegetables home and to the market, she must grind or pound the grain, carry the wood and water and if she desire cooking vessels she must make them, so she is sort of a potter. Such is the African woman's lot. Under certain conditions a man may return a wife to her parents, if she displease him, and receive back at least part of the price he paid for her, and in some extreme cases the wife may leave her husband. In such cases he can receive no damage.

As might be expected where a man has more than one wife quarreling ensues. When they quarrel he shouts at them and scolds. If they are disobedient to him, he resorts to more vigorous measures to bring them to time. If he is not exceptionally mean and cruel, she thinks he is not any worse perhaps than some other man might be. Jealousy is a common skeleton in the family life and sometimes it leads to murder of the husband or of the children of a favorite wife. Such conditions lead to unfaithfulness in the marriage relation. Though there is some attachment between husband and wife, they know little of love as it is known among civilized peoples.

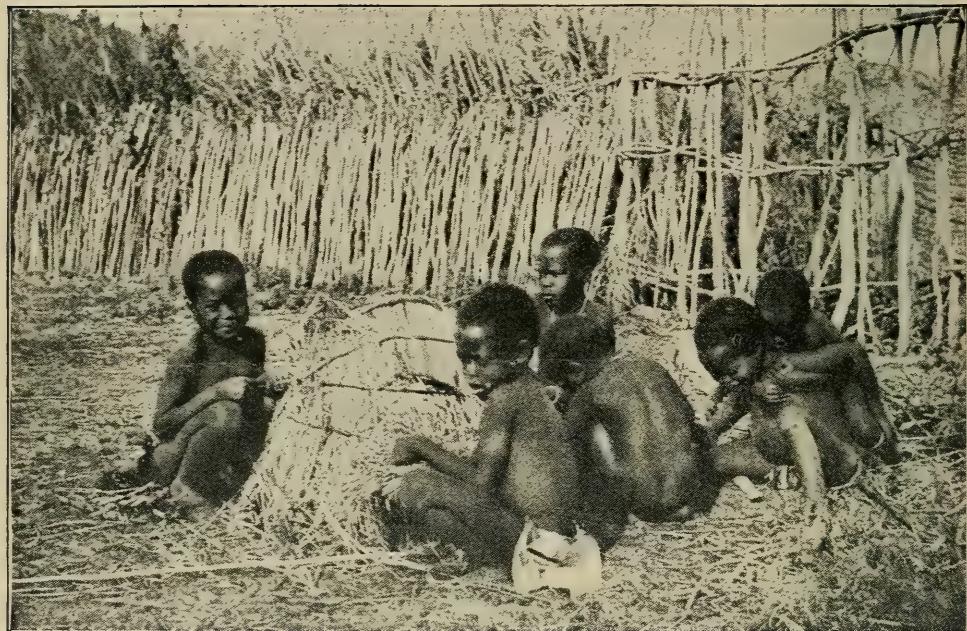
The children of a slave-wife are the property of the husband, those of a free wife belong to her and her relatives. A man may have a considerable number of children, but the family in each separate hut is ordinarily not large, there are too many fatalities strewn in the way of

African babyhood. Many die from lack of proper care, many die of tetanus, a usually fatal disease resulting generally from a wound. Girl babies are very apt to be unwelcome and many are put to death. A baby is often buried alive with its dead mother. Among some tribes twins are always killed. In Rhodesia, a native woman roasted alive her twin babies. If a baby cuts its upper front teeth first it is most sure to be killed. "A motherless baby may wail its little life away within the hearing of other mothers. They have children, too many of them it may be. Besides, have they not themselves sometimes disposed of their own babies if unwelcome? This orphaned one may die. They feel neither the pathos nor the cruelty of it all."

The mother usually carries her baby on her back till it is able to walk. If it escapes the many pitfalls that are open in its way and it is once able to manage its little legs, the little fellow is left to amuse himself as he pleases in the big out-of-doors. Of the plants and small live creatures that he can find or catch he soon learns which he may safely take for food, and things from which a civilized child would shrink with fear are soon deposited in little Ebony's stomach.

As the boys grow into manhood they learn to fashion bows and arrows and to hunt and fish. The little girls stay in the hut and learn to do the work that falls to every African woman's lot. She is often betrothed when but a little girl and marriage is the chief end for her in life and she only waits the day when some one will come and buy her. Poor girl! All her God-given talents and possibilities are smothered and crushed. She has no chance to develop into the noble, loving woman that her Maker intended she should be.

There is the "Bush-school" to which the children are sent, the instruction is secret, there is a man to teach the boys and a woman to teach the girls. "That the moral tone of the institutions is of the lowest there can be no doubt. But it is known that, with all the evil, the



Little Zulus at Work on their Doll's Home.

pupils acquire a little helpful knowledge—the medicinal uses of herbs, for instance." The training the pupil is given is intended to be a preparation for manhood and womanhood. Sometimes the children are sent to these schools as early as eight or ten years of age; the time spent in school varies in different tribes from a month to two years. When the children have finished their term of school they return from the bush—the forest—to their villages to enter upon "grown-up life." We can scarcely say they have any aim in life, except to secure food and the very scanty clothing that they wear, unless it be to get vengeance of an enemy.

The African is artless and sly toward a foe but he is very loyal to a trusted friend. One is made to wonder how he can have one moment's peace of mind with his witchcraft beliefs, his myriads of jealous, malicious gods and his human enemies. But why should we think of peace when there is no peace? The only contact between tribes is too often based on the principle that "They shall take who have the power and they may

keep who can." "Kings and chiefs rule over limited monarchies, the head men being the counsellors. Laws are unwritten, but are nevertheless formulated and crystallized in public sentiment." Secret societies are organized for the purpose of enforcing them, and they are so interwoven with superstition that life is endangered and property is insecure.

It is thought that food strengthens, not, as we would say, by the process of assimilation, but by the spirit of the food being approximated by the spirit of the body. Warriors mutilate the bodies of the slain, and either eat or make charms of bits that are believed best to represent the life principle, because they hope to make the spirit of the victim their own. Dr. Duff McDonald knew a powerful head-tribesman in the Shire highlands, whose success in battle was attributed by his tribe to the fact that he had eaten the entire body of a strong young man.

When we stop to think of the statistics of crime in the United States,—a Christian land,—we think it is terrible. "Imagine what would be the pandemonium of sensuality, violence and

bloodshed, if laws against vice were changed into encouragement of it, if officials of the law were wholly and solely abettors of crime," teaching it by example every day. Think of it! and when you fully comprehend the situation, you only apprehend the beginning of the actual state of affairs in Africa.

Missionaries say that the worst foe they have to fight in Africa is rum. One man says he was once introduced to a black African chief and he was greeted with these words, "Ah, Melican man, eh? Melican lum plenty good, you got Melican lum?" That was all he knew of America. During four years' time, recently, 30,000,000 gallons of liquor were shipped to Africa from Europe and America. It demoralizes the natives and sometimes whole districts have been depopulated.

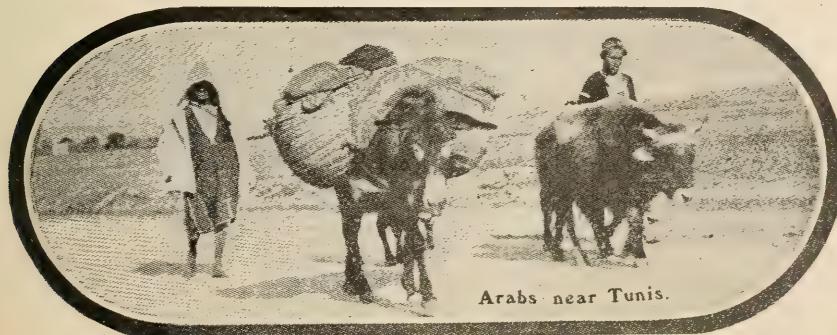
King Molique, of Nupe, appealed to England to stop bringing rum to his people. He said, "Basara—rum—has ruined our country. It has ruined our people very much. It has made our people mad. I agree to every thing by trade except basara. We beg Crowther, the great Christian minister to BEG the great priests to BEG the English queen to prevent bringing basara into the land. For God's sake he must help us in this matter. He must not leave us to be spoiled." Recently another African prince, writing of rum, says, "The poi-

son is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressor. But our blood will be on their heads and will cry to heaven for vengeance." Alas, corrupt civilization sinks the poor, lost Pagans into deeper degradation than do his own dark, heathenish ways.

The family life and the national life are built upon slavery. The king, the chief and the private individual may own slaves, and even slaves may own slaves. Slaves are currency. Anything that affects slavery affects the whole community. There is a difference between domestic slavery and foreign slavery. The evil domestic servitude is not such an iniquitous practice as the foreign traffic. The blasting, iniquitous, foreign traffic is now limited to the Arab trade.

Africa must be civilized with Christianity. A civilized land without Christ is as bad as Paganism because of the corruption, oppression and immorality that Christless civilization tolerates. May the prayers and best efforts of God's children be such that ere long the pardoning message of the Great Emancipator may be carried to every unregenerate soul in Africa, that they may accept the pardoning love of Christ and their burden of sin may be removed.

Ashland, Ohio.



Arabs near Tunis.



## HISTORY OF EPHRATA CHURCH

J. A. Buffenmyer.

The Ephrata churchhouse was built about eighteen or twenty years ago by the old Ephrata congregation. As time passed by and the number of members increased in town, the Brethren saw it proper in the year 1899, the second day of September, to hold a meeting for the purpose of making the town members a separate organization. On the date of the organization D. K. Kilhefner was elected to the ministry as they had no minister in town. On the same day S. W. Kulp was elected to the office of deacon, for they had only two brethren in that office,—R. Gungle and J. R. Royer,—the former being inactive.

Six months later, E. B. Lefever, a minister in the second degree, moved in. After living there about a year, he moved west and now resides in California.

Aug. 1, 1903, S. W. Kulp was elected to the ministry and John K. Kilhefner

and J. M. Miller to the office of deacon. Bro. D. K. Kilhefner was advanced to the second degree of the ministry.

In August, 1907, D. K. Kilhefner was ordained to the eldership and S. W. Kulp was advanced to the second degree of the ministry.

The deacons were reënforced this spring by the moving in of two deacons, namely: John C. Buffenmyer and Amos Z. Taylor.

The membership when organized was one hundred and twenty, and at present it is two hundred and nine.

Eld. I. W. Taylor has served as their elder since the church was organized in 1899.

They have a very strong Sunday school under the leadership of G. W. Weaver, a well-organized Sisters' Aid Society and a Little Workers' meeting the first Sunday of each month.

Elizabethtown, Pa.

## TITHE PAYING

Rev. Sylvanus Stall, D. D.,  
Philadelphia, Pa.

### God the Primitive and Present Proprietor.

God was the primitive, is the present, and always has been the sole Proprietor of all things.

The earth not only "is," but always has been, "the Lord's, and the fullness thereof; the world and they that dwell therein." As everything belongs to God, it is reasonable that in God's first covenant with His creature, man, we should expect to find some requirement looking to the recognition of the relation of man as the subject, and of God as the Great Proprietor of all things. God did not cede His rights to Adam, as proprietor, but He put him "into the garden of Eden to dress it and to keep it." Adam did not become the owner. He was God's tenant. The grant of every tree of the garden was a grant of the sole and only Proprietor, ceding limited privileges to man, the dependent subject of His continual bounty and blessing. The one tree which was reserved was to be a continual memorial of God's ownership of the entire garden.

Adam could not have been tried, or proven, by the principles subsequently incorporated in the second table of the law. He had no father and mother to disobey, no being to kill, or with whom to commit adultery, or from whom to steal, or against whom to bear false witness, or the possession of whose property he might covet. But he was tested upon the principle which now lies at the very foundation of the first and each succeeding command of the Decalogue. He was tested upon the question of yielding implicit obedience to God as his supreme Sovereign.

Not only was God the Proprietor of Eden and its products, which Adam was permitted to enjoy, but even the breath which he breathed, the time—the duration of his existence—this also, as well as everything, belonged to God. God was emphatically the universal Sovereign. As the universal Sovereign, "the Lord God commanded the man" concerning the restrictions and limitations of His covenant, making even the language of the command an explicit assertion of sovereignty. He reserved one tree out of the garden as a symbol of His sovereign ownership of all the garden, and one day of each week, that day which had been "sanctified," He reserved as a memorial of His sovereign right to all of man's time.

The angels coveted the glory which Christ had with the Father, and they fell; Adam and Eve coveted what belonged to God in Eden, and they fell; Judas coveted the wealth of the wicked, and he fell; Ananias and Sapphira coveted what they had voluntarily promised to give to Christ and His cause, and they fell—and so on from the beginning to the end of time, through the long catalogue of the succeeding generations, the sin of covetousness has been the besetting sin of mankind, and has called down the displeasure and punishment of heaven.

It was to counteract this tendency of our natures, to avert the fearful consequences of this sin, that God from the very first required a continual and adequate acknowledgment of our dependency and His supremacy. God's relation to all created things is now and ever has been the same; man's nature is the same, and his well-being requires the same discipline and

the same lesson of God's supremacy and man's dependency.

No one can enter thoughtfully upon a full study of this subject of God's supremacy and man's dependence without being forced to admit that the law of the tithe is established and recognized from the beginning; that it is not given for any limited time, and was not limited to any particular people. Its binding force was recognized from the beginning, and it sweeps on to the end of time, grasping in its divine requirements all ages, all nations, and all conditions of men alike.

#### A Revealed but Unwritten Law.

From what must be manifest in the preceding article, it seems to us undeniable that God's ownership is perpetual, inextinguishable, and, under all circumstances, indisputable and supreme. By explicit command in His first covenant with man, God required some just and continual recognition of the fact that man was the mere tenant and that God was the Great Proprietor of all things.

During the first two thousand five hundred years of the world's history man received no written revelation of the divine will. Until Moses received at the hand of God the Commandments, written with God's own finger upon tables of stone, the world had been governed by God's revealed, but unrecorded, will.

A parallel is found in human conditions and laws. Among the nations there are unwritten laws which together are called the Common Law. They embody the simplest, the most just, the most manifestly reasonable principles which lie at the foundation of all law. They grow out of the relations of men and the constituted nature of things, and are only written in our very being. There is also the written law, the statutory law, expressed with all the requisite forms of legislation. Just so God has dealt with the human race. On Mount Si-

nai the instituted but unwritten law was not abrogated, but received its confirmation by being expressed in the statutory laws of God.

The account given us in Genesis is an inspired account of the creation, and a history of the world for two thousand five hundred years. It is not a statutory book of laws, but a brief history of a long period. We cannot, therefore, expect to find in it a full record of all of God's requirements.

That we cannot turn back to a statute of its earliest institution does not invalidate the fact of its existence. After man's expulsion from Eden, in the renewed covenant we find no permission to worship the God whom they have offended, no instructions how to approach Him with acceptable sacrifices, and yet this permission and instruction must most assuredly have been given them. After the flood, although Noah and his family had witnessed the injustice and the wicked practices of those before the flood, yet we find in the account of this renewed covenant no record of any requirements of duty to God, or of duty to his neighbor (except that concerning murder), nor of the observance of the Sabbath or of sacrifice; and yet we would not for a moment suppose that these were not enjoined.

Just so with regard to the then unwritten law of the tithe; while it was unwritten, yet it was most clearly observed.

Before the giving of the statutory law by the hand of Moses, there were various offerings of material things made to God, accounts of which, in a somewhat incidental manner, are recorded in the Bible:

"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof."

"And Noah builded an altar unto

the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land, and there builded he an altar unto the Lord, who appeared unto him."

"And Melchizedek, King of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered thine enemies into thine hand. And he gave him tithes of all."

"And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

From these passages at least four facts are manifest:

1. That from the very first men offered to God of the choicest of beasts, fowls and cultivated fruits of the earth.

2. In the fact that Abel "brought of the firstlings of his flock" we see clearly that God had enjoined upon the family of Adam the duty of offering the first of that which the bountiful Giver bestowed upon them. The institution must necessarily have preceded the first mention of its observance, and since Abel's offering is declared to be an offering of "faith," it must have been in conformity to the divine command, else it could not have been offered "by faith."

3. That in two instances at least the

tithe is explicitly mentioned, and mentioned in a manner which indicated that Abram, in giving tithes to Melchizedek, simply conformed to an already established custom, and that Jacob at Bethel simply vowed conformity to a law previously enjoined.

4. The tithe or tenth is the least amount which is either expressed or implied.

#### The Law Recorded.

As with the law of the Sabbath, the sacrifice and other laws, so with that of the tithe, although at first unwritten, it was, nevertheless, recognized as authoritative from the beginning; it was known to the servants of God, and more or less obeyed by them. This reenactment, or recording, of the law was an endorsement whereby this law which had been universal became a reenjoined law to the children of Israel. By its reenactment God was emphasizing the importance of its continued observance. Here, then, we come to a more full and more clear understanding of the divine requirements respecting our relations and duty to Him as the undisputed Sovereign of all things.

The law of the tithe, as we find it in the code of Israel's laws, reads: "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

This one-tenth of the increase is that which was required from the beginning as the least that would meet the requirements of God's law. This

was what still is emphatically the Lord's tenth, and by Him it was wholly assigned to the support of His servants.

It has been the custom of some to confuse these different tithes and to array the New Testament against the Old.

On this subject of the tithe the Old and New Testaments are not to be arrayed as though their declarations were at variance upon this great doctrine. They are an exposition not of two, but of one system of religion—the Christian religion. The same divine principles and moral laws pervade both dispensations alike, and the same lessons are taught in both. It was of the Old Testament that Christ said: "Search the Scriptures; for in them yet think ye have eternal life, and they are they which testify of me." These were the "Holy Scriptures" which Timothy had known "from a child," which were "profitable for doctrine, for reproof, for correction, for instruction in righteousness." "They are not two churches," says Leslie, "but two states of the same church; for it is the same Christian church from the first promise of Christ to the end of the world, and, therefore, it is said that the gospel was preached unto them as well as unto us."

The civil and ceremonial laws, given to a particular people for a particular time, became null and void when that time was accomplished; but the law of the tithe existed from the first, and was neither civil nor ceremonial, but moral, and consequently it is just as binding today as any other unchangeable moral law.

Since the Church is the same, and governed by the same laws under both dispensations, these laws were not reannounced by Christ; they were taken for granted, they were understood, they were recognized, for Jesus de-

clared concerning the law and the prophets that "He came not to destroy, but to fulfill." This was His endorsement, and they needed not to be reannounced. The law of the tithe needed not to be announced any more than the law of the Sabbath, or of prayer, or worship. Jesus sanctioned the great liberality of Zaccheus when he gave "half his goods," and even when a poor widow gave "all her living," the act secured His fullest commendation, and to the young man who came running to Him, Jesus made the parting with all his "great possessions" the condition upon which rested his salvation. The first worship to the infant Savior was in the richest treasures of "gold, frankincense and myrrh," and so must all true worship of Him ever be attended. When the Pharisees boasted of giving tithes of "mint and anise and cummin," Christ reproved them for omitting "judgment, mercy, faith," but approved of their paying tithes even to the utmost.

There was no occasion for a continual repetition of this law to the apostles and early Christians. When this abiding truth was baptized by the Pentecostal blessing, we find them selling their possessions and goods, and parting them to all men as every man had need—thus again and again we find them even out of a deep poverty abounding in the riches of their liberality, being "willing of themselves."

That the law of the tithe was recognized, and the duty of conformity to it enforced, is made very evident in the writings of the Fathers in the records of the Councils, and the history of the Church throughout the centuries until we approach the period of the Reformation. Indeed, the perversion of this law and the departure from it became the occasion of the sale of indulgences and the ushering in of the Reformation.—The Christian Steward.

## DEMON WORSHIP IN INDIA AND CEYLON

ADAM EBEL

Demon worship is as bad today in heathen lands as it was in Christ's time. Kindred to it is fortune-telling, mediums and that class of doings, not called worship, yet not of God, found in "Christian America" so much

Not very far from the southern end of India is the Island of Ceylon. It is a beautiful place, and its olden name "Lanka" means "The Resplendent." Its vegetation is rich and useful. Cocoanut trees abound. Precious stones are quite plentiful. Grains, spices and fruits are abundant. Cattle, buffaloes, sheep and goats are numerous.

It is hot, but not extremely so, and the abundant rainfall keeps the island green nearly all the time.

With all these blessings, the Sinhalese are still not happy, for they think that in rocks, in trees, in everything, there are evil gods, demons, awaiting to destroy them. Everything has some superstition connected with it. From birth to death every man is haunted, and feels afraid to move or do anything.

Believing as they do, they try to satisfy and appease their enemies by flattery and foolish ceremonies. If they stopped to really think about the matter, they would see that a god that can be so easily deceived or turned aside is not of much consequence.

The same foolish things are carried on around us every day in India. And the money of the poor people goes into the hands of bugits, astrologers, charmers and Brahmins. Among these are some friends of ours. To us they admit that there is nothing in their powwowing and exorcising, but they and the people who give them money have a "jolly good time." Thus they excuse themselves.

Demon worship is the religion of savages, and it is strange that it is the religion of a people who are somewhat advanced in civilization.

However old a person is at death,

they think his death is caused by some demon. Notorious criminals become demons and go about trying to harm the living, and doubly those who oppose them in their work.

The whole thing is a deception. There are many cures, but they come about in the same way that some cures do in America. The mind has a great deal to do with it. They never try to cure "itch" and other skin diseases by exorcising demons. The "itch" demon hates sulphur more than incantations and mantras.

The priests hide stones and other things in their clothing and then when they powwow over some one, they can show what caused the disease (?). They suck them out, so they say. The more they can suck out of a man's heart or stomach or brain, the more money they get.

Related to this is the subject of omens and doing things on the "right" day and in the "right" sign. Snakes, crows, crowing cocks, lizards, or howling dogs may keep a man at home, or make him return when going away; or if favorable, the omen may hurry him up or cheer him on his way.

Possessed people are sometimes cured by receiving a sound beating.

About a mile from our Dahanu home there is a large village of fishermen. Here lives an old bugit, i. e., charmer or exorcist. Several years ago, he and his sons demanded so many chickens, much money and liquor, that his people became tired, and banding together deposed him and elected another. The old bugit objected, and there were quarrels and fights which ended in Bugit Madeo being put out of caste. He has four

sons. Three of them sided with the father, as well as a few others. They formed a new caste. That is the way many a new caste is formed in India. And that is the way many a new denomination has been started in America.

Another thing is palmistry and fortune-telling. These are widely carried on and some people make a lot of money out of the trade. And there are people in America just foolish enough to have their hands examined and their fortunes told.

And then the evil eye. Women hide their children so some stranger, some European, will not look at them. They give the little ones ugly names to keep the demons away, as if people whose names mean something good or pretty would always die young. They put black paint around the eyes to keep evil spirits away. And others put the same

kind of paint on their children to make them look beautiful. There is no accounting for tastes.

Many are beginning to break away from the foolish things, but it goes slow. Custom, "father and mother did so," keeps back the wheels of progress. We sometimes think the people of India are slow to get away from these things, but some Americans still plant and sow in the "sign," and some will not undertake any work of importance on Friday or Saturday. If anything, this is worse than the poor Hindu, who has not had centuries of the Gospel back of him.

But the day is coming when all of these superstitions and vanities shall give way and the real, the only Exorcist shall cast out finally and forever the real demon and his horde. Glorious day when this shall be!

No. Manchester, Ind., Nov. 23, 1907.

## THE MISSION FIELD AT OUR DOOR

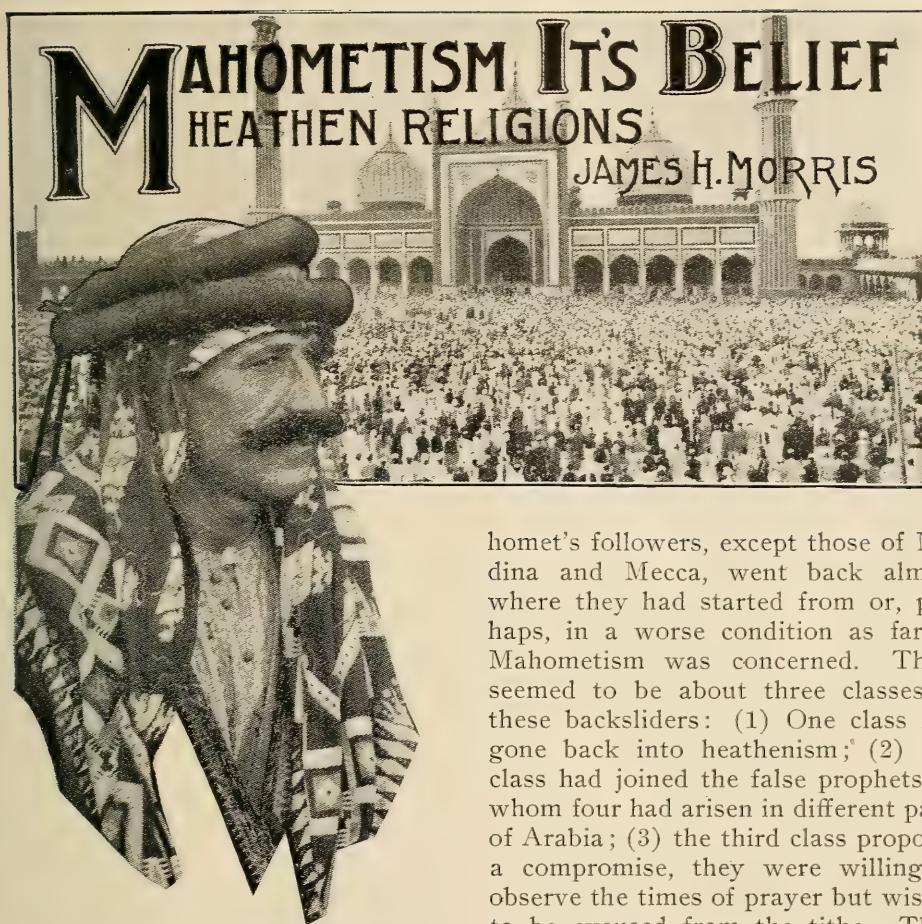
Richard Seidel.

It used to be that to enter upon mission work involved all sorts of difficulties, self-denial, and even danger. It meant separation from home and all its tender ties, the casting in our lot with races of men, whose only claim to humanity was its outward resemblance; the mastery of a strange language, and in many instances the creation of a new one. It was to sacrifice all that we most valued; to bear reproach, disappointment, and sufferings, if thereby the dense darkness of heathenism might be broken into, and some poor souls saved. But God has been in His world all the while, turning and overturning, until today the lights of missions are shining everywhere, and to be a missionary of the Gospel is something entirely different from what it once was. Almost everywhere he is received gladly, and his presence welcomed as that of a friend, and not a foe.

Today, under these changed conditions,

everyone may engage in mission work, indeed must so engage, if he would faithfully perform his duty as a Christian. Instead of going out into all the world, all the world is coming over to us. Every day the vile, the vicious, the enemies of all that is good, are coming by thousands to our shores, until it has become the problem of the hour what we shall do with them. One thing is certain, they must be Christianized or we shall be heathenized. Here then is a mission work for every man and woman. We need take no long journey, it may be only to our next-door neighbor, to find our mission field. Friendless, and strangers in a strange land, they are not difficult of access. A kindly word with them, a kindly interest shown in them, will go very far towards winning them, and drawing them to Christ. These are gifts we all can use, and they cost us little or

(Concluded on Page 363.)



#### MAHOMETISM: THE SYSTEM.

Islam (Mahometism) which means entire surrender to the will and service of God. It is based on the recognition of Mahomet as a prophet, foretold in the Jewish and Christian Scriptures, to be the last and greatest of the prophets. To him descended the Koran (Coran) from time to time an immediate revelation from the Almighty. Idolatry and Polytheism are denounced as sins of the most heinous kind. They say that Divine Providence pervades the smallest concerns of life. Predestination is taught in its most naked form.

It was with Mahometism as with all such beliefs or systems that depend upon one man, when he is gone the followers lapse into idleness. Ma-

homet's followers, except those of Medina and Mecca, went back almost where they had started from or, perhaps, in a worse condition as far as Mahometism was concerned. There seemed to be about three classes of these backsliders: (1) One class had gone back into heathenism; (2) one class had joined the false prophets, of whom four had arisen in different parts of Arabia; (3) the third class proposed a compromise, they were willing to observe the times of prayer but wished to be excused from the tithe. Their leader would hear to no compromise and those who would not come in gladly were again forced back to obedience at the point of the sword. This reconquest took a whole year. An Arabian author describes that year in the following lines: ". . . He persevered until the apostate tribes were all brought back to their allegiance, some by kind treatment, persuasion, and craft; some through terror and fear of the sword; and others by the prospect of power and wealth, as well as by the lusts and pleasures of this life. And so it came to pass that all the Bedouin tribes were in the end converted outwardly, but not from inward conviction."

A Moslem must have a firm faith in six articles: (1) God, (2) His angels,

(3) His books, (4) His prophets, (5) The Day of Judgment, (6) Predestination.

1. "There is no God but God," is the first clause in their creed. Mahometism reduces God to the category of the will. The Koran shows clearly Mahomet's idea of God; that of His physical attributes was rather clear but of His moral attributes, was absolutely false. "God is love," is to the learned Moslem blasphemy and to the ignorant a mystery.

2. Under the head of Angels the Moslem groups three species of spiritual beings: (a) Angels, (b) jinn, and (c) devils. Their belief in these is not simply theoretical but exceedingly practical.

(a) "Angels were created out of light and are endowed with life, speech and reason. Of the four archangels, Gabriel reveals truth, Michael is patron of the Jews, Israfil will sound the last trump, and Azrail is the angel of death." With their high station, yet they are below the prophets. There are supposed to be two angels for each person. The one records the good deeds and the other the bad ones. There are two black angels that have blue eyes. These two question a man after burial and deal out terrible blows if they find that he is not a Moslem. The Koran says that there are eight angels that watch over Allah's throne and nineteen that have charge of the fires of Hell.

(b) "Jinn or genii are either good or evil." They were created from fire; they are of various shapes; they marry and propagate; they are mortal; they have their abode in the mountains of Kaf, which encompass the world; they are also found in wells and ruined houses. No pious Moslem today doubts that they exist, nor that Solomon sealed some in brass bottles.

(c) "The Devil (Shietan or Iblis) has a proper name, Azozil. He was expelled from Eden for refusal to pros-

trate himself, before Adam, when God commanded it."

3. Mahometism is decidedly a bookish religion because Moslems today, as always, are of the unchangeable opinion that God "sent down" one hundred four sacred books. Inspiration to them is rather a mechanical process. Ten books were sent to Adam, fifty, to Seth, thirty, to Enoch, ten, to Abraham. All of these seem to be lost and only four remain which are: Torah (law), which was sent to Moses, the Zabur (Psalms), which came to David, Injil (Gospel) of Jesus, and the Koran. The Koran is the only one that remains in full today. The others are made worthless because of this final revelation to the prophet, Mahomet. This Koran is to the Moslem what the Bible is to the Christian(?) It is somewhat smaller than our New Testament and has one hundred fourteen chapters bearing fanciful titles. It has no chronological order. Its verse is jumbled up and thrown together in piecemeal fashion, fact, fancy, laws, legends, prayers and imprecations all thrown in together. They consider it remarkable, not for its contents but for its omissions; not for what it reveals but for what it conceals of "former revelations." It is the product of twenty-three years of revelation. When the angel recited something to Mahomet, he wrote it down and at the end of the time, he dictated it to amanuenses so that it could be kept in permanent form.

Europeans have passed rather severe judgment on the Koran. Luther spoke in very strong terms against it. Melanchthon, who is considered gentle and wise, became one-sided and harsh in reference to it. Gibbon calls it "An endless, incoherent rhapsody of fable and precept and declamation, which sometimes crawls in the dust and sometimes is lost in the clouds." Carlyle, though he admired Mahomet for force of character, has called it "a bewildered rhapsody; in short, insupport-

able stupidity. Mr. Mitchell thinks these are too severe. He says: "In the earliest chapters there is often a spark of poetry and even in later ones sometimes. Earnestness is seldom wanting. As for style, its balanced clauses and rhyming assonances always charm the Arab ear; and when others hear them chanted in the high-roofed mosque, they are attracted by the sonorous Arabic because it has a weird melody like the desert wind. As for the ideas, their range is exceedingly narrow. In reality, there is nothing new. Much of Judaism but not pure; a little of Christianity, not pure; something of old Arab paganism; a trace, perhaps, of Zoroastrianism; and some thoughts of his own,—these make up the Koran."

Dr. Zanemer said: "The teaching of the Koran is defective; (1) It is full of historical errors; (2) It contains monstrous fables; (3) it teaches a false cosmogony; (4) it is full of superstitions; (5) it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women, and petrifies social life. . . . Salvation from sin is left in the background. In this respect the Koran is inferior to the sacred books of Ancient Egypt, India, and China, though unlike them it is monotheistic."

Sometimes one revelation made a former one void but Mahomet puts words like these into the angel's mouth: "Whatever verse we shall abrogate or cause thee to forget, we shall bring a better than it, or one like it." Moslem writers say that two hundred twenty-five verses were thus canceled.

The Moslem Doctors of Divinity (?) divide religion into two parts, the (a) dogmatic and the (b) practical.

(a) The dogmatic has to do with God, Angels, the Sacred Oracles, the Prophets, the Resurrection, the Judgment, and Predestination.

(b) The practical deals with: (1) The recital of the Kalima or Creed.

(2) The five daily prayers; before sunrise, at noon, before sunset, after sunset and when night sets in. (3) The thirty days' fast, i. e., during the month of Ramazan. (4) Almsgiving. (5) Pilgrimage to Mecca.

4. It is said that Maiomet has placed the number of prophets at one hundred twenty-four thousand and the apostles, three hundred fifteen. The six major prophets are Adam, the chosen of God; Noah, the preacher of God; Abraham, the friend of God; Moses, the spokesman of God; Jesus, the Word of God; Mahomet, the Apostle of God.

Only twenty-two others are mentioned in the Koran. These minor prophets are: Ideis (Enoch), Hud (Heber), Salih (Methusaleh or Paul), Ishmael, Isaac, Jacob, Joseph, Lot, Aaron, Shuaib (Jethro), Zacharias, John the Baptist, David, Solomon, Elias, Elijah, Job, Jonah, Ezra, Lokman (Æsop, Balaam[?]), Zu'l-Kifl (Isaiah or Obadiah [?]) and Zu'l-Karnain (Alexander the Great). Some Moslem commentators doubt whether Lokman and Alexander were prophets. Moslems make very little difference among their prophets, but Mahomet supersedes all in the hearts and lives of his followers.

5. The Day of Judgment occupies a large place in the Koran and is called the Day of Resurrection, of Separation, of Reckoning or simply the Hour. According to their descriptions, that day will be terrible. They believe in a literal resurrection of the body from a living principle which resides in the os Sacrum. "This bone will be impregnated by a forty days' rain before the resurrection will take place." They believe in an everlasting life of physical joys, or physical tortures. The Koran describes the place as "a garden of delight . . . with couches, ewers and a cup of flowing wine. Their brows ache not from it nor fails the source; theirs shall be the Houris . . . ever virgins."

"The Moslem hell is sevenfold and each part has its occupants. All the wealth of the Arabic vocabulary is exhausted in describing it. Dante's Inferno is a summer garden compared with the Jehennom of Islam."

6. Predestination is the keystone in the arch of Moslem faith. Their teaching is Calvinistic in terms but practically it is fatalism. This fatalism has paralyzed all progress. Their hope perishes under the weight of this iron bondage. No man bears the burden of another. The Din or the practical side of the religion has to do with the confession of the creed which is the shortest in the world, oftenest repeated and most powerful of any over the ones who repeat it. It was not revised for thirteen centuries. It is taught to infants and whispered to the dying. Five times a day it rings out as a call to prayer in the whole of the Moslem world. "La ilāha illā 'llahu: Mahometan Rasulu 'llah." Mahomet said: "Whosoever recites this creed shall receive rewards equal to the emancipating of ten slaves and shall have one hundred good deeds put to his account and one hundred sins shall be blotted out and the words shall be a protection from the devil."

As already noted, the Moslem prays five times each day. This is one of the things that has caused foreigners to admire this religion. The Moslem's idea is far different from the Bible idea of prayer. With a Moslem, it is merely a mechanical process. One thing, perhaps, commendable is the purification before prayer. Most of it is physical purification while the Christian's is spiritual. After washing some parts of the body three times by the fourteen prescribed rules, he is ready for prayer. It is forbidden to say morning prayers after the sun is risen. All prayers must be made while facing Mecca. Special prayers are offered at an eclipse of the sun or moon and at the Moslem festivals. If any mistake is made while repeating the prayer, it

nullifies it and the petitioner must begin again. Here is one of the prayers that pupils of the Cairo school are taught to offer: "In the name of God the Compassionate, the Merciful. O God, destroy the infidels and polytheists, thine enemies and the enemies of thy religion! Make their children orphans and defile their nomes; cause their feet to slip. Give them and their families, their households, and their women and their children and their brethren and their friends and their possessions and their wealth and their lands as booty to the Moslems. O Thou Lord all creatures!" Does that sound like Jesus' prayer?

The month Ramazan is the time of special fast. The fast begins at daylight and closes at sunset, i. e., a Moslem is not allowed to eat nor drink during the whole day but most of them are prepared for feasting during the night. It is stated as a fact that rich and poor spend more for food in that month than in any other.

Almsgiving rests rather upon tradition than upon the Koran. Most of their alms are compulsory rather than free. There are seven classes to whom their legal alms may be paid. (1) To the poor; (2) to the homeless; (3) to the tax-collector; (4) to slaves; (5) to debtors; (6) to Mahometan soldiers; or (7) to wayfaring travelers.

The pilgrimage to Mecca is one of the strong pillars, one of the strongest bonds of union, and one of the great missionary agencies of this religion. Even today the pilgrim when he returns from Mecca can scarcely express his increased appreciation of Mahometanism. Although the number of pilgrims varies from year to year, the number is said to be seventy-two thousand. If the number is less than that it is made up by angels, says a Moslem writer. Had we space, we would like to give you some idea of the pilgrim's work or service while there but it must suffice to say that it is ceremony continually. Kuenen says that it is "a fragment of

incomprehensible heathenism, taken up undigested into Islam." If you were a Moslem of sufficient means, you would be supposed to go or send a substitute. It is hard to say and much harder to think that the two sacred cities (Mecca and Medina) of the Moslems, are hotbeds of every form of immorality and sink-holes of iniquity and dens of robbers.

Mahometism would be greatly revised, in fact, the books would be completely changed, if polygamy, divorce and slavery were taken from their pages. "Family life is destroyed and society is poisoned at its fountain-head. The Koran allows four legitimate wives which he may divorce at pleasure. One of Mahomet's grandsons divorced eighty wives in succession. Illegitimate wives may be to any number. Women are kept from public worship. (If that were true of American women, who would fill our churches?) Women are even kept behind bolts and bars. Young men of thirty or thirty-five may be met who have had from fifteen to twenty wives. Of some parts of Egypt Lane says: "I have heard of men who have been in the habit of marrying a new wife each month. There are many men who have had twenty or thirty wives in ten years." Burkhardt speaks of an Arab who was forty-five years old and had been married fifty times.

We don't give these instances for amusement nor simply to be writing, but to show the condition in most Moslem lands and that such things are allowed by the Koran. Yet we are glad to say that not all of the Moslem lands are so. In some few sections the people seem to lay aside that clause in the Koran and live more nearly as Christians do.

Christians, are we going to allow

such conditions in reach when we can remedy them?



### THE MISSION FIELD AT OUR DOOR.

(Continued from Page 358.)

nothing, but willingness on our part. Let us try the experiment. We may find our subjects, it may be in our next-door neighbor. At least, we shall have done our duty, and perhaps have fulfilled God's purpose in thus placing them within our reach. Our duty faithfully done, we may safely leave the rest to the Father of us all, who Himself is Love.

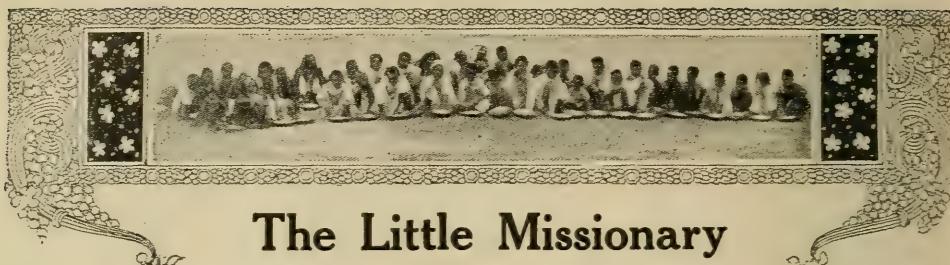
Fort Hancock,

New Jersey.



The story is told of a young English nobleman who rode up and down the street one day, in a village of Cornwall, seeking a public house which would furnish him with a drink of liquor. Not finding what he wanted, and meeting a gray-haired peasant returning home after a day of toil, in angry tones he asked him: "Why is it that I cannot get a glass of liquor in this wretched little village?" The old man recognized him as a nobleman, and lifting his cap, humbly replied: "My lord, about a hundred years ago a man named John Wesley came to these parts." And the old peasant walked on homeward.

What a glorious privilege was that of the dauntless preacher of the Gospel to have changed the character of a people so that it was never afterward the same! Cornwall still felt the fruits of his toil, though a hundred years were gone. We may not, like Wesley, write our names where posterity will read and remember them, but we may so live that generations yet to be will be influenced for good by the words we speak and the deeds we do.—Ex.



## The Little Missionary

### A HOLY CALL.

Roger Winger.

[A little missionary from Marion, Indiana, has written some verse for these columns. He is twelve years old. Not often do those so young thus think in rhyme. Are there others who sometimes have similar thoughts in pleasing form?—Ed.]

Go unto the field of labor!

For God hath need of you  
In all the world's missions.

Up! and take a view,  
Of dying people ignorant,  
Without the Word of God,  
If thou art intelligent  
Take up Salvation's Rod.

Up! and into the field of missions,  
Every idle parson go,  
For the devil is playing havoc  
In his own lands of woe,  
Why do you let him toil,  
And twist from you the bowl  
That may save the hungry thousand  
That may quench the thirsty soul?

I beg for you to help them  
And help some soul today,  
For it may be too late tomorrow  
To keep them from astray,  
Up! and help them, brother,  
For the time is drawing nigh  
That we cannot work against him  
And try him to outvie.

Be not hopeless from persecution  
Nor in failure to convert a soul,  
For by much patience they will  
come

To be lifted from a hole.  
Up! and with a heart of mercy.  
Lend the struggling one your  
hand  
And lead him to the ways of right  
To dawn with glory in a better  
land.



### BEH, THE LITTLE CHINESE GIRL WITH BOUND FEET.

"She is no use to me, if her feet are cut off she can't walk. If she can't walk, I don't want her, so you may keep her if you like," was what a big

Chinaman said to me one busy dispensary day at our hospital in Chentu, China.

I looked at the man and then at the dear little girl he had carried in his arms to the hospital to see if I could do anything for her feet. When I told him I was afraid they would have to be cut off to save her life, he said very decidedly, "She is no use to me."

I must tell you what we mean by "Dispensary Day" before I tell you about the little girl with the sore feet.

You know in Canada we have hundreds of hospitals and a great many doctors, but in China there are more people than we have in the whole of Canada, without one doctor. Even the great city of Chentu, with as many people as there are in both Montreal and Toronto, had neither doctor nor hospital until Dr. Kilborn went there. For a long time the people were afraid to go to the foreign doctor, for they had heard that these strange-looking white men, who dressed in such funny clothes and had short hair, killed babies and made medicine out of their eyes. Another remarkable thing about the foreigners was that those with blue eyes could see seven feet underground. Although the women in the rice fields gossiped as they worked and said, "The foreign women have big feet like ours," and the ladies in the homes of the rich, with their little, crippled feet hidden away in embroidered shoes, wondered if real ladies in foreign countries had never had their feet bound; they could not find anything to say against the foreign ladies.

The men in the tea shops had al-



Feet Bound, With and Without Shoe.

ways something to tell about the foreigners, but even they could not find out anything bad about these strange men from over the sea. One day some important Chinese men had gathered in one of the favorite tea shops to hear and tell the news, for they had no newspapers. One of their company said, "A wonderful thing has happened, a friend of mine who was quite blind, and had given up hope of seeing again, thought he would try the foreign doctor, and after he had been in their hospital a few weeks he could see to read." Nothing had ever happened like this in old Chentu. The fame of the doctors spread, and little by little the people began to say, "Those doctors at the Canadian Methodist Hospital can do anything. They mend broken legs and arms, and make them just as good as ever; they cure sore feet; they make the blind see; they make sick babies well, and are not afraid of the idols and gods." They had been told the doctors could even bring the dead back to life.

Many began to come to the doctors at the foreign hospital just to see if anything could be done, and to get some of the wonderful medicine from

the drug room, for they had tried the Chinese doctors and their medicines and were getting worse, so before they died thought they would come to us, for they would die anyway, and perhaps some of the stories they heard might be true. Indeed, day after day the people came in such numbers that we could not see them all, for we couldn't stay in the office all day, so we put up a notice saying, on certain days and between certain hours we would see and help as many as time would allow. We call the days we see the people who are not sick enough to be in bed "Dispensary Days," and busy days they are.

It was on one of these days that the big Chinaman came into the inner office with the little girl. There were several persons in the room and they soon began sniffing the air and holding their noses. I knew at once that the dreadful smell came from the feet of the little girl, so I opened the window until I could attend to her. When their turn came I asked the man to come with me into the wash room off the office, and then I had a good chance to look at both the man and the little four-year-old girl he had carried to see the foreign doctor. She was one of the prettiest children I have ever seen, her large brown eyes were soft and expressive, her straight hair was a glossy black, and although pain and sickness had taken away the roses from her brown cheeks, her face was gentle and beautiful. Instead of skirts, like little girls in Canada wear, she had on pink trousers, trimmed with black satin; and, instead of a waist she wore a jacket something like a "Buster Brown," only without a belt. Instead of wearing buttoned boots, or sandals, or slippers, her little feet were bound tightly with strips of cotton. I carefully took up one little foot and began to unroll the strip of dirty cotton until I got it all off; and then, instead of a chubby little foot with five little toes, ready for "This pig went to market,



Mattie Douglas and Her Sunday-school Class, Mexico, Indiana.

this pig stayed at home," I saw a poor little foot all crushed and sore, and that some of the toes had rotted off. Then I tenderly lifted her other foot, took off the bandage, and found it as sore as the first, and some of the toes also gone. My heart ached for the poor child, for I knew that her feet were partly dead, because the circulation had stopped with the tight binding, and decided I would have to cut off the sore little feet to save her life.

When I told her father what I thought would have to be done, he didn't want her and wouldn't take her away with him, so little Beh stayed with me and her cruel father went home alone.

I wonder if you know why Beh had such sore feet, and why little girls of the rich people in China suffer so much.

The Chinese think that a lady must have very small feet, not much bigger than your little four-year-old sister's. The little girls of the poor do not have their feet bound, for they will need big feet when they are women to work in the rice fields, or be a servant in some rich home. When a little girl is very pretty, even though her parents are

poor, her feet are bound. The binding is done with a long strip of cotton, which is wound around so tightly that the feet do not grow. When she is old enough her parents can arrange to have her married better if her feet are small and her face pretty. Nearly all the little girls of the better-off families have their feet bound. No matter how much they cry, nor how sorry their mothers are for them, they can't have the bandages taken off. Sometimes the feet rot and drop off; often the little girls die, and nearly all have trouble with their feet. The people know we can help them and so we have a great many little girls brought to us. I think her father thought if Beh had no feet, he couldn't get her married, and he would have to give her food and clothes, so he didn't want her.

We are trying to get the people to give up this dreadful custom of foot-binding.

After her father had gone, Beh was taken into our little hospital, and put into a nice clean bed. I did everything I could for the poor little feet, while she had to keep very still, for I thought in a few days I could get her strong

enough to stand having her feet cut off. I am sure you will be glad to know that with good doctoring her feet began to heal, and at the end of a week I began to think it might be possible to cure them. Even if her toes were off she could walk if I could only save her feet.

At the end of two weeks she was really getting better and everybody was glad, for this little Chinese girl was never cross and had won her way into our hearts. She was so happy that we thought when she went to live in the Orphanage she would be just like sunshine, for she would be taught all about Jesus who loves the little children all over the world.

Beh's father lived in Chentu, and heard the news every day in the tea-shops and on the streets. The people knew he had left his pretty little girl with the missionaries because her feet were very bad, and perhaps she would die, and even if she lived her feet would be gone and what good would she be? But one day Beh's father heard that her feet were saved and that the roses were back in her cheeks and that she was fat and well, and he began to think that after all she was worth something to him, so he came up to the hospital and asked for her. What were we to do? We had told the people that we didn't steal children; that we had come to do them good, and that our real business in China was to tell them about the true God whom we worshiped. We had often told them that the ugly idols, of which they were so much afraid, were only wood and stone and couldn't help them. We told them too, that their many gods which made them so unhappy because of the dreadful things they believed these gods could do, had no power over anything, and that there is only one God.

We always told them about Jesus Who died for them and us, and that we were His disciples and were obeying

Him when we tried to help the Chinese. Beh's father knew this. He had heard some of these things while he sat in the big dispensary room waiting to be called into the little office. Now what could I do? If we kept Beh her father would say we really did steal children.

After thinking it all over we decided we must allow her father to take her away again. She went from the hospital without any of the dreadful bandages on her feet. We hope that some day her father may know more about Jesus and that He wants us to take care of our bodies that we may work to make the world better.

The above is reprinted from the Missionary Outlook, and is an account that should touch every one who reads it. On Aug. 25 the first four missionaries of the Brethren sailed for Shanghai and then on to Pekin and farther inland, where they hope to give the light of the Gospel to the Chinese. They will be glad for your prayers and help. Will you give them?



#### LET DOWN YOUR NETS.

Launch out into the deep,  
The awful depths of a world's despair;  
Hearts that are breaking and eyes that weep,  
Sorrow and ruin and death are there.  
And the sea is wide, and the pitiless tide  
Bears on its bosom—away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye—for aye  
But the Master's voice comes over the sea,  
“Let down your nets for a draught” for Me!  
He stands in our midst on our wreck-strewn strand,  
And sweet and royal is His command.  
His pleading call  
Is to each—to all;  
And wherever the royal call is heard,  
There hang the nets of the royal Word.  
Trust to the nets and not to your skill,  
Trust to the royal Master's will!  
Let down your nets each day, each hour,  
For the word of a King is a word of power,  
And the King's own voice comes over the sea,  
“Let down your nets for a draught” for Me!

## ALONE WITH GOD.

Dear Lord, may I be ever as a saw,  
 A plane, a chisel, in Thy Hand,—  
 No, Lord, I take it back in awe,  
 Such prayer for me is far too grand;  
 I pray, O Master, I may lie  
 As on Thy bench the favored wood;  
 Thy saw, Thy plane, Thy chisel ply,  
 And work me into something good.  
 —Geo. Macdonald.

## Thanksgiving.

We thank Thee, O Lord

For the effectual work in many Sunday schools during the heated part of the summer.

For the many noble young men and women who are planning to enter one of our church schools.

For the revival of desire for a deeper work of grace in the hearts of many of Thy children.

## Intercession.

We beseech Thee, Our Dear Father

For the safety of our missionaries on the Pacific enroute to China.

For the safety of our workers in India during the troublesome times now overhanging the land.

For the greater spirit of dependence upon Thee at all times, so that our lives may conform more to Thy will.

For the young men and women who enter our colleges to prepare for life's duties in Thy field.



If we pray often, we will pray oftener.—Selected.

I have a passion, and it is He, He only.—Count Zinzendorf.

Prayer and missions are as inseparable as faith and works.—John R. Mott.

Translators are always needed in heathen fields, but the greatest among such is he who can translate the examples of Jesus Christ into the dialect of daily life, into the universal speech of pain and poverty and suffering, for the sake of others.—A. J. Gordon.

The conception of Christian life which leaves out personal labor for lost souls, is as radically wanting as that conception of salvation which leaves out faith; for believing is not more prominently connected with salvation than is witnessing connected with service to God!—A. T. Pierson.

In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate fellow would ruin us. Humble, quiet, persevering men; men of sound, sterling talents—though perhaps not brilliant—of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, to be the least of all and the servants of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it; these are the men.—A. Judson.



## A MISSIONARY'S EQUIPMENT.

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.—Rev. J. Hudson Taylor.

## EDITORIAL COMMENT

¶ As far as can be determined, this is the present plan of the missionaries to China: They go direct to Shanghai, hoping to arrive at that port near the close of September. Here they will interview old missionaries concerning the most needy territory to be found in the province of Shanghai. After some time here they will take a coast steamer north to Pekin and press on up the Hoangho to a point near where the Chinese Wall intercepts the river. For awhile they will remain in a town now occupied by missionaries, learn the language and become accustomed to the ways of the people. This location will give them a climate very much like the northern part of the United States.

¶ China is making rapid progress in some directions. Within the past eleven years 3,500 miles of railroad have been built, 1,600 more are under course of construction and 4,000 miles more are projected. Telegraph lines are extended to all the provinces. A few years ago there were no postoffices of the modern kind. Now there are over 2,500 in active use. Ten years ago there was but one daily paper in Pekin. Now there are ten, and one of these is a woman's paper.

¶ On every hand China shows marks of reform most commendable. Sir Robert Hart, well qualified to speak, recently said, "During the first forty-five years of my residence in China, the country was like a closed room without a breath of fresh air from the outside world. She was not in the least conscious of the existence of outside nations. During the past five years, breezes from all parts of the world have been blowing through China."

¶ Morrison worked thirty-five years in China and was rewarded with six native Christians. Fifteen years later,

there were perhaps a hundred native Christians. But Christianity had taken root deep and well, and soon bore fruit abundantly. At the centenary celebration last year, there was reported upwards of 180,000 who professed faith in Jesus Christ. What will be the glorious result in the next fifty years if the same ratio of increase is kept up?

¶ Speaking about Chinese Christians, Dr. Corbett of Chefoo says: "I can witness to their childlike faith in the willingness of God to fulfill every promise in the Bible; to their love of the Scriptures; and their honest and faithful effort to live blameless lives."

¶ It is doubtful if young people preparing for the mission field realize what a double power they would be had they a medical training. To heal the body and at the same time, if the right spirit is within, the medical missionary has a good chance to heal the soul. Then see the widespread good that a hospital does, as set forth by some writer in Medical Missions in India: The Medical missionary stands in the enviable position of having to hand all the equipment for relieving suffering, and as sparrows come to scattered grain so do the sick, irrespective of creed and of the difficulties of communication, come in to the hospital for treatment, and each one, from some distant village or mountain hamlet, who is cured, becomes a living advertisement, and we trust to some extent many of them echo something also of the religious teaching which they heard with us. It is a great thing in an Eastern country to be in a position to enforce the practical side of religion.

¶ In the century of missions in China which has just closed, no fewer than 5,860 missionaries have left home and country to labor in this field. By far

the larger portion have been called to the fields above, and among the number 223 (including children) have laid down their lives in martyrdom. How richly the church in the past has fertilized this ground with the blood of the saints! And is there not double assurance in this that the harvest soon will be great, and God's name will be glorified as never before?

¶ The China Inland Mission whose short report appeared in the July issue of China's Millions, at the close of 1907 had 900 missionaries on the field, occupying 206 stations. They consist of 358 men, 290 single women, 231 wives and 21 widows. 712 are members of the mission and 188 are associates. In the last eight years, or since the Boxer Rebellion, the China Inland Mission alone has been permitted to baptize 15,000. The field is God's wonderful opportunity to the church.

¶ The China Inland Mission did not seem to feel the scare of hard times in America, for from this country came an increase of voluntary support just the same as in other countries. The total increase of support, including contributions to famine relief last year, which was \$37,523.07, is \$65,194.92. The total amount distributed is \$351,529.67. Some of this has been given by the churches in China. For instance, the church in Shansi having a membership of 2,181 members, the majority of whom are poor, gave \$1,406.62 toward church and school expenses.

¶ Think of it! In China there is one ordained minister to every 1,000,000 people. Of every million deaths which occur each month, but nine have had hope in Christ and yet Christians believe that there is no other name under heaven whereby men can be saved than the Name of Jesus.

¶ A healthy mind and a vigorous mind are two essentials to a good missionary equipment.

¶ Of every dollar given to the General Mission Board for mission purposes, a little over five cents is spent for office expenses, Board's traveling expenses, and traveling secretary's expenses. The balance, over 94.5 cents, goes to do actual mission work. When it is considered that it takes five cents to send a letter to the foreign field, that the looking after the endowment alone would, if placed in outside hands, cost much more, the expense is not high.

¶ In Kansas City but one out of every thirty of the population attend church services anywhere. How about the other twenty-nine? There the Brethren have a mission struggling for existence because of lack of proper financial support, when there should be workers and means poured into that city to gather the straying from the alleys and streets into the fold of God. If this is not soon done, it will not be so much a question what will become of Kansas City as what will become of the church if she does not do her duty in such places. It may be safe, too, to say that a similar condition exists in nearly every large city of the United States.

¶ Is it not a fact that we spend too much energy wishing we had more means so that we could do more, rather than to use all we have at our command? Yet until we reach our limits, faith cannot really operate and God's providences cannot be made manifest.

¶ A brother was canvassed for accident and sickness insurance. The proposed premium he was to pay is \$15.50. He sent the amount for the premium to the Board with these remarks: "Last evening I mentioned the matter to my good wife. She paused a few moments, then said, 'How would it be to give that amount to the Lord and trust Him for results?'" The receipt by the Board is assurance that the brother has taken one year of

life on faith in God. What would be the result for the Lord's treasury if all "sight" was turned to "faith" as this has been?

¶ If the Moody Bible Institute is a standard by which to judge, there is a steady increase in workers consecrating themselves to religious work the world over. It is interesting, however, to note that while this school with other Bible schools is showing an increase, the theological departments of many of our best colleges in the United States show an alarming decrease.

¶ Why? Thus the editor has repeatedly asked himself, as about him seem the unusual in God's providences. And the question pressed very hard when after having in cold type the glad announcement of the birth of a son to Brother and Sister Adam Ebey he should learn of its passing to the better world. Why are their children not spared to them as children are to others? For it must be remembered they came home on furlough childless, their darlings buried in India. Now they must go back childless, with a darling buried all alone in the homeland, far from the fields of labor of the parents. But over and above the "Why?" is the bright bow of assurance that God doeth all things well, and sometime we shall understand as clearly as now we are darkened by not understanding.

¶ Christ came to heal the broken-hearted, lift up the fallen and give hope to those cast down. He did not seek to break up homes unless a division of faith brought about the disunion. He made people whole just as they were. The disreputable woman of Samaria, so ill of repute that the disciples thought it wholly improper for Him to talk to her, was convicted of sin and made a missionary. Contrary to all ideals and customs Jesus sat and ate dinner with a man who was so great a sinner that most men mar-

veled that He was found at the sinner's table. The woman taken in the act of adultery, was spoken to tenderly and bidden not to sin any more. In all of these instances, so far as record goes, there is no breaking up of homes done, but a welcome to sinners who came humbly to Christ. And how Christlike it is today when the church goes out in the highways and byways of sin, bids sinners to come to God "Just as they are without one plea," and receives them into faith in God and fellowship with the believers.

¶ The time to consecrate your purse is when it is little. It is not so hard to do and if done then will prove to be an untold blessing all through life. If one puts off coming to Christ until he is grown, it is a blessed thing if he leaves his pocketbook in his pocket when baptized. It then becomes a part of the devoted life which he should lead. To wait till one has a fat pocketbook is the Devil's argument not to have him do anything. Does Satan have the mastery over you? What is the witness of your pocket-book?

¶ Read, pray over and carefully study Second Corinthians, eighth and ninth chapters, and then preach out of the fullness of your heart and your sermon will be to the people like the stream of water which Moses brought from the rock in the wilderness,—a stream of benevolence will gush forth in all gladness.

¶ Why fear our weakness or why make small the difficulties and trials of life? True faith in God overcomes all things and every child of God can go forward with the assurance that "if God be for us who can be against us?" Press on brother, sister, and conquer in His Name.

¶ "Is He precious to you?" On that question hang some of the most wonderful doctrines of the New Testament. If He is not, then you know little of the wonderful salvation which Christ

brought to you. If He is not, then your thought is little for Him and your concern for His kingdom is small.

**C** Few books enter so fundamentally into the question of Christ's preciousness as does "The Lord our Righteousness," by Bishop S. N. McCann of India. The first editions may be resting idly in homes today because the possessors do not know the intrinsic value of, the message therein, but since Bro. McCann has spent nearly two years on furlough and visited a number of churches there is a revival of interest, and a new edition of the book is coming from the press of the Brethren Publishing House. This book should have a large sale among ministers, Sunday-school workers, and Bible students.

**C** The Mission party for India, consisting of S. N. McCann, wife and children, Adam Ebey and wife, Eliza B. Miller—all returning from furlough—and Sisters Ida Himmelsbaugh and Kathryn Ziegler, new missionaries, will sail from New York about the last week of October. Passage has been engaged for them, November 19, over the Italian line from Naples which will land them in Bombay about the first week of December. The returning missionaries are anxious to take up their work again and the new ones are eager to begin the labor of love.

**C** If any one thinks the members of the Mission Board live in luxury at the expense of the General Mission work, let him try their service in this way. Take not less than three days in the middle of the week in which the third Wednesday of April, August and December comes, hitch up and drive all day, working among men and women to win them for Christ,—do not return home in the evening but sleep in some strange bed, and keep the work up for the three days. Then go home and resume work at the usual post of duty. Let the time go without compensation.

You then have a sample, without the time lost in writing letters between meetings, and the thought and prayer over perplexing problems that constantly confront the Board. The members living nearest give at least three days for each meeting. Those farthest away give five and sometimes more. Their traveling and living expenses are paid, but they get nothing for their time.

**C** You are mistaken, dear reader, if you think that contributions to foreign missions detract from home work. For every dollar given to missions beyond the United States there is more than ten dollars' worth of energy for home work produced. And he who would save America to save the world must seek to save the world and thereby save his homeland. He who refuses to have part and lot in world-wide salvation, finds little assurance within the lids of the Bible for his own salvation. For no one can preach to the heathen without being sent, and the sending does not belong to a few, but to every member of the church. To be indifferent to this is to confess no love for Christ or His cause and how can any one then expect Christ to own and save him.

**C** The problem of economical and effectual publicity always confronts our church schools because of necessities about them. Daleville starts the campaign for their new school year with a bi-monthly called the Daleville Leader. It will be remembered that Botetourt Normal College received the confirmation of the General Conference this year, and the style and general make-up of this first copy of the new paper does credit to its editor and the school management.

**C** The church in the East little realizes what problems confront the frontier church of the West and how much the latter should have aid. Here are facts from a missionary of the Baptist Church given in the Baptist Home

Missionary monthly that should set every reader to thinking: "In Montana there are more than 800 school districts, with an average population of 240, leaving out the ten largest districts. More than 300 of these districts have no religious service of any sort, so far as can be ascertained. Probably 200 of the remaining 500 have no church buildings, and religious services are only occasional, if held at all. It is clearly within the truth to say that in this Division (eight States and Alaska) there are more than 2,000 school districts in which no regular religious services of any sort are held, and four-fifths of them are never reached at all by any kind of religious influences." And the population is increasing so rapidly that new districts are established faster than present ones can be occupied for religious purposes.

¶ A sister in India, past eighty-three years old, received into the church by baptism since January 1 and a regular attendant at the services at Bulsar, India, sent ten rupees (\$3.33) to the Bicentennial collection. She is Indian by birth but not Hindu blood. She is now a widow and her children all dead. She lives alone on a small pension given her by the Government and out of this scanty supply makes the gift for the Lord. This is one out of many similar gifts in this offering and puts to shame those whom the Lord has so richly blessed and who have given so scantily.

¶ "It is awful when a church gets 'poor'! It is a miserable microbe. It gets into the heart because the wall of truth has been made scalable by doubts and suspicions. No church needs to get 'poor.' But then the Laodicean spirit sneaks in some places." Thus writes a solicitor who has thrown his whole heart into an effort to raise the \$100,000 for Bicen-

tennial. The comments are timely and true. There is a poverty which is indeed a lack of means,—but from such there is usually a liberal giving. There is a poverty that is of the soul, often rich in this world's goods, hoarding for self or spending for that which is not meat,—and such are poor indeed.

¶ Too often it is the case that when we think of mission work the only problem we can see confronting the missionary in a foreign land is the problem regarding the welfare of his soul. Such, of course, is the end toward which they strive. But the activity of the missionary must be directed in various lines to reach this end. Not only do the heathen need spirituality, but they need education as well. Not only do they need a day's provision, but they also need the ability to make their own living. Sickness and suffering are in all lands. The pain of the body must be alleviated before the heart be susceptible to the truths of the Scriptures. If we desire missionary activities to be far-reaching and enduring, the work of training of the hands, the education of the mind and the implanting of the seed in the heart must be carried on simultaneously.



#### A PRAYER FOR THE HOME LAND.

For our beloved land, great God,  
We now would come to Thee,  
And pray, "Our Heavenly Father, bless  
This home of liberty."

"For Thou hast placed a people here  
To make all nations free;  
A light to lighten all the world,  
And lead them, Lord, to Thee."

"Help us to feel the sacred trust  
That Thou to us hast given;  
And may Thy will by us be done  
As it is done in heaven;"

"That nations teeming to our shores  
May catch the Gospel sound,  
And shout Thy glad hosannas, Lord,  
The spacious earth around."

—Selected.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren ..... Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

## COMPARATIVE STATEMENT.

	July 1907	July 1908	Apr-July 1907	Apr-July 1908	Dec.	Inc.
World-Wide, .....	\$ 819 79	\$460 61	\$10328 74	\$ 1846 23	\$ 8482 51	
India, .....	301 10	285 71	1964 93	1408 31	556 62	
Brooklyn, .....	44 31	50	1436 55	187 77	1248 78	
Miscellaneous, .....	35 34	11 01	217 88	17 01	200 87	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Bicentennial, .....	\$1200 54	\$757 83	\$13948 10	\$ 3459 32	\$10488 38	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Total, .....	\$1200 54	\$879 88	\$13948 10	\$37341 04	<hr/>	\$24392 94

During the month of July, 1908, the Brethren's General Mission Board distributed 141,792 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of July, 1908.

### WORLD-WIDE MISSION.

North Dakota—\$100.00.	
Individuals.	
"A Brother," .....	100 00
Illinois—\$90.50.	
Northern District, Congregations.	
West Branch, .....	16 00
Individuals.	
L. J. Gerdes, \$5; Galen B. Royer, 50 cents, (Marriage Notice), .....	5 50
Southern District, Congregations.	
Oakley, La Place and Cerro Gordo, \$65; Oakley, \$3.50, .....	68 50
Individuals.	
Sarah Bubb, .....	50
Indiana—\$68.69.	
Northern District, Sunday schools.	
Maple Grove, .....	14 00
Individuals.	
Clara Stuteman, \$5; Jacob Coca- nower, \$1, .....	6 00
Middle District, Congregations.	
Huntington, .....	5 16
Individuals.	
John F. Appleman and wife, \$25; "A Brother and Sister," \$10; Lewis Huffman, \$5, .....	40 00
Southern District, Congregations.	
Killbuck, .....	2 03
Individuals.	
John L. Childs, \$1; J. H. Jellison (Marriage Notice), 50 cents .....	1 50

### Iowa—\$40.40.

Northern District, Congregations.	
Waterloo and South Waterloo, ...	29 40
Middle District, Sunday schools.	
Indian Creek, .....	10 00
Southern District, Individuals.	
B. E. Gardner, .....	1 00
Pennsylvania—\$32.82.	
Eastern District, Individuals.	
J. W. Myer (Marriage Notice), ..	50
Southern District, Individuals.	
"A Brother," \$3; H. C. Price, \$2.50; Amanda K. and Maggie K. Miller, \$2; Franklin Arnold, \$2; Helen Price, \$1.25; Wm. H. Miller (Marriage No- tice), 50 cents, .....	11 25
Middle District, Sunday schools.	
Dry Valley, .....	1 87
Individuals.	
Joseph Holospole (Marriage No- tice), .....	50
Western District.	
Christian Workers' Band.	
County Line, .....	3 20
Individuals.	
E. J. Egan, .....	15 50
Ohio—\$22.16.	
Northeastern District, Individuals.	
Benton Bixler, .....	5 00
Northwestern District, Individuals.	
"Box 23" (Marriage Notice), .....	50
Southern District, Congregations.	
Charleston Mission, .....	80
Sunday schools.	
Oakland and Upper Stillwater, ..	2 86
Individuals.	
Mrs. Jane Miller, \$6; Katie Sleppy, \$5; David and Mary Leatherman, \$2,	13 00

**Kansas—\$25.00.**

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Henry O. Perry, ..... 25 00

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Sunday schools.

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D. R. Holsinger (Marriage Notice), ..... 50

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F. C. Myers, \$5; Josephine Knee, \$3, ..... 8 00

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Individuals.

J. W. Gish, ..... 9 50

**Oregon—\$8.75.**

Individuals.

Mrs. W. A. Lett, ..... 8 75

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Sunday schools.

Woodland, ..... 6 62

Individuals.

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David Biddinger, \$1; Aaron Fike, \$1; Jonas Fike, \$1; Jonas H. Biddinger, \$1, ..... 4 00

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**Virginia—\$1.00.**

First District, Individuals.

Jos. H. Dillon, ..... 1 00

**Montana—\$0.95.**

Individuals.

O. A. McGrew, ..... 95

Total receipts for the month, .. \$ 461 61  
Amount previously received, .. 1,385 62

Total for year so far, ..... \$ 1,846 23

**INDIA ORPHANAGE.****Michigan—\$34.85.**

Congregations.

West Thornapple, ..... 9 85

**Sunday schools.**

Woodland, \$20; Sunfield, \$5, ..... 25 00

**Pennsylvania—\$34.00.**

Eastern District, Sunday school.

Indian Creek, ..... 16 00

Christian Workers.

Parkersford, ..... 16 00

Middle District, Individuals.

"C. X." ..... 2 00

**North Dakota—\$32.00.**

Individuals.

W. H. Slabaugh, \$20; Mr. and Mrs. J. A. Weaver and Mr. and Mrs. L. Larsen, \$12, ..... 32 00

**Louisiana—\$20.00.**

Sunday school.

Roanoke, ..... 20 00

**Illinois—\$20.00.**

Southern District, Aid Society.

Cerro Gordo, ..... 20 00

**Kansas—\$18.86.**

Southwestern Dist., Sunday school.

Slate Creek, ..... 8 86

Sunday-school Classes.

Ramona Primary and Intermediate Classes.

**Iowa—\$16.71.**

Southern Dist., Sunday school.

South Keokuk, ..... 10 00

Middle District.

Des Moines Mission, ..... 8 00

**Nebraska—\$16.00.**

Sisters' Aid Society.

South Beatrice, ..... 8 71

**California—\$9.35.**

Northern District, Sunday school.

Chico, ..... 16 00

Southern Dist., Christian Workers.

Inglewood, ..... 3 85

**Indiana—\$8.00.**

Sisters' Aid Society.

North Manchester, ..... 8 00

Total receipts for the month, .. \$ 209 77

Amount previously received, .. 943 04

Total for year so far, ..... \$ 1,152 81

**INDIA MISSION.****Iowa—\$48.97.**

Middle District, Congregations.

Panther Creek, \$35.01; Dallas Center, \$13.46, ..... 48 47

Southern Dist., Individuals.

B. E. Gardner, ..... 50

**Indiana—\$15.00.**

Southern District, Individuals.

Willard Anderson, ..... 15 00

**Pennsylvania—\$1.00.**

Southern District, Individuals.

J. Y. Krepps, ..... 1 00

Total receipts for the month, .. \$ 64 97

Amount previously received, .. 179 56

Total for the year so far, ..... \$ 244 53

**INDIA HOSPITAL.****Illinois—\$10.00.**

Northern District.

Mt. Morris Sisters' Aid Society, .. 10 00

**Ohio—\$1.00.**

Southern District, Individual.

Mrs. Sarah Stover, ..... 1 00

Total receipts for the month, .. \$ 11 00

Total receipts for year so far, .. \$ 11 00

**BROOKLYN CHURCHHOUSE.****Pennsylvania—\$0.50.**

Middle District, Individual.

"A Sister," ..... 50

Total for the month, ..... \$ 50

Amount previously received, .. 187 27

Total for year so far, ..... \$ 187 77

**CHINA MISSION.****California—\$4.61.**

Southern District, Sunday school.

Long Beach, ..... 4 61

Total receipts for the month, .. \$ 4 61

Total for the year so far, ..... \$ 4 61

**CHURCH EXTENSION FUND.****Indiana—\$6.40.**

Northern District, Congregations.

English Prairie, ..... 6 40

Total receipts for the month, .. \$ 6 40

Amount previously received, .. 1 00

Total for the year so far, ..... \$ 7 40

**BROOKLYN MEETINGHOUSE FUND.**

July, 1908.

Maryland—Charles L. Barkdoll, \$2.

New York—Florence Maack, \$1.

Ohio—Henry Paulus, \$2; Sister Paulus, 50 cents; Edna Paulus, \$1.

Pennsylvania—J. H. Dilling, \$5; Mary Ressler, \$5; Katie Eby, 25 cents; Bessie Hoover, \$1; Arville Sheibaer, \$5.

Virginia—Bridgewater Sisters' Aid, \$15.

Total, \$31.75.

N. B.—We are asking all the pledge signers to pay up, as we have many bills to pay since we are building. I am thy servant,

J. Kurtz Miller.  
5911 3rd Ave., Brooklyn, N. Y.

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The Brethren's General Mission Board acknowledges the receipt of the following donations to the Bicentennial fund for the month of July, 1908.

1776 . . . . .	4 20	1784 . . . . .	5 00
1777 . . . . .	39 50	1785 . . . . .	2 40
1779 . . . . .	9 75	1786 . . . . .	1 00
1780 . . . . .	20 00	1787 . . . . .	2 00
1781 . . . . .	10 00	1788 . . . . .	1 00
1782 . . . . .	3 00	1789 . . . . .	9 20
1783 . . . . .	11 00	1790 . . . . .	1 00
		1791 . . . . .	3 00

Total receipts for the month, .... \$ 122 05

Amount previously received, .... 37,721 96

Total receipts, ..... \$37,844 01

Denver, Colo., July 28, 1908.

Amount of money received by the Church of the Brethren toward the building of a church-house in Denver, Colorado, from May 1 to July 1, 1908:

Mrs. Addie Carlson, Gypsum, Kans., \$1; H. H. Winger, Palisade, Colo., \$2. Collected by J. Hugh Heckman: A. F. Knisely, 50 cents; N. C. Peck and wife, \$1.50; E. T. Peck and wife, \$2.50; M. E. Peck, 50 cents; D. D. Kellar, \$1; Elias Peck, Sr., \$2; Daisy Peck, 50 cents; Epn. Peck and wife, \$4; H. C. Peck and wife, \$1; A. E. Knisely and wife, \$1; Nellie E. Knisely, 50 cents; Mrs. S. H. Knisely, \$1; S. H. Knisely, \$2; Eli Bowers, \$1; A Brother, Byron, Ill., \$1. Collected by S. A. Honberger: Charles Christensen, \$3; J. J. Brim, \$1; John Mishler and wife, \$1; C. J. Mishler, \$5; Frank Hoover, \$3; J. O. Maynard, \$2; Ida Gotshell, \$1; C. A. Lichy, \$2; Robert Lichy, \$1; E. J. Davidson, \$2; George Spearline, \$2; R. H. Racus, \$2; Clarence Kimmell, 50 cents; W. N. Art, \$1; J. O. Kimmell, 75 cents; Ira Bohn and wife, \$2; A. Sawyer, 50 cents; Sallie Kimmell, 50 cents; W. H. Hoffman, \$2.50; Irene Hoffman, 5 cents; W. A. Fritz, \$5; A. R. Peck, \$2; S. S. Engle, \$1; Mrs. Edith Nozfinger, \$1; J. J. Myers and wife, \$2; E. M. Hoover, \$1; T. A. Eisenbise, \$2.50; David Eisenbise, \$3; E. L. Landes, \$1.17; Mary Miller, \$1; E. D. Spangler, \$5; J. H. Kimmell, \$5; M. W. Myers, \$2; C. M. Snyder, \$3; L. J. Smith, \$2.50; J. E. Peck, \$1; J. E. Wallace, \$2; J. M. Mance, \$1; J. Forney, \$1; P. Blough, 50 cents; N. M. Saylor, \$1.50; G. W. Kendal, \$2; N. R. McKinney, \$2; Sisters' Sewing Society, Morrill, Kansas, \$5; Wm. Flickinger, \$3; J. J. Flickinger, \$1; Rosie L. Wagner, 50 cents; D. A. Sparrow, \$1; D. M. Saylor, \$2; W. H. Haldeman, \$10; J. A. Smith, \$2; U. S. Davis, \$1; C. W. Flickinger, \$2.50; Jacob Hahn, \$3; Harry Stoner, \$1; F. W. Streator, Denver, Colo., \$5; P. B. Shoemaker, \$1; H. C. Orr, \$3; A. N. Ellenger, \$5; W. G. Orr, \$1; E. Mohler, \$1; G. W. Hoover, \$1; I. L. Ellenger, \$1; Susan Miller, \$1; S. G. Hoover, \$10; Bruce Williams, \$5; W. C. Wolfe, \$5; E. L. Shoemaker, \$5; L. Shoemaker, 50 cents; John Myers, \$2; — Stoner, \$2; — Beam, \$1; Ross Lichy, Carleton, Nebraska, \$5; Wm. McGaffy, Virginia, Nebraska, \$1. Collected by J. Hugh Heckman: C. A. Stutzman, \$1; A. M. Stutzman, \$2; C. H. Strohm and wife, \$3; Mrs. Lucy Rains, \$2; Jacob Long, \$5; M. L. Fitz, 50 cents; A. Brower, \$1; G. H. Jennings, \$1; H. A. Lookinbill, 50 cents; W. M. Cordis, \$1; G. Royer, \$1; John Long, \$1; Sarah Stine, \$1; A. P. Bullard, \$1; S. H. Ott and wife, \$1; J. W. Diehl, \$1; C. H. Diehl, \$1; Wm. Royer and wife, \$2; J. N. Reynolds, \$2; W. H. Stine, \$2; Moses Deardorff, \$5; Curt Ferven, \$5; O. C. Nichols, \$5; J. W. Erb, \$2; Ira Erb, \$2; C. H. Erb, \$1; J. A. Benner, \$2; J. C. Barcus and wife, \$1; Isabella Barnhart, \$1; D. H. Clouse, \$1; E. D. Fiscel, \$1; C. K. Burkholder, \$2; Josephine Ulrich, 50 cents; E. F. Caslow, \$1; Catharine Emmert, 25 cents; E. F. Emmert and wife, \$1; H. A. Messamer, \$1; J. E. Swartz, \$1; A. M. Stine, \$1; C. S. McNutt and wife, \$1; Robert Bentall and wife, \$10; O. F. Shaw and wife, \$2.50; D. F. Walker and wife, \$7; H. E. Myers, \$5; F. O. Wicks, \$1; M. L. Bechtel, \$1; F. J. Beaver, \$3; A. F. Reist, \$2; J. B. Spurgeon, \$3; John Badger and wife, \$1.64; C. E. Simpson, \$2; J. M. Messamer, \$5; A. B.

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## The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE  
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION  
BOARD, ELGIN, ILLINOIS.

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# The Missionary Visitor

Vol. X

October, 1908

No. 10

## Dedication\*

**D**EAR HEAVENLY FATHER, Thou who art active in the world of men today for the accomplishment of thy work of salvation, to Thee we offer these lines. We beseech Thee to take them and use them if Thou canst. Thou, Lord, knowest that we have done our best, and when we look at it, we must blush with shame that it is so little. All we can do, dear Father, is to offer to Thee what we have. And we pray earnestly that thy loving Spirit may fill all our hearts. Let thy great love wherewith Thou lovest all men, be in our hearts. Command thy peace to rest upon us as we wait before Thee. And our Father, we would be able to accomplish more of thy work. Wilt Thou then make us wise and strong. Wilt Thou give us the vision of a saved world, at the foot of the cross of our dear Master, Jesus Christ.

And our Father, let thy holy Spirit dwell within the bosom of every member in the Southwest District of Kansas. Thou canst go from home to home and find them all. Thou canst speak to each one and call each by name. O Lord, we pray for a deeper work of consecration in our stubborn hearts. We pray for a firmer grip on the things that are not seen, that we may lose sight more of the things that are seen. O Father, may we fasten our eyes and fix them upon the crucified and living Savior.

Let thy peace abide with us we pray to thy great glory, Amen.

## FOREWORD

Take your map of the United States and find Kansas. Mark out thirty-six counties in the southwest part of the State, McPherson being the northeast corner county. Follow the line between the counties in a westward direction until you have reached the Colorado line at the northwest corner of Greeley County. Go straight west, clear across the State of Colorado. That southwest cor-

ner of Kansas and the south half of Colorado is the district in which are located the churches whose works are here given brief mention. The Kansas part is 119 miles wide and 270 long. The Colorado part is the same width and about 380 long. In this territory the Brethren have nineteen organized churches and twenty-nine Sunday schools that are officered by the Brethren.

To go clear back of the beginning of an Institution and trace out in minuteness the various things that led up to the complete movement, is a task over which

\*From the beginning of this issue including dedication until the close of the articles on Kansas the editor wishes to give full credit to W. O. Beckner through whose efforts the readers of the Visitor are permitted to have this survey of so important a part of the church.

the historian may sweat and toil. It means the brushing of dust from the covers of many old shelves. It means the incessant search in the out-of-the-way places for bits of information that the untrained eye never sees. It means the collecting of facts—FACTS, not traditions—and giving them the interpretation that their times warrant as being correct. It means the collecting of traditions and the sifting from the truth, that truth that was certainly responsible for their origin. It means the use of the unbiased judgment and a passion for truth on the part of the historian that puts the brand of certainty on everything he says.

Such is by no means the task undertaken here. So far as can be determined, the things told here are correct. Nothing is intentionally false. But when it is remembered that the pioneers of this part of the State are few in number, and these have depended most largely upon

memory for the preservation of data, it will be readily understood how things may have gone down wrong.

This is therefore an appeal to those to whom this may come to send in word promptly that corrections are in order. There are many in other parts of the Brotherhood whose information may easily set right some important matter. Your aid is asked.

Our lives bear witness to the fact that the more earnestly we do the Lord's work the more satisfaction we get from living. May God show us how we may take the country for Him, not only in Southwestern Kansas and Southern Colorado, but unto the uttermost parts of the earth. May this issue of the VISITOR receive His blessing that it may be consecrated and consecrate us to the full service of our Lord. Amen.

W. O. BECKNER.  
McPherson, Kansas, Sept. 11, 1908.

## THE MISSION OUTLOOK OF SOUTHWESTERN KANSAS AND SOUTHERN COLORADO

J. J. Yoder, President of District Mission Board.

It is no little satisfaction to look back and see the remarkable growth of mission work in our State District. So is it equally interesting to look ahead and, in a measure at least, behold the vast field just opening up with its possibilities barely coming into sight.

When we remember that for quite a number of years all that the board seemed able to do was to keep one man employed, who was called "Traveling Evangelist" and whose work was largely traveling, and that now the board employs five to six men constantly, supporting them in finance, in full or in part, not to *travel* but to *stay*, we have reason to expect something from the work in the future.

The Brethren of this district believe strongly in the Gospel for the people in the city as well as for those in the

country, so the board is encouraged to open up missions, one by one, until we hope there will be a prosperous church of the Brethren in every city and town in the district. Arrangements are being made to open up work under a good worker in Larned, Kans., by December 1, and in Hutchinson, Kans., by the early part of next year. These in addition to the number of other city congregations and missions in the district now form an interesting line of church work. We hope the time is coming specially when upon inquiry you may easily find regular services in every city by the Church of the Brethren, and that the tens of thousands now neglected may be rescued for Jesus Christ.

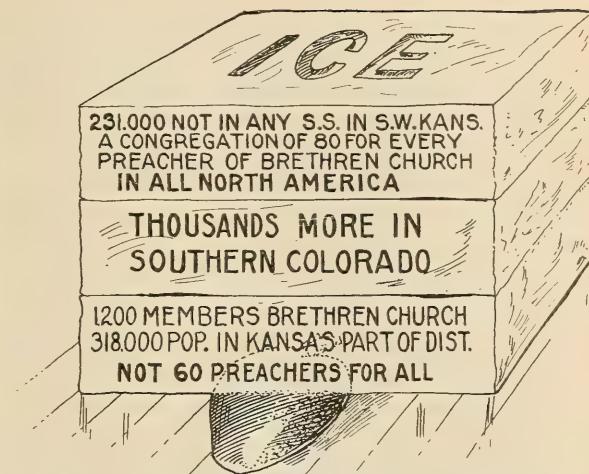
There is much to encourage us in this work. The growth of the mission in Wichita, under Bro. Jake Funk, is re-

markable and does of itself make interesting reading for VISITOR readers. The work at Newton, though newer, under Bro. E. D. Root, is very encouraging. At Garden City, with Bro. S. E. Thompson in charge, the work has grown from a beginning but a few years ago, to a well-organized, self-supporting congregation. Also, the members in these places are faithful and loyal to the principles of the Gospel as understood and practiced by the church. There is also in this territory a vast rural life that is as yet untouched by the Gospel; sections where one may travel for fifty miles and more and not see a churchhouse of any kind; where but a very small per cent attend any Sunday school.

It is in the drier section of the State, but settlers are constantly moving in and adapting themselves to the conditions of the country. But the church is painfully slow in getting on the ground to possess this life for the Master. We could locate a thousand ministers and still have need for district mission work.

These country people are intelligent, thrifty families who are really hungry for the Word. The most attentive and appreciative listeners that the writer has been privileged to speak to were gathered in the little district schoolhouse far out on the plains where there is little to detract and time for good sober thinking. What is needed is a safe and gentle leader. They are the Master's own without a shepherd. What are we going to do about it? The Master is *anxious*, and pained because *we* are *not*. We need to pray anew "the Lord of the harvest that he send forth laborers into his harvest."

There are two very needy places for which we would like to secure each a worker soon on a part support. Condi-



## LAID UPON THE MASTER'S HEART

tions are such that a man could be employed at something else part of the time and the work not suffer.

The one is Santa Fe, Kans., the county seat of Haskell County. A small band of Brethren live in this vicinity, and have a neat churchhouse of their own, paid for.

The other is Stonington, Colo., about sixty miles south of the Santa Fe Railroad in the southeastern part of the State. Here also a little company of members reside, and carry on an excellent Sunday school. New settlers are going into both of these congregations.

The Lord has blessed our Brethren with means and with it they possess in a measure the noble spirit to use it in building up His kingdom, and the more they give and do, the greater are their blessings. This we may always expect.

I am glad to say that in the ten years I have been a member of this Mission Board, but once did the Board need to ask for assistance from the General Board.

The Brethren of the district stand by the work in a noble and commendable manner and with such support the outlook is indeed hopeful.

McPherson, Kansas, Sept. 10, 1908.

## MISSIONARY EDUCATION

B. S. Trostle.

In this wonderful age of trained workmen in all lines, we look around us and see men undertake various duties, full of enthusiasm but not prepared for the work before them. They struggle away in the same plane and finally are left in the rear, while the trained man goes on to higher places of duty, increases his power to serve mankind and enjoys the blessings that God has placed here for us to see and use. The bird can hear the notes of the worm in the ground and tree while we are deaf to them because our sensitive ears are not tuned to receive such high sounds. So we need to develop all of the powers that God has given us, that we may feel and hear the harmony of God in the heart of souls even deep in sin, and appreciate the joys and sorrows of mankind so that we may help them to know God better, thereby helping ourselves to be truer and nobler.

When men become Christians on the foreign fields today, or when they accepted Christ under Paul and the early teachers, they became missionaries at once. They had to explain the hope that was within them. They left all and followed Jesus. There was not need of special missionary training. Men were sent out to the east and west, also into Africa, the principles of Christ were scattered, but were seemingly almost overthrown by Mohammedism, which also was a missionary religion. For one thousand years, Christianity was penned up in Europe and tried and used. Later, America absorbed it into its civilization. Both continents had experienced part of the power it had in civilization. Now, after being tested for so long a time, the church rose to its great task and became active in almost a remarkable way. It not only sent out men to work alone, as in the

apostolic times, but many families moved to the front and lived the Christ life before the people. This is the most effective form of mission work (though sometimes slow because men do not live consistent lives). The light from the Christian home radiates and carries with it all the blessings of Christian civilization.

It takes enthusiasm of the proper kind to send men out, but much more to get them to go. The church must be enthusiastic but that enthusiasm must be intelligent. It must be guided by an intelligent zeal, otherwise enthusiasm becomes fanaticism or meaningless emotion. Mr. Mackenzie, who was born into a missionary home in the heart of Africa, says: "Enthusiasm that is to be permanent, that is to be really potent upon the history of men, must be sustained by intelligence; an intelligence that looks out upon the world and realizes what each man is in relation to that world, and the measure of God's great work through him upon that work. There lies the need you see for education. That is to say every private member of every church in Christendom ought to know not only why and how he is a member of the church of Christ at all, but what he is called upon to do. He is there not to pray for his own salvation merely, but through that and beyond that, to pray and labor for the salvation of the whole world."

So many of us fail to win souls to a nobler life, because we are not prepared to help them by reaching them. We hardly know our own foundation, and how can we get others to feel and live the ideal life when we know very little of it ourselves? To be in communion with the Creator can be experienced, but to be told about it is another thing far less satisfying.



F. H. Crumpacker and Wife at the McPherson Depot Starting for China.

- |                            |                          |                            |
|----------------------------|--------------------------|----------------------------|
| 1. Ernest Vaniman.         | 10. Mrs. Riley Brubaker. | 19. Mrs. Geo. Edgecomb.    |
| 2. Mrs. B. S. Haugh.       | 11. Prof. H. J. Harnly.  | 20. Harvey Snowberger.     |
| 3. R. W. Detter.           | 12. Rena Jones.          | 21. Miss Viola Vaniman.    |
| 4. Mrs. J. P. Harshbarger. | 13. W. O. Beckner.       | 22. H. J. Detrick.         |
| 5. H. M. Stutzman.         | 14. J. N. Snyder.        | 23. A. J. Crumpacker.      |
| 6. W. T. Jones.            | 15. Ira Vaniman.         | 24. F. H. Crumpacker.      |
| 7. Mrs. Isaac Brubaker.    | 16. Geo. Edgecomb.       | 25. F. A. Vaniman.         |
| 8. Jos. Andes.             | 17. Brother Rhodes.      | 26. Mrs. F. H. Crumpacker. |
| 9. Mrs. F. A. Vaniman.     | 18. Isaac Brubaker.      |                            |

We see young people volunteer to do mission work before they know what it means or understand the cause of lifting mankind to a higher plane of living. They blindly rush forward, not knowing themselves, not intelligent in the cause of missions, but fanatical, narrow souls who might have been trained for a much larger field of work. We need thousands who will say, "Here am I, Lord, use me and fit me for thy work by the best course of training that can be had." It may mean ten years' work in the best schools in the world. But the best is none too good for God's workers. Intelligence must be accompanied by consecration.

A missionary course of training covers a large field. It means a broad course made practical by real Christian living. This training can be started in the home, Sunday school and by the pastor. May God speed the day when all our colleges feel that we need to know not only the wonderful Book,

the Bible, but be acquainted with every phase of this great universe and have a broad appreciative mind. Our missionaries need the best training that can be had, because they are living representatives of the greatest movement of the age—that of evangelization of the world in this generation. This means more than just telling the story of the cross a few times to a dying race. It means that each worker must be able to touch the heathen in a way that will cause him to see that the power of God will save. We can not save men by blind and random enthusiastic work, but by system and intelligence.

When we try to lift a Mohammedan to a better life, we must know him and his religion, which is a missionary religion also and sends out men to conquer the world. What is the difference between his faith and ours? Brother, can you and I tell why we are following the simple, yet very wonderful life of Jesus? Can we really explain

or know what makes Christianity the final and true religion of mankind? If we can not we are not intelligent workers for the Master. Do you believe that Jesus is living in the lives of men more today than nineteen hundred years ago? Many people have wished that they could have lived with Christ. How narrow their faith, how blind are we, that we do not see the living Christ today!

We need to study the history of missions and see the wonderful development that has taken place. This will also show the history of the Christian Church. A course in missions may take ten years to complete it, but when one has finished he can read his Bible, papers and magazines more intelligently than before. He will know the world better, and feel the brotherhood of man and the paternal relation of God. His faith and private character will be deepened. When you and I know that Jesus died for the world and you and I are asked to carry that love to all the world and get men to come to the foot of the cross, we will oftener kneel there ourselves. Our Christian pulse-beat can be felt in our prayer life.

When David Livingston was found dead on his knees, in his tent, down in the heart of Africa, the secret of his successful life was laid open to the world. He was a trained man and knew what he taught and wherein he believed. He had tact to reach and help the black natives. A broad course of training will help prepare men so God can use them a hundredfold more than without such a course. May our Mission Boards enlarge their efforts to educate our young people along missionary lines, our colleges increase their scope of training and our young people prepare themselves for a larger sphere of usefulness so that the homeland and the foreign field will become the United States of the World in Christ Jesus.

McPherson, Kans.

We give here, the course of Missionary reading now used in one of our Brethren's colleges. It may be suggestive to some seeking soul.

#### MISSIONARY COURSE OF STUDY.

The purpose of this study is threefold. First.—To give us a broader knowledge of the work that has been and is being done by our Missionaries at Home and in the Foreign Fields.

Second.—To give us a vision of the tremendous need of the dying world.

Third.—To arouse us to a keener sense of our relation to these needy ones.

To accomplish the above, we offer the following courses:

##### Preparatory Course.

"Effective Workers in Needy Fields."—The life and work of five modern missionaries.

"Princely Men of a Heavenly Kingdom."—Good text on workers in China, including the persecution by Boxers.

##### Freshman Course No. 1.

"Burden of City"—The condition of the masses of city portrayed. Immigration will be studied also.

##### Freshman Course No. 2.

Medical—"Healing of Nations."—The textbook interests all in medical missions and work.

"Protestant Missions in South America."—Here is shown the alarming condition of the neglected continent and our opportunity pointed out.

##### Sophomore Course.

"Modern Apostles in Missionary Byways."—Historical Biography, seasoned with facts as to the needs of the various fields.

"New Era in the Philippines."—An historical treatise of the Islands, including an account of their accessibility and the readiness with which the natives receive the Gospel story.

##### Junior Course.

"India and Christian Opportunity."—India's real condition portrayed, and our possibility of evangelizing in this generation.

"Africa Waiting."—Africa's dire need and terrible condition portrayed; and her willingness to accept "Life."

##### Senior Course.

"Social Evil in a non-Christian World."—The ethical side of life yonder is shown. "Comparative Religions."—



## THE CITIES TO TAKE

Jacob Funk.

Bro. Funk's three years of experience in Wichita, a representative city in our district, has laid upon him the burden of salvation for the cities as none of us are able to appreciate fully. His analysis of the problem is both sane and within our reach as a fraternity to accomplish

Our subject includes every city in Southwestern Kansas and Southern Colorado. None of our cities or towns are completely captured for God. Moreover, it is a sad fact that many of our smaller towns are becoming very corrupt and extremely loose in their morals. Farmers who have accumulated considerable property are leaving the farms and are living retired lives in nearby towns. The old adage, "Idleness is the mother of Mischief," is verified in many instances. Too many of these men, with nothing to do, are loafing on the street corner, rehearsing vile stories, smoking, chewing and cursing, and are slowly but surely corrupting the morals of all those with whom they come in contact. In going over the district some time ago, we found these very things to exist.

But the Gospel is for every creature; and as there are so many more people found in the cities than in the rural districts, it follows naturally that in the cities we should concentrate our efforts. Because sin and vice and crime seem to reign supreme in our cities is all the more reason why we should hasten to these dark places with the light of the glorious Gospel. For it is a comforting thought that "Where sin abounds, grace does much more abound."

Wichita, the largest city in our district, has a population of nearly 40,000. At this place the Board has supported a mission for three years. At the present time, there is a membership

in and near the city of about eighty. This includes the membership that was here before the mission opened. Since beginning the mission, thirty-one have been received by baptism, twenty-eight of whom are still with the church. Twenty-four of the converts came from homes where there were no members of our church previously, and the others were children of those already members. Some of these converts came from deep in sin. One woman had been a user of morphine for twenty-three years, but by the grace of God she came out victorious and is now living a consistent member.

Hutchinson, with a population of 15,000, is the next city in size, and a very prolific field for the Brethren. Many of the common laboring class of people live here and it is with them that we can best work. O that we might have a vision of the vast population, and know that within that multitude we have only here and there one who has accepted the Gospel in its simplicity and purity! And to know that we are responsible for these things! Children who not only do not have the opportunity of going to Sunday school, but in the home (if such you might call it,) are treated worse than dogs. While in Hutchinson recently, we visited a mother with four children, ranging in age from two to nine years. The father is a drunkard. The mother works in a laundry for one dollar per day. The oldest, a girl, stays at home and keeps house, taking care of the rest of the children and doing the work of a mature woman.

Her little face, haggard and weary, was in sharp contrast with the healthy, rosy-cheeked girls who have homes where Christian parents dwell. It is the business of the Brethren of Southwestern Kansas to see that both men and money are forthcoming that this place may be taken for God; that parents may be taught the exceeding sinfulness of sin and be led to a Savior who will make them pure and teach them how to bring up the boy and the girl in the way they should go.

It is with children that we have our greatest success. The first converts at the Wichita Mission were three little girls. One of these had objections to overcome in the home. But the next Sunday after she was baptized, her father was baptized also and he is now one of our most loyal members. Her mother came later. One little girl, who came to Sunday school and became interested in Jesus as a personal Savior, said, "We pray in our home, but we must wait till papa goes away. He won't let us pray while he is there." Since that time, her papa has applied for baptism.

Pueblo is the largest city in the Colorado part of our district, and needs the Gospel as we believe and practice it. We already have a few members there. The simplicity of the Brethren is one of the strong points in our favor. Some one has said that in many of our modern church buildings, the pews are too close together for convenience in kneeling in prayer if they

wanted to, and that there is no "Amen" corner for there is no "amen" to corner. The cold formality of many of the churches today is in direct contrast to the open-hearted, simple worship of the Brethren, and tells mightily in their favor.

Larned, Dodge City, Great Bend and Lyons are a few of the larger cities of our district that need our attention. At Garden City and Newton, the Board has done and is doing effective work. But as in the days of old, when the Master looked over the field and saw its magnitude and the fewness of the workers, so it is today. These cities and towns are lying idly by, each one a golden opportunity for the Brethren. We need, at each one, a man adapted to city work, filled with the Holy Spirit, and **willing to work**. We need, at each place, a church building that the people may have a home to worship in.

We have the cities to be taken. We also have the men and the money to take them. May God put it in the hearts of our young men to answer the call, and may the people give liberally of their means so that each home in the district may be a Christian home, and every city a stronghold for God.

(It should be said to the credit of the Brethren at Wichita and Newton, that the local church is very much alive to the support of the work being done in those cities. The Brethren at Larned and near Hutchinson are also ready to do their part in support of a mission in those places. **MEN WANTED.**)

Wichita, Kansas.

## SYSTEMATIC GIVING

F. A. Vaniman.

There has been much said and written about tithing our income, but not nearly so much has been said in the past ten years as will be said in the next ten. God's kingdom is on the increase. It is growing, and His will is being done more and more upon the earth.

This matter of doing things systematically is one of the laws of the universe, and the more we wish to become like Him the more obedient to His laws will we become.

Listen! I think I hear you say "the tenth is not enough, it all belongs to

Him." So it does, it all belongs to Him. We are only stewards here, and we are held accountable for the way in which we handle the Lord's property. He expects us to give Him a portion of our income, just as much as you expect your tenant to pay his rent. We as landlords demand one-third, two-fifths, or one-half as rent. Why? Not because we do the work; not because we made the crops grow; no, no. Just simply because we happen to hold title to the land, or in some way control it.

We say, "this farm is mine," "that farm is mine," "this building is mine," "this business is mine," "I worked hard to build it up, and I can do what I please with the income and it is nobody's business." See here! Who created this universe? Who causes the sun to shine, and the rain to descend? Who causes the corn and oats and wheat and hay and cattle and hogs and sheep and horses to grow? And now He asks that you use at least one-tenth of your income for the advancement of His kingdom, and you say "No, I will give when I have it to spare. I will give when I feel like it," and then you really never do feel like it, but you give because you can't avoid it.

Now, honest! What do you think the Lord thinks of us when we treat Him that way? What do you think I would do if I had a renter who refused to pay

his rent? What would you do, if you had a renter who refused to pay his rent? I have to wonder sometimes that the Lord allows us to farm His land so long as He does without us paying Him any rent. Of course He does change tenants pretty often. What we call ours now has not belonged to us very long, and it will only be a few years until it passes into the hands of another. And we need not deed it either. The Lord will take care of that. What wonders me is that He does not remove some of us quicker than He does, and get a tenant who *will* pay his rent. Do you know that if all Christian people tithed their income it would not be many years until this world would be won for Christ? If you have never tried systematic giving, begin today, and try it for one year. If at the end of the year you are dissatisfied with it, please report to me. I have the first case of that kind yet to learn about. It is a success.

McPherson, Kans.

Note.—Experience teaches us some things that are hard to learn any other way. She is our BEST teacher. Bro. Vaniman's experience in tithing has put him where he knows from experience the blessedness of paying rent to the Lord. A man enjoys life better when he knows he is giving every one, the Lord included, what belongs to him.—W. O. B.

## THE EARLY DAYS OF PEABODY CHURCH

Sister Emma Newland.

In the spring of 1875, Bro. Israel Beekly moved from Waterloo, Iowa, to Peabody and found living there, Bro. Henry Shomber and wife and Sister Crist. These members had lived away from where they could attend meeting for so long that they hardly knew whether they were still members or not. In the fall of the same year, Bro. Levi Thomas, wife and daughter, the writer of these lines, moved to Peabody from

Benton County, Iowa. There were over northwest of Marion at this time, some other members, about fifteen or more miles away from the rest of us. They were Bro. Joseph Elliot, a minister, his mother and three sisters, Bro. Abijah Holloway and wife, now of Conway Springs, Kansas, Sister Hannah Stanley, Sister Susan Taylor and her daughter and Sister Brumbaugh. These were much scattered, the ex-

tremes being about twenty-five miles apart.

There was no regular appointment for preaching near Peabody, but sometimes Bro. Elliot gave us a few sermons and sometimes old Bro. Sam. Stump of Indiana, and Bro. John Forney of Falls City, Nebraska, also gave us meetings. In the spring of 1876, Bro. Elliot started a regular appointment in McPherson County, at a schoolhouse that I think stood about nine miles south of McPherson. He would start on Saturday morning and drive to Bro. Thomas'

sisted of singing, prayer and Bible reading and comments in which all took part. These meetings were well attended and kept the Spirit life aglow. In January 1877, Bro. Stump held a ten days' series of meetings, preaching mostly doctrinal sermons. About that time, Bro. George Eyer and wife were baptized. They were the first fruits of the work near Peabody.

In the fall of 1877, Bro. George Thomas, a minister in the second degree, moved to the vicinity from Iowa and very soon the church was organ-



Part of Congregation at Peabody, Kansas. Bro. Ellenberger, the Minister, Marked With an X.

till noontime. Bro. Thomas was a deacon and often went with him. The distance was such that it took the whole day to drive it. At this place nine were baptized that summer. There were no members there to begin with, but some who were raised in Brethren homes in the East and these requested the meetings and were baptized. These early mission activities are the first in this part of what is now the District of Southwest Kansas and Southern Colorado. The appointment was monthly.

About this time, the few members living near Peabody organized a "Social Meeting." We met every Sunday forenoon at our homes and usually stayed for dinner. The services con-

tinued at the home of my father, Bro. Levi Thomas. Bro. Jacob Buck of Lyon County was chosen elder in charge. At that time, he was the nearest to us.

An incident worthy of mention here occurred about this time. Bro. George Thomas was taken down with Bright's disease soon after he came among us. The best physicians to be had were called, but he grew worse. All thought he must die. He called for the anointing service. Bro. Buck was sent for and he and Bro. Levi Thomas, a deacon, officiated at the service. Soon after the doctor called and said he was better. Bro. George positively declined to take any medicine, saying that if he

got well, the Lord should have ALL the praise. He recovered completely and was spared for many years of usefulness in the church.

The first love-feast was held at the home of Bro. George Thomas, in the fall of 1877. A small barn was arranged for the service. Bro. Sam. Stump was present and officiated.

We began to have regular preaching at the various schoolhouses. Members moved in from other places and the Peabody church flourished. Bro. Isaac Bashor was called to the ministry, and a little later a brother whose name I

cannot now recall, but who lived near Florence. Bro. Henry Shomber was also elected not long afterward. I cannot give the date of any of these elections, but from the first council, the minutes were kept and should furnish reliable data from the time that the church was organized. I write these lines in the hope that they may be of some use in the spreading of the News of Salvation.

Please remember me as a Sister in Christ.

[Sister N. is the mother of our Sister Anna Newland Crumpacker who is now on the way to the China field.]

## CONCERNING THE PEABODY CHURCH

A. J. Ellenberger.

Bro. Ellenberger is the only minister resident in the Peabody church at the present time. He is a young man of energy and push for the work of the church. It is to be said to the credit of the members of the congregation that they give him undivided support. We may look for great things from Peabody while Bro. E. is among them

The membership of Peabody church is located on the fertile soil of Marion County, Kansas. Prior to 1878, attracted by the rich homestead land of this vicinity, several families of Brethren settled around where now stands the Peabody church. At a council meeting, held at the home of Bro. Israel Beekly, it was decided to give the congregation its present name. At that time, she was the only church this far west in Kansas, and is therefore the "Mother of Congregations" and her boundary lines included a large scope of country, reaching almost from the Nebraska line to Oklahoma.

For a time the church flourished, and arrangements were made to build a house immediately. This was completed in 1881. But her flourishing was as a flower nipped in the bud. While yet in her infancy, the lamentable crisis of 1881 fell heavily upon her, rending the church asunder, some of the influential members going both

ways, to the Old Orders and to the Progressives. This sad blow left a wound which only years can heal. But the very fact that she survived was abundant evidence of her vitality.

For years, it was swim to keep afloat. But the tide of opposition gradually subsided, and for some years now, she has drunk deep of the waters of spiritual life and is being renewed in her vitality and energy for God. At present we have a membership of about thirty-five, among whom are some promising young brethren and sisters. An evergreen Sunday school flourishes at the churchhouse, with an average attendance of thirty-five. There is good interest among children from homes outside of our membership. There are places on the outskirts where a Sunday school could be conducted with profit to the church, if we but had the workers. We are praying the Lord of the Harvest to send us the reapers.

Besides keeping up the Sunday

school and preaching services at the church each Sunday, the members are awake to the needs of the larger field. We are giving of our substance to help the Lord's work in other places. This year, besides giving \$43 for the Bicentennial collection, our members are giving freely to the home work and are also supporting an orphan in India. We feel that there is a promising future for the Peabody church. One third of our members are now under twenty-five years of age and there are more to come in soon.

In my two years' stay among the members of this congregation, I have learned to love to work with them, and I see before them a bright future, one that shall make of this old mother church of the district one of the centers of activity in sending other reapers into the harvest. "Pray ye the Lord of the harvest to send forth reapers."

From other sources, it is learned that Brethren Jacob Shirk, now of Ramona, Kansas, and John Thomas, now somewhere in Montana, were or-

dained to the eldership in this congregation. Bro. J. J. Yoder is now the elder in charge. Brethren Daniel Shomber, Henry Shomber and Isaac Bashor are others who have been called to serve the church in the ministry in this congregation. Bro. Bashor went with the Old Order Brethren.

A very remarkable query was directed to Annual Meeting from this church in 1881. It is given as it appears on the minutes of the council meeting. "We hereby most earnestly petition Annual Meeting through District Meeting of Southern Kansas to take such action as may lead to the uniting of the Congregational Brethren in full fellowship with our own."

This congregation, like all the congregations of Kansas, held her first services in schoolhouses and her love-feasts in barns. The members were sometimes badly scattered, but their love was strong and their hopes of taking the land for the Master grew with the years. Still growing.



Annual Sunday-school Meeting, Salem Church, near Nickerson, Aug. 9, 1908.

## A WORD ABOUT THE SALEM CHURCH, NEAR NICKERSON, RENO COUNTY, KANSAS

L. E. Fahrney.

In the year 1878, May 11, with sixteen members, and Bro. Jacob Buck in

charge, Salem church was organized. It was first known as the Ninescah

church. The meeting was held in Prairie Hall, twenty-five miles south of Nickerson. Bro. J. H. Fishel, a minister in the second degree, and one deacon were the officers present to help start the important work. The charter members were: J. H. Fishel and wife, Elizabeth; Benjamin Schisler and wife, Matilda; J. W. Beer and wife, Elmyra; Josiah Gochnour and wife, Barbara; Isaac Deck and wife; Martin Wampler and wife, Susan; Hetty Mercer; Christena Imbler; George Gochnour and wife, Christena. In August, 1878, the first quarterly council was held and other officers were elected. Members commenced to move in rapidly. Our first love-feast was held October 9, 1878, at the Prairie Hall. There were nineteen communicants present. Ministers present were Brethren J. Buck, D. Stouder, L. H. Black and M. Forney. At this meeting, J. W. Beer was called to the ministry. Bro. Beer is now a minister in the Progressive Brethren Church in Nickerson.

In 1879, Bro. Secrist, a minister in the second degree, and his wife moved among us, but remained only a short time. On May 21, 1879, the writer was elected to the ministry. Our membership at this date numbered fifty-nine. Calls for preaching were many and our territory was large, seemingly without a boundary. But with the encouragement of good elders like old Bro. John Forney and others, we went forward, though not without some difficulties. These we did our best to overcome by the help of the Great Helper.

In the year 1882, J. W. Beer was ordained and became our first resident elder. Isaac Gingrich was elected to the ministry at the same meeting and was also later ordained to the eldership.

Our first Sunday school was started in 1882 and with the exception of one year and a few winter months, the school has not closed. Members still

continue to come in and at one council meeting there were fourteen letters of membership to be read. In 1885, we decided to build a house for worship. This was the first house of worship built by the Brethren in Southwest Kansas.

By February, 1886, there were members enough in the south part of Reno County to organize into a congregation and at a council meeting on February 23, their request was granted. On September 4 of the same year, the members located north of us also were granted the privilege to organize. During these years of progress, we had the best of help and good councils. Elders Moses Brubaker, Jacob Trostle, Enoch Eby and many others would see to our needs and assist us. Bro. Michael Keller, now of Larned, Kansas, moved into our congregation and became our second resident elder. He remained in our midst for five years.

The territory with which we started in 1878, a little over thirty years ago, has now within its boundary seven organized churches, six meetinghouses and one of the best equipped colleges in the State, with a fine prospect before it. There are five hundred and forty members, twenty-nine ministers of whom fifteen are elders, and an excellent supply of deacons.

During these years of work, seven ministers and eleven deacons have been called to service in the Salem church, and four elders have been ordained. Five out of this number of officials have crossed the River of Death, thirteen have gone to other fields of labor, while one minister and three deacons of the number are still working for the Master in the old congregation, with a resident elder in charge.

L. E. Fahrney.  
Sterling, Kansas, August 18, 1908.

(Note: There are many more good things that Bro. F. might have told. The only minister, the elder, a tireless worker, a Sunday-school enthusiast, he is loved by the flock dearly. Ed.)

## McPHERSON COUNTY AND CHURCH

It was on a windy Saturday in August, 1885, on the 22d day of the month, it was, that the members living in McPherson County were making their way in their wagons to the home of Brother Joseph S. Masterson on the southeast quarter of section 35, Empire township, where they had been called for a meeting together. It was a great day. They were to be organized into a working body of members for their Master. They were scattered, but God's Spirit knows no particular mountain nor city in which to dwell. He dwells within. So these faithful workers knew the blessedness of His presence.

There were Bro. J. D. Yoder and wife on section 27 of Hayes township, in the western part of the county. They had come there from Somerset County, Pennsylvania, in 1880. A schoolhouse stood near them and the Brethren used to preach there. Old Bro. J. D. Trostle, of sainted memory to many in Kansas, often made it convenient to preach there as he went from his home in Dickinson County to some relatives in Reno County.

Then there had been some preaching done in the city of McPherson, previous to this. Bro. Lewis Fahrney tells of driving to McPherson to preach. The first meetings held in McPherson was on a date that is no longer remembered. Bro. Fahrney and Bro. Percy Trostle started from Nickerson by way of Little River, where they were to make a visit. Their team gave out and they put them in a barn and took a freight train for town. They arrived just as meeting was dismissed. Bro. Fahrney does not remember who did the preaching, but remembers that he did not preach that evening either.

It was with hearts beating with joy that they gathered on that bright August day. Brethren J. D. Trostle, John

Forney and David Hollinger were the elders present to effect the organization. Who that has ever met old Bro. Trostle does not remember the loving father he was to every one? Blessed be the memory of such sainted souls! The elder chosen first in charge of the church in this county.

Brother Frank H. Bradley, now in Canada and Bro. Casper Hosfelt, a German, were the only ministers resident in the county. On that day an election was held and Bro. Jacob Brugh was commissioned to preach the Gospel. The population of the county was that year 20,248. What could have been more fitting than that those should be set apart and consecrated to spread the news of a full salvation to the hundreds that were not in the fellowship of our blessed Master!

There were some deacons already, but another was called. They were, Bro. Michael Wealand, now living near Ponca City, Oklahoma, Bro. J. A. Moomaw now in the city of McPherson, and Bro. J. W. Mishler now in the Monitor church. Bro. J. D. Yoder was elected secretary of the new congregation, Bro. Wealand treasurer and Sisters Adra Bradley and Minerva Moomaw solicitors for mission funds.

### The Members in the Whole County.

The list of charter members contained twenty-three names and so far as can now be determined was as follows: J. D. Yoder and wife, Sarah; J. S. Masterson and wife; M. Wealand and wife, Mattie; David Ginder and wife, Mary; Jacob Brugh; J. A. Moomaw and wife, Minerva; J. W. Mishler; Cris. C. Brubaker and wife, Kate; F. H. Bradley and wife, Adra; Casper Hosfelt and wife, Lydia; their daughter, Maria Hosfelt; Fanny Masterson; J. S. Normhold and wife, Anna; Lydia Huey. Of these some are dead, and others are beyond our present knowledge. Bro. Yoder and

wife, Bro. Mishler, and Bro. Moomaw and wife are still residents of the county, and are among the most aggressive workers we have. Bro. Mishler is an especially efficient Sunday-school superintendent. The school at Monitor is one of the most up-to-date schools in the entire Brotherhood.

On the evening of the organization, a love feast was held. There was no churchhouse to go into. It was out along side of a corn crib that the tables were spread and God's children celebrated the most significant fact in the world's history, the death of Jesus Christ. The wind blew hard and a piece of old header canvas was stood up on edge around the tables to prevent the wind from spoiling the meal. This was the first love feast held in the county. Council meetings were held at Scrabble Hill schoolhouse, at Flora Hill schoolhouse and at the residences of the members, one recorded being at the home of Bro. J. O. Brubaker.

#### Plans for Larger Work.

On February 5, 1887, at a council meeting at the Flora Hill schoolhouse two committees were appointed to select suitable sites for churchhouses and cemeteries, one in the east end and one in the west end. Another council was held four weeks later, the committees reported. Their report was adopted by the congregation. The sites selected were the present sites of the East McPherson church, the southeast corner of section 35, Empire township, and Monitor church on the northwest corner of section 7, Groveland township. These two places are just eighteen miles apart. At that time they represented fairly well the two centers of the membership in the county.

Right here it is fitting to observe that the pioneer Brethren in this county saw ahead far enough to know that each of these two centers, small in numbers though they were, was a planting of the Lord and would grow

into two full-organized and well-equipped congregations. What were they here for? Certainly to do the Master's will. "My word shall not return to me void; it shall accomplish that for which I have sent it forth." "The knowledge of the Lord shall cover the land as the waters cover the sea." But where is the land that it shall cover? For the pioneer Brethren in McPherson County, it was McPherson County. And they were the agents that the Father would use to accomplish His purpose. So they went to work. It meant work, too, with the emphasis on each letter of the word. Neither community was strong enough to do great things, but each did the things that made things great. The present splendid condition for doing effective work for the Master, found in each of the two congregations, beats its own testimony of the far-sighted wisdom of the founders. They were God-guided men, anxious for the extension of His kingdom.

At the same council meeting in the Flora Hill schoolhouse, on March 5, 1887, committees were appointed to estimate the cost of building and to solicit funds for carrying on the project. It was on August 6, 1887, that permanent building committees were appointed to carry the work to completion. In the meantime, a love feast was held at the home of Bro. J. D. Yoder on June 4, 1887. It was held in his barn. J. D. Trostle and Levi Trostle were present.

#### Beginning of McPherson Church.

The history proper of McPherson church begins with the events of the summer of 1887. The location of McPherson College brought a goodly number of members to the city of McPherson. Very naturally, they wished for service close enough that they could attend regularly. On November 5, at a council meeting, they presented a request and were authorized to secure the use of a meetinghouse in the

city of McPherson for use until the college buildings were ready. The Swedish Mission church was secured and used until the next April.

The first religious gathering held on the college grounds was a council meeting held in the dormitory on April 7, 1888. It was at this meeting that the East McPherson church was named. After this time the Sunday school and preaching services were held regularly in the college buildings and it continues so to this day.

At the council meetings of the summer and fall of 1888, there were a large number of members received by letter. The college location had attracted Brethren here from far and wide. It was near the time when the mission work of the Church of the Brethren was receiving great attention and steps were taken to push the work. Solicitors were appointed and the general work of the church was encouraged.

The records of the membership in the McPherson church discloses the fact that not only was there a large increase in the membership by letter, but that many were added by baptism. That was a very pleasing fact to the promoters of the college. It was their purpose that the school should be a place where our young people should be fitted for active praying and teaching in the home congregations. Many the letter that has been mailed out of McPherson from the old college box, with some such message as this: "Dear Mother:—I am so happy to tell you that I have given my heart to Jesus. I know you will be glad with me. I know how you have longed for this and prayed so earnestly. Continue to pray for me, Mother, that I may be useful in bringing many other souls to Him. You know how stubborn I used to be about this. Well, I just tell you, I could not help but want to be a Christian when I am here a while.

"Lovingly yours, \_\_\_\_\_"  
It is undoubtedly true that more young

people have been baptized in the McPherson church than in any other church in the State, in the same number of years.

#### Ministers and Elders.

There have been a large number of ministers called to the service in McPherson church, among them being J. Z. Gilbert, now of California, C. E. Arnold, now deceased and former President of McPherson College, Edward Frantz, the present President of the College, E. H. Eby, now on the mission field in India, J. B. Shirkey, now in Michigan, Sebastian C. Miller, now a member of the faculty here, H. C. Crumpacker, now connected with the work in Northern Illinois, A. J. Crumpacker, now at Pleasant Hill, Mo., H. J. Detrick, still pursuing his educational work, J. E. Throne, now with the Publishing House at Elgin, and H. Snowberger and A. O. Brubaker who were called last spring and are still here. There are likely others but their names are unknown to the writer at this time.

Elders have been ordained also. C. E. Arnold, J. P. Harshbarger, A. C. Wieand, Isaac Brubaker, Edward Frantz, F. H. Crumpacker, and if any others it is not now known to the writer.

#### Present-Day Activities.

At the present time, the church at McPherson is supporting Bro. E. H. Eby and wife on the mission field in India. The collection of the Sunday school is received for that purpose. Part of the offering goes to the Home work, but there has never been a work undertaken by the McPherson church that brought so many blessings as this work. The entire amount of the Sunday morning collections for the year 1907 was over \$369.00, while the average attendance at Sunday school for the same time was 155. There has never been a time that the funds were due to Bro. Eby that there was not enough and more on hand. Besides

this one work, other lines of mission work have grown also. We thought it looked like a big undertaking five years ago, but we would not for the world go backward now. We only look forward to the time when we shall have other workers on the field, supported by the Brethren at McPherson.

One of the practical ways of doing mission work is just to go do it. The following mention of a work now in progress appeared recently in *The Kansas Sunday School Journal*:

#### Practical Home Missions.

W. O. Beckner, of McPherson, contributes a very suggestive article to Our Young People on the home missionary opportunities and obligations of the Sunday school in southwest Kansas and southern Colorado. In the territory for which he is especially concerned there is a Sunday-school enrollment of 86,000 while over 231,000 are not connected. His own school started a training class designed to train the purposes of the young people as well as to impart knowledge.

"Then we looked for a place to work. We found a schoolhouse not far from our main school. There were a number of people living near who did not attend any Sunday school. We offered ourselves to them as teachers if they cared to have a school in the neighborhood. It was easy to do. We simply visited several families of the neighborhood one week day and tested the sentiment about a school. They thought it could not be made to go because they had no teachers in the vicinity. We did not offer ourselves the first thing. We asked them to come together on Sunday and we would provide teachers for that day and have a Sunday school, then if they thought they could have it all summer so much the better. About thirty-five came. We had prepared ourselves with sufficient literature and classes were formed and the teachers previously arranged for were on hand ready for duty. At the close of the session, they said they thought they could have a regular school if they could get the same teachers regularly. Now it was coming our way. What more did we want?"

This is a concrete example of what scores of Kansas Sunday schools could do. A home missionary effort of this character, managed by an individual church or school, is infinitely preferable to the usual sporadic, unattached "union" school.

## DOTS ABOUT DARLOW

The buffalo has gone forever from the prairies of Kansas. The dust he raised as he galloped his trail has long since settled. The tin cans and ashes by the roadside where his pursuers camped are no more to be seen. Even the memory of them lives only in the minds of the oldest settlers. Where once were the chosen haunts of the wild man, the wallows of the buffalo and the camp of the Texas cowboy, are now groves of stately trees, barns surrounded with crowing and cackling fowls, whinnying colts, and pigs that squeal for their swill. The handwriting of the white man's civilization is plainly the characteristic of Kansas of today. Schoolhouses where the real Bell of Liberty swings in the tower, churchhouses from which rise volumes of melody to the Creator, homes sanctified by prayer and made holy by the daily perusal of God's Word, these are the things that make the real Kansas.

In one such community, about ten miles south of Hutchinson, Kansas, is located the Pleasant View church. The beginnings are difficult to find. But in the summer of 1886 (another 1886 congregation) there were sufficient members in the vicinity to organize into a working body. The meeting was held in June at the Lincoln schoolhouse, one mile east and one-half north of the present location of the churchhouse.

It was another memorable day. It was the beginning of what was to become one of the most widely known churches in the State. The location of the Old Folks' Home in this congregation brings it directly in touch with every church in sunny Kansas. Of those who were charter members, only a few remain. Bro. A. F. Miller and wife, Katie, Bro. Benj. Schisler and wife, are the only ones now resident in the congregation. Old. Bro. Lemuel Hillery and wife were



Brethren's Churchhouse, Darlow, Kans.

among the number, but Bro. H. has his home in another State at present.

The first members to locate in the vicinity were Bro. Shepler and family, and Bro. Sager and wife. They came from Indiana in the spring of 1885. Bro. Shepler was an elder and chosen by the church as elder in charge. Bro. Sager was the first one to be buried in the cemetery laid out at the churchyard. The other charter members were, Hetty Engle, Peter Hartman and wife, Sister Mercer, Frank Morris and wife, Mary; seventeen in all.

The churchhouse was built in the fall of 1886, the principal part of the money to build it being furnished by Sister Hetty Engle. Sister Engle was a resident of the community until late years. She has moved back to Maryland.

A Sunday school was begun in the spring of 1887. It was first only a summer school, but for about fifteen years it has been evergreen. It is at present presided over by Bro. Wilmer Keedy and is one of the schools that do things on a business basis.

Brethren W. A. Rose, A. F. Miller, the present elder in charge, and Bruce A. Miller have been called to the ministry of the Word in Pleasant View

church. It has also been the home of Bro. Enoch Eby, so well known in the entire Brotherhood. The present ministerial force consists of A. F. Miller and A. G. Miller.

In the early days, the Brethren became concerned about the care of the aged. The subject furnished opportunity for many discussions at the District Meetings. It came to the point where a locating committee was to be appointed and the situation in the rich valley of the Arkansas, near Darlow, was the best to be found in the State. It is truly a representative location, the whole State considered. Not another place could better represent the real Kansas. Since the State has been divided into four districts, the Home continues to draw support from all of them. Bro. J. P. Harshbarger, now of McPherson, was the first superintendent.

The mission spirit of this congregation is well illustrated in the way the members went behind the proposed mission in the city of Hutchinson. In a good substantial way, they have subscribed of their means and the Board is only waiting the time now when the work in the city will be thriving. Besides, they are liberal supporters of the



Annual Sunday-school Meeting of Darlow, Aug. 5, 1908. A. F. Miller in the Center.

work in the other parts of the district and of the General Mission Board work. The next thing to look for from them is some one raised up among them and

one of them to go as their representative to the foreign field. Ere long we shall hear of this too.

## NEWTON CHURCH

1885 was a year of memorable happenings in the vicinity of Newton. On August 18 of that year, the Newton church was organized at the home of Bro. J. W. Miller, two miles north of Walton and eleven miles northeast of Newton. Another fitting thing, too, was the presence of Elder Jacob Trostle. Scarcely was there a man in Kansas whose influence reached farther than that of old Brother Trostle. How we love him! How we like to even let his name linger on our lips! Always kind and compelling with his wonderful love for us all! He was there that day. So were Elders John Hamburger and John Wise and Jacob Hollinger and Washington Wyland and a Brother Wine, whose first name is not known to the compiler of this.

The territory had been a part of the Peabody church up to that time. The members there held their membership in the Peabody church. But that was

twelve miles distant and here are several, enough to make a planting for the Lord. The parent tree has sufficient strength in this limb to insure an additional tree if this is properly started and nurtured. So it was. So it should be always. Though the members were considerably scattered in Harvey County, they could accomplish more in this way. The Lord has abundantly blessed their work to His growing glory.

The charter members were as follows: John Wales and wife, Katie; Fred Wales and wife, Rachel; George Wales; John Wales; Fianna Basinger (now Leckington); Samuel Steiner and wife, Sarah; Susan Brubaker; Mary Winger; Eli Roose and wife, Samuel Lauver and wife, Lizzie; W. A. Will and wife, Kate; Daniel Shomber and wife, Maria; J. W. Miller and wife, Leah; Susan Robinson; Levi Andes and wife, Susan; Henry Shom-

ber and wife, Elizabeth; Jacob Gauby and wife, Melinda; Henry Basinger; Melford Morgan; Peter Lair and wife and a Sister Woodward. These were scattered over almost the whole country, but the different localities represented a place where preaching was done by the Brethren occasionally.

A Brother named Daniel Riggle was known to be coming from Indiana soon and was chosen elder of the congregation on the strength of that. He came about two weeks later. Levi Andes was elected to the ministry on that day and J. W. Miller to the deaconship. These are yet in the service, though of course neither is active as he was twenty-three years ago.

There was a union Sunday school going at the Wills schoolhouse, but the first school by the Brethren was organized at the churchhouse some years later. Preaching services were held at several schoolhouses in the country. At the Wales schoolhouse, at the Steiner schoolhouse, at the schoolhouse one mile east and three-fourths north of Bro. J. W. Miller's residence and at a schoolhouse northeast of Hesston. Bro. Andes also preached at several places in the west part of the county. These early activities represent the splendid support given to the spread of the Gospel by the Brethren around Newton from the very first.

The Newton church was made into two congregations in 1897. There were Brethren living around Walton. These were organized into the Walton church and have maintained church activities since. Bro. A. G. Miller was called to the ministry in this year also. In 1898, Bro. U. S. Royer, the present moving spirit in the Newton congregation, was called and his untiring energy is a splendid example to many who are more favorably located. Bro. Royer is tireless in the work of the Sunday school. Wherever he can get a few people together, he presents the Word faithfully. Bro. George Wales was called to his assistance in 1902.

Bro. Wales is now living in the city of Newton and does most of his work in the mission there.

About two years ago, the Brethren around Newton became aroused to the opportunity of a mission in the city of Newton. They got behind the movement good and strong, financially and spiritually. Bro. H. M. Barwick went among them and held some meetings in a hall that they secured in town and that has proved to be the beginning of a very successful mission. Bro. Barwick moved there and took charge of the work for a few months, and got it started nicely. When he left, Bro. E. D. Root was called from Independence, Kansas, and the mission has continued to flourish. A splendid Sunday school is maintained and preaching services twice each Sunday. Though the accommodations are not what they are in some well-established churches, there is no way of computing results. Bro. Root devotes his entire time to the work and guards carefully that nothing may be left undone that will benefit the work. Bro. A. L. Snoeberger and Bro. George Wales assist him in the preaching occasionally and give splendid service in the Sunday school.

It should be said to the credit of the Newton Brethren that they are behind the mission financially in dependable form. The Mission Board of the district has general oversight of the work, but it began with the home congregation. They put it on its feet. They expect to keep it there. It is not too much to expect that not many years from now, we will have a flourishing congregation of Brethren in the city of Newton with a well-arranged house of worship. God has large things in store for us. It is ours to get ready to receive them at His hand. Though the work has been going but a short time, there have already been several baptized. May God bless the work to His everlasting glory.



Monitor Church, McPherson, Kans.

## MONITOR'S MENTION

The data for this article was collected by Bro. J. J. Yoder, but for lack of time on his part it was put in this form by another. Bro. Yoder has read the article as it appears and has approved the things said. W. O. B.

The territory now included within the bounds of Monitor church was originally a part of the Peabody church, as was all of McPherson County. In 1885, on August 22, the entire county was made a new working body by the organization that took place that day at the home of Bro. J. S. Masterson, about four miles southeast of Galva, Kansas. There were present there Bro. J. J. Yoder and wife, and Bro. J. W. Mishler who still are resident in the Monitor church. Bro. J. A. Moomaw was also there, and until recent years was in this congregation. He is now resident in McPherson, but has a warm place in his heart for Monitor.

There was a settlement of members in the eastern part of the county and

one in the western part, and services were held as best the two settlements could be accommodated, each community confidently expecting that it would be the home of a separate congregation ere long. Steps were taken to build a house of worship in each settlement and the developments of the years that have come and gone bear abundant testimony to the wisdom of the plan. The present house at Monitor was built in 1887, but the church had no separate existence from the rest of the county until 1889. It was proposed to divide the territory of the county into three parts, the college having been located in the central portion of the county, and a large number of members having located there. This was done. The Brethren in the Mon-



Young Ladies' Organized Class, Monitor Sunday School. J. J. Yoder, Teacher.

itor neighborhood had been called the West McPherson church, but they preferred to have an individuality of their own and chose the name which they now bear, Monitor. They were to be supplied with preaching by the force from McPherson and they chose Brethren G. E. Studebaker and S. G. Lehmer. These Brethren did much in establishing the work in the early days.

Some of the difficulties that were overcome make mighty interesting things to talk about now among the old settlers. There was outside opposition, open and above board. There was strong denominational prejudice awakened. There were unfaithful members. There was low spirituality in some others. Many had to move about more than is conducive to the growth of a church. And by no means were the workers plentiful. But by the help of the kind Father and the persistence of the Brethren, these have been outlived. The cloud that was once so dark, as is often the case, was filled with showers of things too rich for human understanding. Resistance develops the best that is in us. Some of the large bombs thrown by the large

battle-ships will not explode until they have been projected mightily against strong resistance, such as penetrating a steel plate two feet in thickness. The resistance is necessary that they may do their work. So it is with us; we too many times forget that we shall come out of trying times only the stronger and richer in spirituality, if we but do our best.

But there are some things that we have been able to count on as resources all along the way. There has been always union within. We have been particularly fortunate in that. We have never had those who were contentious and would not work unless they could have their own way. Jealousy and prejudice are two sins that we have suffered from, as a body, but little. We are glad that it is so. The extremists have been few among us also. Our workers have shown a most healthy disposition to work. Our singing has been good. We are glad for an excellent Sunday school. And what is more, we have had an active and united official force. These are things that we count as assets for work.

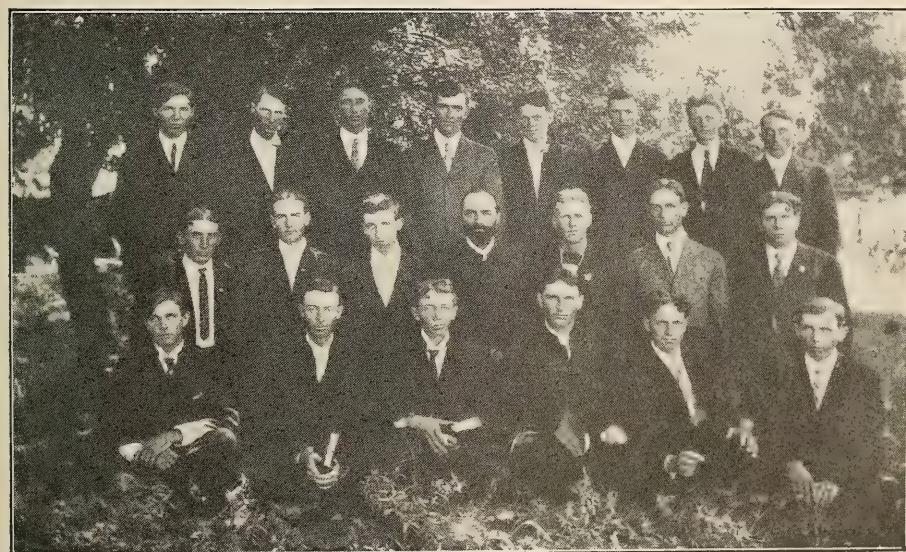
Our present membership numbers eighty-eight. Of these, four are min-

isters, six are deacons, and fifty-four have been baptized here. In all since the congregation was first organized, one hundred and eight have been baptized. Of these, fifty-two came to us from homes outside our own people. There is at present a high standard of morals in the community. We are not afflicted with dances nor card parties, there is practically no stealing, our men are leaders in business affairs, members of school boards, directors of telephone companies, successful farmers and model home-makers. These things we count as distinct gains. "The Lord has done much for us." But we do not cherish the disposition to be satisfied with that. We are only grieved that we were not wiser in the work as we have gone along. How much more might have been accomplished we are not able to know.

"To whom much is given, of him much shall be required." Our obligations for the future are greater than they were in the past. We have an increased membership, larger wealth, wider experience and a body of young members that are capable of accomplishing far greater things than were their fathers. There are now of our number

thirty-three who have been students at college and ought to be able for better work by virtue of that. Twenty-two of our number are or have been teachers in the public schools and several more are to make a beginning in that with this school year. Twelve are members of the Alumni Association of McPherson College, and the others of our membership are gifted with much natural ability. Two are members of the District Mission Board and one of the General Board. There is a most excellent spirit of sympathy with mission work among us. It is a pleasure to give of our means to the support of the work of extending the Kingdom of our Blessed Master. God has a great future before us. "The land lies before thee; go in and possess it." It is for us to prove faithful to His trust.

In our Sunday school, we use the entire collection for mission purposes and pay for our supplies from the church treasury. We have several organized classes. The young men banded themselves together into The New Movement Class, and their number has grown so much that our church space is proving too small for their



New Movement Class, Monitor Sunday School, M. J. Mishler, in Center, Teacher.

accommodation. (Who ever heard of a churchhouse getting too small to hold all the young men that come to Sunday school? Is that a healthy indication?—Ed.) We have plans for enlarging our building in the near future. Our Sunday-school teachers meet each Friday evening and find it a great help in the work of teaching effectively. An extension school is maintained about seven miles away, which also furnishes opportunity for activities for some that would not otherwise have work. Our benevolent work is well organized, and the sisters have a live Aid Society.

One thing for which we are profoundly grateful is that nearly all the children of members are also members, even to the small ones. We have found it safer for them inside the church under proper Christian nurture than it is outside without the help that comes to us from knowing that we are a part of the Body of Christ. Nothing gives greater satisfaction than to know that our children are with us at the sacred communion table.

It is meet to mention some names particularly in closing this. There are those whose hearty support, both financially and with energy in trying times, can be rewarded only in heaven. Bro. J. D. Yoder has proved himself a man always ready to see a way out of difficult circumstances. No discouragement has ever been so great but that he had a smile ready, confident that better things were ahead. Another main stay is Bro. J. W. Mishler. He is at present the superintendent of the Sunday school and is a man who stays awake at night to think and pray about his work. His energy is untiring and his love for the work is compelling. No one can resist his brotherly way. In the early days, D.

R. Yoder and S. E. Lantz were men whose influence was felt above the average. May the next twenty-five years of our growth reveal to us greater and greater opportunities and men to meet them.

The ministerial force at present consists of brethren J. J. Yoder, M. J. Mishler, both elders, and H. M. Brubaker and J. C. Ullery in the first degree of the ministry. May God bless us with needed wisdom to meet the problems and opportunities that are before us.

Note: It is known to the writer that while Bro. J. J. Yoder and Bro. S. J. Miller were students in school at McPherson College, that they often drove the distance to Monitor on Sunday morning to do the preaching. The Brethren at home helped them financially that they might, and there is no way now of telling the good that was done in holding the church together through a very dark time. Both were only "boys" but they were full of enthusiasm and spirit. No little credit is due them for their work as "boys."

In conversation with Bro. J. J., he told of the time several years ago when so many were moving away. Three families of deacons left about the same time. Another not long after. They were the strength of the workers and workers were few. The entire membership was only thirty-five or forty at that time. It looked like the props were all taken from under the work. "'Things look mighty blue, I'll tell you,' I said to my father. 'Oh, we must not get discouraged; we must work all the harder. God is still here just as He was.' And that was mightily helpful to me just then," J. J. continued.



Group at Eden Valley Church, 1908.

## EDEN VALLEY ECHOES

No one who was in attendance at the great meeting of the district, held at the Eden Valley church in October 1907, will very soon forget the place and the Brethren who make their homes there. It is a great day when man meets God and God meets man. That place is sacred to us where we come face to face with the Great Spirit. So it was in Eden Valley. Let the memories long maintain their sweet-ness.

The first preaching done in the re-gion of the Eden Valley church was by Bro. Joseph Bashor, then of Andrew County, Missouri. That was in 1878. On February 24, 1880, the church was organized by P. R. Wrightsman, of South Bend, Indiana. There were twenty members as fol-lows: Abram Flora and wife, Eliza-beth; M. Moorehead; A. J. Williams; W. W. Moorehead and wife, Anna; Chas. Martin and wife, Josephine; A. F. Miller and wife, Emily; A. E. Orr and wife, Editha; F. G. Triplet and wife, Jennie; F. M. Jolly and wife, Sarah; Samuel Smith and wife, Han-

nah; Magdalena Hawkins; Nora Orr. Of these, the greater part have gone from us. But few remain.

The services were held in the school-houses, just like all the Kansas church-es began. The old Eden Valley schoolhouse became most central and the church took its name from that in consequence. Meetings were also held at the homes of the members. The minutes of a council meeting at the home of Bro. F. M. Jolly are in exist-ence yet.

Preaching has been done by a broth-er Flora at different points, and some had been baptized. As is always the case, the membership was scattered.

The hard times of the years follow-ing bore down heavily upon the work of the church. The division of the '80s had its effect and there came a time when the church was little more than an empty house. There remained a band of members south of the house about seven or eight miles, and in the prosperity of following years, they felt able to move the house to them. This was done. The house was located

seven miles northwest of St. John, Stafford County, and was newly dedicated about five years ago. Bro. J. J. Yoder preached the sermon.

Since that time, the church has flourished. No little credit is due to Sister Beaver, the mother who raised her family of boys and kept them together after their father was taken away with fever. One of them, W. H. Beaver, is the hustling superintendent of the Sunday school at present. Others of them are live workers.

A good union Sunday school was already going at a schoolhouse near where the church was located and it was moved bodily over into the church. Today it is in a flourishing condition. The missionary activities are excellent.

Several of the Brethren are heavy contributors to the Home Mission work and also do a great deal for the General Mission work. It is generally true that Brethren who have been through the rough pioneer days are liberal givers for the extension of the Kingdom. Eden Valley has none of the tight-fisted kind.

The ministerial force at present consists of Bro. O. O. John, and Bro. T. J. Miller. They are both young men and the outlook for the future is exceedingly hopeful. Bro. G. W. Weddle of Larned is elder in charge. A good Christian Workers' Band has been going some time. Last fall several substantial members were added to the number.

## A WORD ABOUT SANTA FE CHURCH

Santa Fe must be looked upon largely as a possibility. The church was organized there in the early days for Western Kansas. Brethren went into that country and located in different communities, sometimes so far from any other Brethren that they never saw each other more than once a year, and yet they held membership in the same congregation. Bro. Z. Henricks was at one time very active in the vicinity, and held the membership together. Bro. Wm. Harris, now at Prowers, Colorado, did a good deal of work there under the direction of the Mission Board in past years. Bro. G. E. Studebaker also did a great deal of work to the building up of the cause. For the last four years, until last November, the work has been under the supervision of Bro. S. E. Thompson, who is still the elder, but who is not able to minister to the spiritual needs of the church there at present.

The Presbyterian Brethren built a house of worship in Santa Fe some years ago, but the crop failures and hard times following, drove many of their members away from the country.

The Brethren were offered the building at almost nothing and they persistently worked until it was paid for. But the Brethren were also leaving the country. The house is there yet. It is a neat building, with a brick foundation under it. The cellar is under the entire main part but has no walls, more than the dirt. No more is needed. The rains have never soaked in far enough under to crumble the walls down. The brick wall is not in the best of shape, but could be made so at small cost. The main part of the building is 24 x 50 feet, 12 feet high to the eaves. The outside walls are made of common dropsiding and are in good state of repair. The house was painted new recently. The roof is partly new. The old part needs repairing.

There is an extension on the northeast corner, ten feet square and supporting the tower in which the Presbyterian Brethren had swung a bell. The bell could not be sold and so it still hangs in the tower. The inside is well arranged. There is a separate room for the use of the primary class in Sunday school. It is separated from



Garden City Church, Finney County.

the main room by folding doors, that admit of putting the entire audience into one room. The inside walls are wainscoted and plastered, but ceiled overhead. Light is admitted through three windows on each side. There are about seventy chairs for the seating of the audience. Outside, on the yard, there are about ten hitching-posts, but the building being in town, they are sufficient for present use.

But the main thing in the church at Santa Fe is not the building. There are some of God's children living in the community. They are not rich in this world's goods, but rich in love and friends. They work with the other churches in the community in the Sunday school, and last fall, in a series of meetings held by Bro. S. E. Thompson, five were baptized and one reclaimed. But there has been no preaching by the Brethren since that time. There are many in the country that need salvation just as badly as they would were they located in a thriving church.

This church represents a condition in Western Kansas. Here stands a

good house of worship, with plenty of people around it, some of whom will go ten miles to get to attend church, that is some who are not members of any church at all, and we have no preacher for them. It is true that it is Western Kansas and some do not like the "dry country" but the Campbell System of Dry Farming has been tried successfully in the vicinity. There is no question about the richness of the soil. Good well water abounds not too deep to be reached easily. The one thing unsolved has been to keep the moisture in the ground for the raising of cereals, and this is what the Campbell System proposes to solve. This is not a land advertisement in any wise. It is simply a statement of the opportunity that some preacher may be looking for. Some other denominations are represented in the vicinity, but the Brethren have the Sunday school and are on the ground floor. The right man can undoubtedly do a splendid service for the Master who loves all the world and gave His life to save all.



## THE ROCKY FORD CHURCH

J. Hugh Heckman.

The Church of the Brethren at Rocky Ford, Colorado, is strictly a child of emigration. She has undergone some of the vicissitudes to which churches in newly developing countries fall heir. Her membership has been in large measure transient, yet there has ever been a sufficient—and increasing—number of the "faithful" to insure cultivation of the seed once implanted. Adverse winds of trial have been hers to withstand. Nevertheless, ever loyal to the Christ of whom she stands witness, the might of the Holy Spirit has prevailed and the Church has been prospered of God.

In December 1896, the Mission Board of the district of Southwestern Kansas, now including Southern Colorado, made way for a series of meetings to be held at Vineland, Colorado. A few members lived here, and these were the first services to be held by Brethren in this section of the State. On December 19, a love-feast was participated in by four brethren and two sisters. Following these meetings at Vineland, on December 24, 25 and 26 of 1896, at Rocky Ford, thirty-five miles away, the first Brethren services were conducted in a hall and in the M. E. Church of that city.

Nearly a year elapsed before the defenders of the faith renewed their activities in this community. Then, on September 4, 1897, all the scattered members known to be within reach assembled in a love-feast service at Rocky Ford. This service was held in the hay "palace" on the Arkansas Valley Fair Grounds. The day following, three persons were baptized.

For almost another year the records are silent. However, quietly moving forces were auguring future activity. In June, 1898, a tabernacle was erected in Rocky Ford. Within it was held

a meeting which occupied the entire month of June and more than half of July. The immediate fruit of these services was more than a dozen baptisms.

The time for organization was at hand. On June 11, 1898, with nineteen members present, this was effected. Bro. Geo. E. Studebaker was chosen to care for the newly born church. To the evangelistic efforts of Bro. Studebaker prior to the organization, and his untiring zeal since, the church is deeply indebted for its present strength and unity.

The old tabernacle served as a place of meeting for almost three years. Then began a casting about for a more appropriate building, resulting in the dedication of the main part of the present building, a frame structure 30 by 46 feet, on April 21, 1901. Bro. Edward Frantz, of Mc Pherson, Kansas, preached the dedicatory sermon. In compliance with the rightful claim of a growing Sunday school for room, during the summer of 1907 an addition 18 by 36 feet, with basement underneath, was built to the house. Early in 1908, a purchase was completed by which the Rocky Ford Brethren came into possession of the M. E. church-house at Manzanola, Colorado, nine miles away. This appointment and several others are cared for by Rocky Ford ministers.

With adequate equipment for Sunday-school work, this phase of church activity is being brought to a high standard. The teachers teach for results. That results are forthcoming is evident from the fact that over twenty Sunday-school scholars were received into the church in 1907.

In active Christian Workers' Meetings, a spirit of Missionary Christianity is being fostered in these young lives,

and they are receiving training making them capable of the future work of the church. Teachers' meetings have been in operation, tho not just at present. Bible Classes, and singing classes are now being conducted. The Sunday school has a growing library.

The present membership of the church numbers 176. Harmony is prevailing under the wise administration of Elder David Hamm. His assistants in the ministry are: Elders John

Bjorklund and G. Nevinger, Brethren N. J. Miller, R. E. Miller and J. Hugh Heckman. Other ministers holding membership here are Brethren Elliot, Bashor and Bennett. Since her beginning, the doors of the Rocky Ford Church have stood open to afford a congenial worshiping place to either home seekers or health seekers in the Colorado altitude.

Rocky Ford, Colorado,



Wichita Mission Church.

## A WORD ABOUT THE WICHITA CHURCH

One of the oldest churches in the district is Wichita. It began its separate existence in August 1878. It was first known as the Kechi church. Most of the members lived in the vicinity of Kechi, about six miles north of Wichita. The charter members were: N. Highbarger and wife, Millie; Wm. Funk and family, five members in all; Thomas Bederbennner and wife; Sister Imbler; Andrew Ikenberry and wife. The house for worship was built at Kechi in 1884 and is there yet, but unused for a number of years.

Elders who have had charge of the congregation are S. Rarick, J. Forney, J. Wise, C. H. Brown, L. Hillery, Wm. Johnson, S. M. Brown and Levi D.

Mohler. Several ministers have been called to the service in Wichita church. They are S. M. Brown, George Widder, T. B. Young, a brother Stover, A. L. Snoeberger and J. R. Wine. Of these, Brethren Brown and Young are still active in the Wichita church. Other resident ministers at present are Wm. Johnson, T. C. Garst and Jacob Funk. Brother Funk's work is in the Mission in the city almost exclusively. He is kept there by the District Board. The Brethren of the local congregation are staunch supporters of the Mission. A fuller account of that is given in another place.

The whole work at Wichita was begun as a Mission several years ago. The Brethren lived at Kechi, but there was

an opening for work in the city and they seized the opportunity. Some members located in the vicinity of the present Wichita church and strength enough was felt to purchase the house that is now used, from the Congregational Brethren. The members mostly left Kechi and the house stands yet without a congregation. The work in the city began about 1889 and the house was bought about 1892.

About three or four years ago, some of the Brethren saw the splendid opportunity for work in the part of the city occupied by the laboring class of people. Bro. Jake Funk was secured to take up the work and the abundant accomplishment of the short time tells its own story. The only thing that is worrying the Mission now is that there is so much room for work that it cannot do.

## LYONS LINES

1886 again! When ever was there a year that saw the planting of so many trees for the Lord in the same State? Western Kansas, where ever were there such plantings as were done within thy borders in 1886? Answer, ye years that roll away into the centuries.

A number of members had settled in the central and southern part of Rice County and were a part of the Salem church. But their number increased to such a degree that they thought wise to become a separate body of workers. On May 31, 1886, they met at the St. John schoolhouse, about three miles southeast of Lyons, and pledged their honor to live in peace and work together for the extension of the Gospel. There were eighteen of them. At the present time, only four of the original number are resident here. They are J. N. Dresher and wife, Sadie, and R. O. Boone and wife. Brethren I. S. Brubaker and J. P. Vaniman with their wives, now residents in the McPherson church, were among the number.

Old Brother Jacob Trostle was there that day. That of itself insured a blessed time together. Brethren L. E. Fahrney and P. J. Trostle of Nickerson were there and several other Nickerson Brethren. Elder Moses Brubaker was made elder in charge of the new congregation.

In February 1887, the members organized a social Bible class. They met at the different members' homes and

would read verse about in the Word and discuss it as they went. There was certainly great good done in these meetings. The study of God's Word is the most profitable business of man.

The first love feast was held at the home of Bro. I. S. Brubaker, June 11 and 12, 1887. The Sunday school was organized some time in the fall of that year. Ministers who have done service in this congregation, the Kansas Center church, are Moses Brubaker, Jonathan Brubaker, both now deceased, I. S. Brubaker, and the present ministers, Elder Henry Brubaker and Ben. A. Brubaker. Both are men endowed with hearts that hold a lot of love for the work and for lost souls. The future of the church is bright and hopeful.

The congregation here has had some dark times but God was with them all the way. They have an army of young members coming to the front and that means new blood behind the work right along. There is a good Sunday school every Sunday in the year, there are several outside places where the Brethren could have work in progress if they only had the workers to send out, and a very excellent spirit of union inside the body. They have a substantial house of worship, built a number of years ago, and no man is able to foresee the many good things that are to be the work of the future. One of their number has been a member of the District Mission Board for a number of years, and the work of the district receives splendid support.



The Cozy New Churchhouse, Two Miles Southeast of New Murdock,  
Kingman County. Erected and Dedicated, 1908.

## WALTON'S WORD

The church takes its name, as all churches should, from the nearby town. It was a part of the Newton church until 1897. In fact it was the original home of the Newton church. Its separate existence dates from that time. There are about twelve members resident in the community. These keep up a good Sunday school at a schoolhouse. They have no resident minister and have had none for several years. The Brethren from other congregations have supplied them with preaching and the members there have always given splendid support to the work. By all means, they should have a minister resident among them. God speed the day when they shall have.

Bro. S. M. Brown of Wichita, is the elder in charge at present. The members are substantial supporters of the work in the city of Newton, and are also behind a movement to locate a minister with themselves. They spare not when the needs of the district or general work calls them. Bro. John Dudte has been at the head of the Sunday school for some time and, though things have looked discouraging sometimes, he has pushed steadily forward in the faith that God will take care of the work if we each but do our part. Bro. A. G. Miller, now of Darlow, was called to the work for this church.

## PRAIRIE VIEW VISIONS

Away out on the prairie, without trees or shrubbery of any kind, twenty-four miles north of Garden City, and eighteen miles south of Scott City, the nearest railroad point, stands a house that can be seen easily ten miles away in some directions. It is just across the line between Finney and Scott counties, and is on the Scott County side. Sunday after Sunday, there are those whose hearts are consecrated to the doing of the whole will of God, that meet here for study and

prayer and the preaching of the Word. The Church of the Brethren is not crowded for room out there; it is crowded for time to do the work that should be done. Bro. J. E. Crist is the elder in charge at the present time. He served the district on Standing Committee at the recent Des Moines Conference. He moved into the community about three years ago and has found a large field.

He tells that once he was called to preach a funeral out some distance from

home. It was the first preaching done by the Brethren there. An interest was awakened and more preaching was called for. Pretty soon there was baptizing out there, all coming from that small beginning. Preachers are scarce, and those who are qualified to do all the Sunday-school work that is needed are scarcer yet. But God is wonderfully blessing the work done in His name.

When Bro. J. P. Harshbarger went to that county from Texas, in May, 1887, he found Brethren E. Eby and Lemuel Hillery there to help in the organizing of a congregation. That was the beginning. It will be remembered that the years 1886 and 1887 were very prolific in Western Kansas emigration. People poured into the country in droves. Our Brethren were well represented. They went everywhere establishing dug-out homes and sod schoolhouses, where they met for worship in the old Gospel way. Never could the seed of the Word have been sown over this part of the United States so effectively as was done by the Brethren moving into the country and establishing churches. Not all stayed in the country. By no means all. Many became discouraged with the dry seasons and left as rapidly as they came. But some faithful ones stayed. Among them was Bro. Homer Ullom, a minister and now an elder at Prowers church in Colorado. In spite of the tightness of times financially, he and his good wife braved the hard winters and hot summers and raised a family of children second to none in the world. The church was held together and children trained in the

Sunday school who are preparing themselves in heart and purpose for the active work of the Gospel in other lands.

This was the pioneer place for Bro. J. P. Harshbarger, whose experience is related in another place in this issue of the VISITOR. The early services were held in sod houses, in sod schoolhouses and anywhere people could meet. But that day is past. The Brethren have a substantial house of worship and have a wide scope of country to work. There are members living several miles away from the church, in which communities are splendid opportunities for the Church of the Brethren. Though many are poor financially, they are just as valuable to the Lord as any others. The time has not come when God values His children in United States coin. "Blessed are the pure in heart." God's values are the stamp of His love in the heart of the individual.

Bro. J. H. Force has been a man whose influence was felt in the Prairie View church. He is a tireless worker in the Sunday school and Christian Workers' Band, besides being a live minister. But he has been compelled to move to a climate better adapted to his wife's health. Bro. Charles Crist has been called to the ministry lately.

There are at present about eighty-five members representing about twenty-five families. A live Sunday school is maintained, and sympathy with all forms of mission work receives hearty support. There is certainly a great day ahead for the church out on the treeless prairie.

## SOME EXPERIENCES

The following articles were submitted only after much persuasion. Our Pioneer Brethren are getting fewer each year. Too much like these has not been published yet

By request I write a few things of my early experience as a frontier minister. In the year 1880, May 21, I was called to the ministry. On the Fourth of July, same year, I went twelve

miles to preach my first sermon. I was not alone in the work in our congregation, but had all the liberty I wanted as our territory was large and calls for preaching came very fast.



East McPherson Congregation, McPherson County.

Everybody was poor financially, but rich with love.

Our mode of travel was in a poor old farm wagon, drawn by an ordinary team, dressed up in chain harness. We went to love-feasts, driving sometimes as far as seventy miles. We drove to Wichita to about the first feast held there. It was held in a barn. It was a common drive to go forty-five miles to a love-feast. We always had good times and good feasts. We were always welcomed by the members and all that could be done for our comfort was done. The best was always set before us to eat. The varieties were few, with sorghum molasses as a leader. For dessert, we had hearts full of love.

Sometimes, I would drive fourteen miles on a cold Sunday morning to a schoolhouse where there was to be preaching, and would get to make the fire. Of course I was welcomed by the people when they came. After the morning service, we would sometimes drive six miles for dinner and then at 7 P. M. have preaching again and return home about 12 o'clock at night, that is, if we didn't get lost on the prairie. That would happen sometimes to add variety. We loved the work just the

same. I wish I were young again.

I often drove one hundred miles per month, preaching from eight to ten times. But the time came when we thought a change in our mode of travel should be made. I concluded to buy a twenty-dollar spring-wagon and a span of bronco ponies. Our experiences changed somewhat with our change in vehicles. By cornering the ponies, we could hitch them. Wife would hold them till I gave the signal to go, then they went. Wife would arrange our three children at different places at a distance apart, while I drove around a forty-acre field. As I came by on my return, the little folks were lifted in and then wife would get in while the team was moving onward. Often they took us to Bro. J. D. Yoder's, a distance of thirty-five miles. On our arrival there, we were met by our Brother J. J. Yoder, who was then only a lad. He was always ready to help hold the team and assist in making home pleasant for us.

I was called to McPherson to baptize the first applicant that was baptized there. Our ponies took us to Bro. Yoder's on Sunday afternoon and when we were getting them started for McPherson Monday morning, they

broke the tongue out of the spring-wagon. I hitched to Bro. Yoder's farm wagon and started on. When about four miles from McPherson, I got into a swampy place. The ponies stopped and stayed as long as they pleased. By leading them by the bridle bits, I managed to zigzag them out at last, but it had made me late for the appointed meeting. When I at last got there, Bro. Frank Bradley had already done the baptizing. The sister's name was Apple; she was baptized in

a tank over in the northwestern part of town.

We had some trying times. But if I could I would love to live my life over and, with a few exceptions, go through the same experiences. I am glad to tell my experiences because I can tell of the love that was shown wherever I went. This more than paid for the disadvantages we had.

L. E. Fahrney.

Sterling, Kansas, August 26, 1908.



Larned Church, Pawnee County.

## SOME OF MY EARLY EXPERIENCES IN THE MINISTRY

When I was called to the ministry, there were two other ministers in the congregation and there being many calls for preaching, I was sent out to fill a good many of the outside appointments. Some were from twenty to forty miles from home. Wife and I would go in an open buggy, often leaving home Saturday noon to reach our appointment for service that evening. And there was preaching three times on Sunday also. One time we started on Saturday morning to reach our place sixty-five miles from home. Night overtook us and, not being acquainted with the roads, we lost our trail. After wandering around a good

deal, we at last stopped and concluded that we were lost and there for the night. We caught sight of a light within a few rods of us and were cared for in a sod house and kindly treated by the hostess.

The congregation was disappointed Saturday evening, but a good sister told them to come back on Sunday morning; that she thought the preacher got lost. All came back and we preached three times for them on Sunday. The people would bring their dinners and stay all day, have three sermons and Sunday school. For several years I superintended Sunday school and preached twice on Sunday:

preached in a schoolhouse seven miles from home in the morning, came home for dinner, attended Sunday school at 3 P. M. and preached in the evening, often sweeping the schoolhouse and building the fires.

Once I was called to hold a series of meetings: spent two weeks, wife and two children at home, received \$6.50; paid my car fare and had \$1.50 left for my time. Once I was called to a new field where the Brethren had never preached, found many ready to lay aside their work and attend meetings twice a day for an entire week. Three were baptized and many good

impressions were made. A good brother gave me five dollars with pressing invitation to come back. I had many invitations to come and preach that I could not fill. Those were days when we could not raise our own feed sufficient for our teams and I often had to buy my feed and keep up other expenses besides. Sometimes we were called away for other church work, but we always feel to do what little we can to build up the cause of the blessed Master.

Michael Keller.

Larned, Kansas, August 29, 1908.



Slate Creek Church, Conway Springs, Kans., Home of Elder John Wise.

## SATISFACTION vs. SACRIFICE

Ida Frantz.

Is there anything one can do along the line of missionary work while at home doing the duties that lie before each one of us? Is there any sacrifice in it? Is there any satisfaction to be enjoyed from such opportunities?

Let us reflect back a few years and look over some of the work that has been going on in our own community. It seems but a few short years since I was a little girl just starting to Sunday school. Well do I remember when the Sunday school was first organized at

Conway Springs. This was the first Sunday school I ever had the privilege of attending.

We lived five and three-fourths miles from the church, but when Sunday morning came it was always considered that all would go to Sunday school, so ways of going were provided without any questions being asked as to how many were going. We never thought it any sacrifice to go that distance every Sunday to Sunday school, and oftentimes in sum-

mer would take our dinner and have Children's Meeting in the afternoon.

Many times did my brother and I drive the distance twice in one day because of duties at home, and the satisfaction we received by being at divine services.

Once I was asked to teach the primary class, the regular teacher being absent. Of course I was unprepared to teach, but I did the best I could. In that class was a boy about nine years old who could ask questions. That boy is now a young man, a volunteer for the Foreign Mission field.

Not long after that I was called upon to be the regular teacher of the primary class. I felt that that meant to be there every time with a studied lesson. This was not so hard, for the habit of going regularly had been formed long before I was a teacher.

I just now think of two little girls who were in the primary class when I first began teaching. They soon passed out of the primary and grew up to be Christian young women. About two years ago it was found necessary to start a beginners' class, and one of these girls was asked to be the teacher. Do you think there would be any

satisfaction in hearing her say she would do the best she could, then to see her do that? For over a year she did the work faithfully, and a few months ago the Lord called her to the better world.

The other girl is now a Sunday-school secretary, anxious to be present every Sunday that she may keep in touch with the work.

Other boys and girls have grown up and are doing other kinds of church and Sunday-school work, and there are still little boys and girls to teach, all over the district. May God help us each one to do our part in this great work and not to think of it as a sacrifice, but as a pleasant satisfaction, to see the boys and girls develop into Christian characters.

Here is a quotation that may help some of us: "Chide your soul little; cheer it much, cheer it with thoughts, and words, and actions of a wise, humane, noble and heavenly sort. Fret not against, nor brood over the limitations of your lot, but consider its divine possibilities. What you can do let that have your heart and mind and strength."

Conway Springs, Kansas.

## FLOWERS FROM MEMORY'S VINE

J. P. Harshbarger.

[It took great persuasion to get these flowers so fragrant and rich, from Bro. Harshbarger. The material was secured in an interview and written up by another. He has and allowed it to appear in this form.—W. O. B.]

It was in the year 1886, in the church at Gainsville, Texas, that I was called to the ministry of the Word. My early work was done in traveling in the northeast counties of that State. In 1887, we moved to Scott County, Kansas. It was a long and what might have been a dangerous journey, but for the protection given by the good Father above. We had to cross swollen streams, and drive through Indian Territory, where

white men were scarcer than Indians are in this part of McPherson County, Kansas, now. Our journey was perilous, to say the least.

Some time in May, 1887, we reached Scott County, Kansas, and found church work making progress. Enough members had located in the community that it was thought best to organize a church. Brethren Enoch Eby and Lemuel Hillery were there assisting in the organization.

The membership was much scattered, but we endeavored to serve their wants as best we could under trying circumstances. Our territory embraced several counties, the principal ones being Lane, Scott, Finney, Hamilton and Wichita. The hard times of the years following drove many from the country, who could get away. The nearest brother preacher was Bro. Michael Keller, near Great Bend.

There were four ministers of other denominations in the counties where we did most of our work. They arranged for a Decision Day and advertised it. All were to meet at a point where I was to preach on a certain Sunday. It was eighteen miles southeast of the present Prairie View churchhouse in a sod house. I did not fully understand what was to be done, but when I came to the place of preaching, I thought I was to have a chance now to hear some one else preach. Neither one would preach. After the sermon, I asked them to use what time they cared for. They presented and discussed the matter of staying in the country when the members of their churches were not supporting them. It was to decide whether they would stay longer. In fact, it was hard times. One of them said: "My wife cut our last loaf of bread this morning; I don't know what we will do next." "Well, we cut our last loaf a week ago," said another of them. One man in the audience arose and asked: "How shall we pay you when we are on our last loaf also?" "Sell an ox and buy something," was the answer given. Finally, one of the members said: "Bro. Harshbarger has been coming here right along and preaching and asks nothing of us; maybe it is just as well that you go." They consulted awhile and decided to excuse themselves from the field. That left preachers mighty scarce. I didn't see one for two years.

That afternoon, there was to be preaching three and one-half miles away in a schoolhouse. We were late in getting there, due to the "Decision Meet-

ing" of the day, but found a house full of people awaiting us. Many men and some of the women were barefooted and very poorly clad, but just as hungry for the Gospel as men get. Seems to me sometimes that poverty and hard times take the starch of selfishness out of us better than anything else. Our richer natures always shine brightest in reduced circumstances.

Another incident of that day. An old sister slipped a small cloth package on to the stand table in the schoolroom, with the remark to me, "This is your dinner." I knew what that meant. It was all they had. It was a piece of bread about half so large as your hand, and had been dipped in pickle juice. I said, "No. You eat that." But she would not. She only turned away with her face buried in her hands, weeping. I read of another woman who did what she could. God always pours out His love upon those who do their best from the heart. It was not mine to receive food from her so. But she would not eat the morsel, neither would her husband, and I could not. We stood there weeping together. I never preached in my life when it was so easy to feel the Spirit's presence. We wept much together during the sermon.

Those were days when the Brethren thought it wrong to use anything but natural water in baptizing. We had our "tanks" or ponds close to our gardens, and filled them from the well, but we did not baptize in them. Once a sister was to be received and it meant a drive of fourteen miles from the place of preaching to where a natural pool could be found. The river had not enough in it. We found a pond and cut the ice away. It was bitter cold. It looked very much like the approaching of one of those blinding western blizzards. After the baptizing, we changed our raiment in a sod house near by and started for home. Night was fast approaching. Soon we were met by a driving wind that carried snow. We must face the wind most of the way.

The snow soon covered the trail so we could not see it, and I led the horse and followed the trail by feeling the way with my feet. But this was not sufficient. In spite of all our care we lost the trail entirely. By regulating our course by the direction of the wind, we wandered on for what seemed to be several hours. There was no question about it though, we were lost on the prairie. How we wished only for a glimpse of a light in the window of some soddy! We were to our wits' end. We did not know where we were, how far from home nor the direction. At last I climbed up in the buggy seat and yelled with all my might, in hope that I might set some dog to barking in hearing distance of us. I waited. Sure enough, the dog barked, but the way the wind blew, it was impossible to tell the direction. I guess I was rather bewildered too. After waiting awhile, we caught sight of a light going up like on a pole. I knew what that meant. Never has a light been so acceptable to me. Some one had been aroused and was climbing a windmill tower with a lantern for us. It seemed that we were an hour in reaching the place, but when we did reach it, we found a welcome such as only western soddy dwellers know how to give. We were only about four miles from home.

All this came from going so far to baptize, to satisfy the Brethren in regard to the use of natural water. At the very next council meeting, we decided to use the "tanks" or ponds at the gardens near our houses for baptizing. That settled the "natural water" question.

It has been my privilege to work in out-of-the-way places all my life. Since moving to McPherson, my experience with the East McPherson point has been something like frontier work. The tide of emigration into Oklahoma, a few years ago, took most of the members of the East church away. Only

a few were left at all. The Sunday school dwindled down to empty seats. Once I went there and only one came, a little boy of ten. We knelt together and prayed that God would send the people to church and Sunday school. The little fellow arose and went to the window and asked whether I thought the people were coming; that he didn't see them yet. But God sent them in His own good time and way. This same little boy was the first to lead out in the big revival meeting held there last winter. He seems to be made for a leader. Verily, "a little child shall lead them." The congregation has grown from such small beginnings to nearly two hundred people.

Oh, don't ask me for so much; this is already too long. "Would I like to live my life over again?" Well, I guess I would. When I see young men with the advantages they have today, I just wish I was young again and could start in with the experience I have and go the whole way again. How I would love to spend a whole lifetime in His blessed service. "How about receiving pay in holding series of meetings?" Why, I did just like all our Brethren did, took what was given and praised the Lord. Once I went and held a meeting. They gave me \$5.00 but told me that they had expected to give me \$10.00, but that since I had married a couple while there and the groom had given me \$5.00, that I had my pay at any rate. But that was all right. I hold no grudge against any one. Life is too short to get anything but its sweetness as we go. The people from East church often bring baskets of provisions and show me only the deepest love. I love the work and only wish I were young again that I might do more."

I am glad to say that in the ten years I have been a member of this Mission Board, but once did the Board need to ask for assistance from the General Board.

McPherson, Kansas, Sept. 10, 1908.



## MISSION STUDY

With this issue of the VISITOR we are proposing a course in Mission Study for the benefit of those who are desirous of understanding more fully the World-Wide Field. There is a great need in the Brotherhood for a more general knowledge of this field. There are many who long to know more fully what the real needs of the heathen are. Much interest is being quickened for mission work by the departure of that consecrated band for China, to start a new mission in a field unexplored by the Brethren. From East to West, from North to South, the Church of the Brethren is awakening to the work of saving souls and now that our missionaries are in China the sun never sets on our activities in the Master's vineyard.

While we sleep, they work, while they sleep we work, and it is only thru study that we are able to dispel even the shades of uncertainty that must be in the hearts of those who do not understand the conditions in those benighted lands. Would you come in contact with Christ? That can always be done by earnest consecrated application to His truths. The practical value of religion is shown in that proportion to which it prompts the follower to activity for his fellowman. To come in contact with Him means to be an active worker for Him. To work for Him means to consecrate time and energy and means to His cause. But in all this direction should be given to the work. Promiscuous charity will help many a poor soul but wisely directed gifts will make both giver and receiver more blessed. As a man will not make an investment in the financial world without first studying the situation, and then after the investment is made, continue the study, so

should the man be that invests his money for the saving of souls.

A healthy foreign work must depend upon prosperity in the home field. An army must have a base and source of supply as near safe from the enemy as possible. The army of God while able to receive spiritual succor from the Father must also have the material assistance provided them through the friends whose hearts have been stirred to liberality.

"Facts are the fuel that feed the missionary fire," is an old saying but it is true nevertheless. Another writer has said that "Enthusiasm and ignorance may go hand in hand for a time if anyone has been stirred to passing interest by a strong appeal, but permanent interest and ignorance never do." We must realize fully the needs, the cares, the trials, the difficulties confronting our foreign missionaries.

We have missions in various parts of the globe, but as yet only a small percentage of our people have formed any idea of the environments surrounding our missionaries. If the church of tomorrow is to be given a fruitful mission field then the one of today must prepare it for them and a more intelligent idea of the resources, the religions, the political life and the social fabric of these peoples is being desired and demanded by the children of God.

To satisfy this demand and desire we are offering a course in mission study. Our plan in this work is to study some book of a general character during the fall and early winter of each year. These books shall be concerning life of the most pagan countries, as India, Africa or China. Then for the remaining year's study use books of biography and those of actual missionary activity. It is the

intention to make the course such that when it is completed the student may have a general knowledge of the problem that yet confronts the church of Jesus Christ. Since we have more missionaries in India than in any other country, we will study that country first.

Bishop Thoburn, who has spent nearly half a century there, has written a most excellent book, "The Christian Conquest of India." This is admirably adapted to mission study classes and we heartily recommend it to those who are taking up the work. While the book does not treat of our missionaries in particular yet it shows the forces that they must encounter. We shall begin with this book and each month offer suggestions for class work. This volume can be obtained of the Brethren Publishing House for 50 cents postpaid. Each pupil should have his own book. Where there are two or three in a family, however, they can use the same copy.

#### Suggestions for Starting a Mission Study Class.

1. Present the matter to the elder or pastor of the church. If possible have him or some minister preach a sermon on the Need and Value of Systematic Study of Missions.

2. After this is done, hold a mission study rally at the next session of the Christian Workers' meeting. Convert the meeting into a missionary flame. Have specially assigned subjects. Have some one present our work in India in a wide-awake manner. Let one of the most active tell what the young people of that Christian Workers' Society can do in mission work. Have a season of refreshing prayer and an inspiring song service. Before the meeting is finished, get definite results. Organize a class or appoint a meeting to do so. Select a committee to canvass the territory.

3. At the appointed meeting, perfect the organization. Elect a leader and a secretary. Give orders for the book to the secretary and enlist all who will take

part. Once a week is generally often enough to meet and much can be accomplished in these hours. Decide when and where and how often the class shall meet. Be prayerful, be brief, be enthusiastic.

4. When organized and the books procured, then let the work be assigned to the class. Use all the means at hand. If any one has a map of India, let it be employed. Have the class meet in the church or in a private home. Make the class hour devotional and not social, but yet allow the atmosphere to be most congenial. Have occasional meetings at the church and employ well the monthly missionary programs of the Christian Workers' Society.

While we make mention at greater length regarding the mission study class, yet we would not discourage the isolated ones who have a longing to be in such a class. If you cannot be in a class, procure the book and with the aid of the helps in the VISITOR, you will be able to do some very effective work. If you do not know how to begin, how to study or what to study, we shall be glad to correspond with you on those points. Anything that we can do will be gladly and willingly done to advance the knowledge of the kingdom of God.

Listen to what one sister says regarding the study in her congregation: "Our circle has enjoyed the reading, and not only has she enjoyed it but she has profited by it. . . . Out of the twenty-five who have been enrolled, ten have finished the course, eight are still reading and will finish later. During the last year, two of the twenty-five spent their time in Mt. Morris College preparing themselves to be of use in the Master's vineyard." God grant that there may be many classes organized in our Brotherhood for a more systematic study of their obligations and opportunities!

The outline of the intended work proposed for the Mission Study Course may be had upon application to the Brethren's General Mission Board, Elgin, Ill.

ALONE WITH GOD.

### ALONE WITH GOD.

Jesus, though enthroned on high,  
Still for our infirmity  
Touched with human sympathy,  
Hear us, Holy Jesus.

Jesus, able to bestow  
On Thy struggling Church below  
More than we can ask or know,  
Hear us, Holy Jesus.

Jesus, God's Incarnate Son,  
By Thy work for sinners done,  
By the gifts for sinners won,  
Hear us, Holy Jesus.



### THANKSGIVING.

"We thank Thee"—

For the pleasing growth of the church  
in Southwest Kansas as set forth in  
this issue.

For the subsidence of feeling causing  
the recent "unrest" in India.

For the many noble young men and  
women who have entered our church  
schools to better prepare themselves for  
life in Thy service.

For the bishops, ministers, pastors,  
Sunday-school workers and lay mem-  
bers who strive earnestly for the com-  
ing of Thy kingdom.



### INTERCESSION.

"May it please Thee, Gracious  
Lord"—

To hold up the hands and guide the  
minds of our precious five now locat-  
ing in China.

To inspire with greater faith and richer  
consecration those who have labored  
so long and so well in India.

To strengthen and give health to every  
student in our schools who has Thy  
kingdom in view in his preparation.

To renew any worker of Thine at  
home or abroad who is discouraged or  
in any way depressed in this kingdom.

### A PRAYER FOR OUR SCHOOLS.

O Thou Precious Savior, Thou who calledst Thyself the Light, Thou who art the Light that lighteth every man that cometh into the world, do Thou in much mercy warm the hearts and enlighten the understanding of all those who teach as well as all those who are to be taught in our Christian schools. Help them to readily acquire knowledge, be obedient to all the Truth which Thou dost reveal to them and thus lead them out into realms of usefulness for Thee and Thy Church, and strengthen them for the struggle which shall bring victory to Thy Great Name. And Thou who livest and reignest with the Father and the Holy Spirit, three in One, shall have the praise for ever and ever. Amen.



### THE WILL OF GOD.

We know God's will, written for us in Scripture, written for us in history. Henceforward we must strive to make His will our will—seeking to master it by more and more perfect obedience, while through the actual experience of our labors we shall gain a more intelligent sense of the wisdom of God's patience, and a more thankful conviction of His watchful love. And may it not be that when the fuller apprehension of the power of the Gospel of Christ Incarnate, Crucified, Ascended, is borne into us by fresh testimonies from every land; when the current of events brings home to us the greatness, and, I will add, the shortness of our opportunity; when the Spirit confirms to us the uniqueness of our call as a missionary nation, we shall catch up the old cry, "It is the will of God," as the watchword of the new crusade.—Bishop Westcott.

## EDITORIAL COMMENT

¶ A dear sister, past seventy-four, living at Hutchinson, Kansas, has not lost one bit of zeal for her Master. After enclosing \$2.00 for missionary work she says she has "since Christmas remade and mended fifty garments, pieced six quilts and quilted one for the poor in Hutchinson and the flood sufferers for Kansas City, free of charge and by God's help." Her view of her labors is a correct one. Even what she does with her needle is God-given strength and it is no wonder that she is able to do so much for others. She bemoans pride wherever she sees it and urges all to "be meek and lowly of heart, pure of heart, and then they shall see God."

¶ Special attention is drawn to the article on Mission Study published in this issue of the VISITOR. Read it carefully, follow out its suggestion and do not wait for some one else to start the class in your community, but go to work yourself NOW and do it. It is time to awake to this work. The Mission Rooms are quite willing to render any assistance to put this work under good headway.

¶ On August 2, to Brother and Sister A. W. Ross, born, a seven and three quarter pound girl—the first in the home. The delighted parents call her Lulu Nina.

¶ Elder C. Hansen writes from Denmark that he held meetings in the home of Sister Poulsen in Fredricks-haven. Her husband passed away a few months ago. Sister Poulsen is the first woman in Denmark to accept Christ as believed by the Brethren. Bro. Hansen also had meetings at Sindal and reports the members and friends in good health and all have much for which to praise the Lord.

¶ From latest advices from India, it is a pleasure to know that the disturbed conditions are allaying greatly. Bro. Blough tells of the timely action of the

Government and those who heretofore have entertained fears may dismiss them.

¶ Texas as a mission field has its share of difficult problems but the secretary pro tem, M. H. Peters, says, "By the grace of God we are doing the best we can under the circumstances. We appreciate the help the General Board is rendering us." A brief survey of the work done between April 1 and Aug. 5 is this: A. J. Wine of Ft. Worth, Texas, and A. A. Sutter of Roanoke, La., have been spending part of the time in the field. Their combined efforts show 118 days spent of which 18 were Sundays. They preached 77 sermons, made 113 visits, traveled 3746 miles by rail and 179 by private conveyance at an expense of \$95.20. Their collections amounted to \$54.39. Two hundred tracts were distributed, three council meetings, and one love-feast held and one baptized.

¶ The Mission Rooms will be glad to send to any address a copy of its new tract catalogue. The booklet has interesting information in it other than list of tracts and it would be good if every member could peruse its pages carefully.

¶ To meet Bro. A. Anderson, the elder in charge of the church at Limhamn, Sweden, is never to forget his kindly face. True, his locks are turning white but his heart is young in the service. He gets the VISITOR but cannot read it. This does not discourage him. He takes it to the home of Bro. Johansson and he reads it to him and together they enjoy its pages. It is not hard for the Editor to picture the scene of these two enjoying the messages from over the sea.

¶ Whether or not he is a tither, there is a brother whose heart is so full of gratitude to his Heavenly Father that he gives back to Him the first fruits. Twice he has sent in contributions—the first the first fruits of his strawberry crop and the second of the peach crop.

This is in perfect accord with what Christ said, "Seek ye FIRST the kingdom of God."

¶ Bro. J. M. Risberg of Emmaljunga, Sweden, writes of a large meeting at Lilla Mattarp. He says "there were about 225 persons present and the spirit was good. After the meeting we had a very good love-feast, the first one at that place. Sixteen persons sat around the Lord's table and the Lord our dear Master was among us."

¶ The treasurer of the mission in Sweden, F. Johansson, of Limhamn, writes and says the workers—nine in number—"feel very thankful for all the help sent them. Without it they could do little work." He is working hard to learn English and is making splendid progress. The churches in Sweden raised kroners 154, (\$41.36) for the bicentennial offering. That is about as much per member as was given in the United States. The General Mission Board is seeking a faithful worker to locate in this field and supply the greatly needed assistance to these faithful members. Who will go? Certainly no larger hearts and more earnest workers can be found anywhere than in Sweden and Denmark.

¶ Although having been from India for nearly two years, Dr. O. H. Yereman's helpers in his medical work at Dahanu have not forgotten him. Recently the doctor received a letter from Mulvu Lellu in which he says, "For many days I worked under your hand and when you went to your country I felt very sad indeed. But what shall we do? When the Lord puts us apart we can only keep the hope that we shall meet again in heaven. . . . Now every day in the morning I go out among the villages. With me I always take some ointment boxes so that I can sell to the people when they want it."

¶ Bro. Adrian Pellet, stationed at Oyannaux, France, has planned much

work for the coming winter. Besides the regular preaching services morning and evening and Sunday school each Lord's day, on Thursday evening they have a kind of industrial class at which religious instruction is given. On Wednesday evening a course in English for those who wish to learn the language. This work is duplicated as far as possible at Montreal. While it will take a little time to gather results from all this, it is sure to come.

¶ One of the sisters in India writes, "Last week we got the Conference news. We are anxiously awaiting the report. I think you must have had a good meeting. I was very much disappointed in the collection. I felt sure it would reach the mark at the last. Are our people not getting to be larger givers? Surely with the prosperity of America our treasury ought to be full. Can we accept from the Lord so abundantly and then not give back in return? I do wish there were some way to stir our people to a sense of their duty along that line. They have the money if only they could see the necessity of giving."

¶ The next ones in India due to be home on furlough are D. J. Lichty and wife and Jesse Emmert and wife. It is difficult to spare both couples from the field at the same time and there is some thought of having Brother and Sister Lichty come home a little ahead of time and then return about the time the others start. In that event it is possible that Brother and Sister Lichty will attend the Harrisonburg Annual Conference next year.

¶ In this issue is a financial report of the Sunday-school Extension work of Chicago. It is gratifying that the efforts of the Brethren in Chicago are so ably seconded by the Brotherhood, and others who wish to assist them may rest assured that the best possible use will be made of the funds. Their cause is worthy of the support of the church.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren ..... Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not to be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

## COMPARATIVE STATEMENT FOR AUGUST.

	August 1907	August 1908	Apr-Aug. 1907	Apr-Aug. 1908	Dec.	Inc.
World-Wide, .....	\$ 839 90	\$ 610 70	\$11168 64	\$ 2456 96	\$ 8711 68	
India, .....	292 32	143 85	2257 25	1552 19	705 06	
Brooklyn, .....	72 47	5 00	1509 02	192 77	1316 25	
Miscellaneous, .....	1 62	15 00	217 88	32 01	185 87	1 40
	<hr/> <b>\$1206 31</b>	<hr/> <b>\$774 55</b>	<hr/> <b>\$15152 79</b>	<hr/> <b>\$ 4233 83</b>	<hr/> <b>\$10920 26</b>	<hr/> <b>\$ 1 40</b>
Bicentennial, .....				<hr/> <b>\$33881 72</b>		<hr/> <b>\$33881 72</b>
	<hr/> <b>\$1206 31</b>	<hr/> <b>\$774 55</b>	<hr/> <b>\$15152 79</b>	<hr/> <b>\$38115 65</b>		<hr/> <b>\$22962 86</b>

During the month of August the Brethren's General Mission Board sent out 83,828 pages of Tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of August, 1908.

### WORLD-WIDE MISSION.

<b>Indiana—\$311.56.</b>						
Northern District, Congregations.						
Walnut, \$48; West Goshen, \$41;						
Pleasant Valley, \$24.88; Elkhart Valley, \$20; Goshen City, \$19.65; St. Joseph Valley, \$15.60; Pine Creek \$15.25; Second South Bend, \$4.70, ..						
Individuals.						
Thomas Cripe, \$10; S. Cocanower, \$5.75.						
Middle District, Congregations.						
Eel River Harvest Meeting, \$31.71;						
Roann, \$5.56,						
Sunday schools.						
Class 4, Pleasant Dale, .....						
Individuals.						
W. A. Boon,						
Southern District, Congregations.						
Fairview, \$21.06; Mt. Pleasant, \$14.40; Four Mile, \$13.25; Muncie, \$4.50, .....						
Individuals.						
"A Brother," \$5; Jacob Mitchell, \$1.15; Charles Ellenberger, 25 cents,						
<b>Ohio—\$58.44.</b>						
Northwestern Dist., Congregations.						
Seneca, .....						
Individuals.						
D. F. Stuckey,						
Northeastern Ohio, Congregations.						
Black River, \$13.81; Chippewa, \$5.91; Mohican, \$4.17, .....						
Individuals.						
<b>Pennsylvania—\$16.47.</b>						
Eastern District, Individuals.						
A. S. Hottel, \$1; "A Brother and Sister," \$1.						

Southern District, Individuals.  
 G. D. Stroup, .....  
 Middle District, Congregations.  
 Lewistown, \$6.32; Spring Run,  
 \$5.15, .....  
 Western District, Individuals.  
 W. M. Howe (Marriage Notices),  
 \$1; W. E. Wolford (Marriage Notice), 50 cents; Rachel Christian,  
 50 cents, .....  
**Michigan—\$12.73.**

Congregations.  
 Lake View, \$6.86; Harlan, \$5.87, ..  
**Canada—\$10.00.**

Individuals.  
 Mrs. Janette Swingle, .....  
**Kansas—\$8.85.**

Northeastern Dist., Individuals.  
 J. F. Hantz (Marriage Notice), ..  
 Southwestern Dist., Sunday schools.  
 Beaver Creek, .....  
 Individuals.

F. H. Crumpacker (Marriage Notices), \$1; W. O. Beckner (Marriage Notice), 50 cents; J. J. Yoder (Marriage Notice), 50 cents, .....  
**Maryland—\$7.50.**

Eastern District, Individuals.  
 R. B. Murdock, \$5; W. E. Roop (Marriage Notice) 50 cents, .....  
 Western District, Individuals.

Mrs. Lewis J. Miller, \$1; W. Harrison Sines, \$1, .....  
**Virginia—\$7.00.**

First District, Individuals.  
 Mrs. Hannah Wells, .....  
 Second District, Congregations.  
 Lebanon, .....  
 Individuals.

A. Conner (Marriage Notices), ...  
**California—\$3.80.**

Southern District, Individuals.  
 "A Brother and Sister," \$2.80;  
 Salome A. Watkins, \$1, .....  
**Tennessee—\$3.00.**

Individuals.  
 W. S. Ledbetter and Wife, \$2.50;  
 Alfred H. Duncan, 50 cents, .....  
**New Mexico—\$1.95.**

Individuals.  
 James M. Neff, .....  
**Oklahoma—\$1.30.**

"Psalm 86: 9." .....  
**Nebraska—\$0.50.**

Individuals.  
 A. J. Nickey (Marriage Notice),  
**Washington—\$0.50.**

Individuals.  
 D. B. Eby (Marriage Notice), ....  
**Wisconsin—\$0.50.**

Individuals.  
 S. B. Michael (Marriage Notice),  
**Missouri—\$0.50.**

Southern District, Individuals.  
 J. J. Wassam (Marriage Notice),  
**Idaho—\$0.50.**

Individuals.  
 L. E. Keltner (Marriage Notice), 50

Total receipts for the month, .. \$ 610 70  
 Amount previously received, .. 1,846 23

Total for year so far, ..... \$ 2,456 93

#### INDIA ORPHANAGE.

**Pennsylvania—\$53.00.**  
 Eastern Dist., Aid Society.  
 Elizabethtown, .....  
 Southern Dist., Sunday Schools.

York, .....  
 Aid Society.  
 Shanks, .....  
**Kansas—\$26.00.**

Northeastern Dist., Sunday Schools.  
 Richland Center, \$16; Primary and Intermediate Classes, Ramona, \$10, .....  
**Illinois—\$9.25.**

Northern Dist., Christian Workers.  
 Shannon, .....  
 Southern District, Individual.  
 Mary Hester, .....

1 00	<b>Virginia—\$20.00.</b>	
11 47	Second District, Individuals. A family, Beaver Creek congregation, .....	20 00
2 00	<b>Indiana—\$8.00.</b>	
12 73	Southern Dist., Mission Circle. Summit, .....	8 00
10 00	<b>Missouri—\$6.00.</b>	
50	Northern District, Congregations. Shelby County, .....	6 00
6 35	<b>Arkansas—\$5.00.</b>	
1 00	Individuals. Mrs. Frank Reed, .....	5 00
10 00	<b>Michigan—\$5.00.</b>	
50	Woodland Aid Society, .....	5 00
2 00	<b>Washington—\$2.00.</b>	
6 35	Ellen Whistler's Sunday-school Class, .....	2 00
Total for the month, .....		\$ 139 25
Amount previously received, .....		1,152 81
Total for year so far, .....		\$ 1,292 06

#### INDIA MISSION.

5 50	<b>Pennsylvania—\$3.00.</b>	
2 00	Eastern District, Individuals. "A Brother and Sister," .....	1 00
1 00	Middle District, Sunday schools. Lewistown, .....	2 00
1 00	<b>Indiana—\$1.60.</b>	
1 00	Middle District, Congregations. Pipe Creek, .....	1 60
5 00	Total for the month, .....	\$ 4 60
1 00	Amount received previously, .....	244 53
Total for the year, .....		\$ 249 13

#### CHINA MISSION.

3 80	<b>Washington—\$9.00.</b>	
3 00	Sunday schools. Wenatchee, .....	9 00
1 95	<b>Minnesota—\$1.00.</b>	
1 30	Individuals. Mrs. Minnie Miller, .....	1 00
50	<b>California—\$1.00.</b>	
50	Northern District, Individuals. Walter Stephens, .....	1 00
50	<b>Pennsylvania—\$1.00.</b>	
50	Eastern District, Individuals. "A Brother and Sister," .....	1 00
50	Total for the month, .....	\$ 12 00
50	Amount previously received, .....	4 61
Total for year so far, .....		\$ 16 61

#### BROOKLYN MEETINGHOUSE.

50	<b>Illinois—\$5.00.</b>	
50	Southern District, Individuals. Mr. and Mrs. J. W. Harshbarger, .....	5 00
10 00	Total for month, .....	\$ 5 00
10 00	Previously received, .....	187 77
Total for year so far, .....		\$ 192 77

#### COLORED MISSION.

16 00	<b>Indiana—\$2.00.</b>	
32 00	Southern District, Individuals. Miss Snow Mahorney, .....	2 00
10 00	Total for the month, .....	\$ 2 00
10 00	Previously received, .....	5 00
Total for year so far, .....		\$ 7 00

#### CUBA CHURCHHOUSE.

26 00	<b>Indiana—\$1.00.</b>	
8 25	Middle District, Individuals. Sophia Voorhis, .....	1 00
1 00	Total for the month, .....	\$ 1 00
Total for year so far, .....		\$ 1 00

**BROOKLYN MEETINGHOUSE FUND.**

For August, 1908.

**California.**—A Sister, \$10; S. D. Anderson, \$10.  
**Canada.**—Emeline Knepp, 50 cents; Bro. Lehman, \$1.  
**Iowa.**—Hannah C. Badger, \$5; Hanna Shrock, \$1.

**Indiana.**—F. Fisher, \$1.

**Illinois.**—Lottie M. Eller, \$5; Virgie Dierdorff, \$2; Mrs. J. C. Wine, \$3; Alvin Fite, \$2; L. Clapper, \$2; W. H. Gaffin, \$5; C. J. Sell, \$1; C. C. Price, \$1; J. H. Brubaker, \$2.

**Ohio.**—Daniel Bock, \$10; Miller estate, \$200; Greenville Harvest Meeting, \$4.30; W. H. Garber, \$5; Pleasant Hill Friends, \$5; Brother and Sister W. D. Scott, \$4; Mrs. Samuel Hoover, \$2; Mohicken Sister, \$10; N. Robenstine, \$2; F. B. Weimer, 50 cents; a Brother, 25 cents.

**Maryland.**—C. E. Coleman, \$1.

**New Jersey.**—Cary Gary, 50 cents; Edith Woodruff, 50 cents; M. C. Sherman, 50 cents; a Sister, \$1.

**North Dakota.**—A Sister, 50 cents; Surrey church, \$15; J. O. Brubaker, \$2; Berthold church, \$11.23; Elmer Petry, \$5; C. F. Boyd, 50 cents; Annie Burkholder, \$1; Amanda R. Dornink, \$1.

**Oregon.**—John W. Miller, \$2.

**Pennsylvania.**—In Memory S. Homer Siebert, \$10; Chester M. Strayer, \$2; Tobias Lohr, \$2; Annie Hollinger, \$2; Lewis Slatler, \$5; J. J. Oller, \$50; Mable Walters, 50 cents; Elias J. Schrock, \$20; C. L. Baker, \$1; Indian Creek Sunday school, \$10; Martha Smith, \$5; Cora Wise, \$1; Elizabeth Snively, \$2; Pearl Kays, \$2; H. A. Boffemyer, \$4; Mary E. Kimmel, 50 cents; Mrs. W. H. Koontz, 50 cents; S. C. Johnson, \$1; J. B. Fluck, \$1; H. B. Brumbaugh, \$5; Ada Beeghly, 50 cents; Harvey Berkebile, \$5; Mary A. Newcomer, \$1; Ellen and Sarah Pearson, \$1; Evan Roberts, \$6; Mary Rider, \$5; Geo. W. Roth and Wife, \$10; Valentine Seese, \$5; Huntingdon Sisters' Missionary Band, \$5; Elizabeth Wertz, \$2; Mahlon Weaver, \$5; Clay Wertz, \$1; Ruth Brumbaugh, \$10.

**Washington, D. C.**—Pearl Ritenour, \$2.

**West Virginia.**—Clara M. Parsons, \$1.

**Virginia.**—W. J. Gochenour, \$1.

**Kansas.**—Mrs. S. E. Reese, \$1.

**Minnesota.**—Mrs. B. F. Alenk, \$1.

**Idaho.**—Daniel Hoover, \$2.

Total for August, \$471.88.

J. Kurtz Miller, Solicitor of Funds.  
5911 3rd Avenue, Brooklyn, N. Y.

**DENVER MEETINGHOUSE FUND.**

Denver, Colo., Aug. 27, 1908.

Amount of money received by the Church of the Brethren toward the building of a church-house in Denver, Colo., from July 1 to August 1, 1908.

Mary Ebbert, Garden City, Kans., \$3. Collected by S. A. Honberger: W. A. Ferrenbury, \$2; Franklin County Sunday school, Iowa, \$4.50; J. W. Fisher, \$1; N. W. Folger, \$1; L. Stickler, \$1; Lincoln Fisher, \$1; Jacob Kiffer, \$1; L. M. Kole, \$1; L. P. McCoy, \$3; E. B. Cook, \$1; Ruth Ann Miller, \$5; J. J. Miller, \$2.50; S. U. Roberts, \$1; Hiram Berkman, \$1; Willis Rodabaugh, 50 cents; A. J. G. Bailey, \$2; Elizabeth Harter, 50 cents; W. H. Davis, \$1; Mary Haron, \$1.50; H. B. Haron, \$1; Aaron Whisler, \$1; M. A. Stickler, \$1; S. J. Morgan, 25 cents; E. H. Peebler, \$1; F. M. Mathews, 50 cents; Theodore Price, \$5. S. Longanecker, Johnsville, Md., \$5. Twin Falls, Idaho, Sunday school, \$5.85. L. E. and Bertha Keltner, Twin Falls, Idaho, \$10. Collected by S. A. Honberger: E. C. Wherly, \$1; Frank Glofferty, \$2; J. A. Wolf, \$1; E. G. Rodabaugh, \$1; S. C. Peebler, \$1; J. F. Jacobson, \$1; D. Goughnour, \$1; D. E. Rodabaugh, \$5; E. J. Teeter, \$1; T. J. Looney, \$1; S. M. Burger, \$1; M. D. Peebler, \$1; Emma Lemley, \$1; Mabel Wonderlick, 75 cents; Mr. and Mrs. S. Yule, \$2; Glennie Williams, 50 cents; Henry Butler, 50 cents; Lula Davis, \$1; Ida Brower, \$1; B. F. Gillam and Family, \$5; Nellie Wonderlick, 50

cents; Susanna Brown and Daughter, \$5; D. F. Shelly, \$1; Maude Williams, \$1; S. Williams, 50 cents; Charles Wonderlick, \$1; Elizabeth Gable, \$3; F. H. Heilman, \$5; Adaline Wonderlick, \$2; Maggie and Nina Sanger, \$2; A. Sanger, \$2; Addie Boles, 50 cents; Peter Brower, \$8; Susan Flory, \$2; J. H. Wenger, \$5; J. H. Flory, \$1; Annie Flory, \$1; Fairview Sunday school, 80 cents. W. P. Lentz, Lafayette, Ohio, \$5. J. A. Wise, Waukeee, Iowa, \$3. Mrs. H. H. Martin, Herington, Kans., \$5. Collected by S. A. Honberger: W. D. Grove, \$2.50; John W. Borden, \$2; W. F. Kerr, 50 cents; D. F. Coffman, \$3; Nannie A. Brower, \$1; Sarah A. Snell, 50 cents; Delia R. Flory, \$1; C. S. Myers, \$5; W. Blaylock, \$2; S. H. Kirkpatrick, \$1; J. E. Keiser, \$1.50; W. F. East, \$1; Eld. Samuel Flory, \$1.50; J. B. Flory, \$6; Floyd Bollinger, \$1; Jesse Everlock, \$1; John Ruth, Sr., \$2; H. C. N. Coffman, \$5; Cora Brower, 50 cents; J. S. Grove, \$2; A. H. Brower, \$5; Dan'l F. Coffman, \$3; John H. Wenger, \$1; J. J. Smith, \$1; W. W. Coffman, \$1; M. J. S. Simmers, \$1; Jos. Sniteman, \$1; C. E. Brower, \$1; J. F. Borden, \$1; J. D. Coffman, \$1; Harley I. Grove, 25 cents; Effie Senger, 50 cents; Frank A. Brower, \$1; Noah Miller, \$1; Dan'l P. Miller, \$1; W. H. Oliver, \$1; A. W. Miller, \$3; W. H. Miller, \$1; S. A. Miller, \$2; W. A. Simmons, 30 cents; J. K. East, \$5; Henry Schroffel, \$1; Henry Harnish, \$5; Elizabeth Kingery, \$1. M. J. Mishler, Conway, Kans., \$5. Collected by S. A. Honberger: Hickory Grove Sunday school, \$2.65; A. Baker, \$5; John Wagoner, \$1; Geo. Fulrath, \$5; J. L. Eckman, \$2; Cyrus Miller, \$2; J. H. Rohrer, \$5; Jacob Arnold, \$1; I. R. Young, \$5; W. H. Puterbaugh, \$2; W. Wingard, \$2; G. E. Puterbaugh, 75 cents; C. Puterbaugh, \$5; J. A. Royer, \$2; Mrs. Geo. Rowland, \$1; E. H. Ewing, 50 cents; J. F. Butterbaugh, \$1; Sarah Sword, \$1; Ira Boyer, 50 cents; Lizzie Ripper, 25 cents; J. S. Myers, 50 cents; John Schoen, \$5; Elias Finafrock, \$2; G. O. Finafrock, \$2.50; Chas. Shidler, \$1; Harry Witmore, \$1; J. A. Martin, \$2; Henry Martin, \$5; C. E. Delp, \$1; John Zier, \$1; L. Zier, 50 cents; D. B. Switzer, \$1; Frank Zuck, \$5; P. P. Carpenter, \$1; D. H. Slitzel, \$5; D. D. Slitzel, \$5; Jos. Slitzel, \$5; S. I. Newcomer, \$10; Mary Clemmer, 50 cents; D. B. Puterbaugh, \$1; E. Zuck, \$2; David Rowland, \$5; W. A. Durr, \$1; Joseph Arnold, \$2; P. F. Eckerle, \$1; Willoughley Puterbaugh, \$1; Hazel Arnold, 40 cents; J. F. Hoak, \$2. Mrs. A. R. Enos, Lost Springs, Kans., \$5. Collected by A. W. Austin: — Nininger and Wife, \$2; Isaac Williams, \$1. Linville Creek Sewing Society, by Sadie Zigler, \$5. Jacob W. Galley and Wife, Martinsburg, Pa., \$10. Collected by S. A. Honberger: W. W. Zuck, 75 cents; Geo. Fierheller, 50 cents; J. H. Fike, \$5; D. L. Kimmel, \$2; Mary Miller, \$1.25; Joseph Fike, \$5; F. L. Livengood, \$1; Caroline Fike, \$1; W. M. Fike, \$5; S. J. Myers, \$2.50; S. M. Herrington, \$2; Frank A. Cunningham, \$2.50; E. Kimmell, \$5; F. W. Fierheller, \$4; Mart Wilson, \$2; J. A. Eckman, \$3; John B. Lutz, \$1; S. J. Layman, 55 cents; J. P. Fiscus, 50 cents; C. L. Hess, \$1; E. Weigle, \$1; F. G. McNutt, 75 cents; Etta Kreider, 25 cents; W. E. McNutt, \$2; H. W. Filer, \$1; J. W. Fox, \$2; A. C. Wingerd, \$2; M. McNutt, \$10; J. W. Martin, \$1; Augustus Royer, 25 cents; Endora Knorr, \$1; Andora Knorr, \$1; Henry Baum, \$5; W. M. Lutz, \$2; Annetta Yarger, \$5; Geo. Shoot, \$1; F. B. Starer, \$2; J. C. Jacobey, 25 cents; W. G. Eisenbise, 50 cents; Mrs. Ezra Lutz, \$2; H. W. Faringer, \$1; Susan Bashor, 50 cents; A. Brother, \$2; Joseph L. Richard, 25 cents; Enoch Eby, \$5; S. R. Richard, \$2; Mary Sandrock, \$2; Geo. Liphart, \$1; Jacob Lutz, \$5; Harry W. Boganrief, \$1; W. K. Moore, \$1; A. P. Myers, \$1; Chelsea Sunday school, \$3.60; Geo. Master, \$1; Sarah Boyer and Mother, \$2; John Weaver, \$1; Wm. Shick, \$1; Wm. Stees, \$1; Hannah Derr, 50 cents; Mary Irene Derr, 10 cents; Israel Stees, \$1; H. F. Stees, 50 cents; Maggie Smith, 50 cents; Frank Lutz, \$1; Joseph Ebey, \$1.

Total, \$493.75.

H. F. Taylor, Sect.-Treas. B. and F. Com  
165 South Clarkson St., Denver Colo.

**REPORT OF THE BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.**

Owing to the fact that the Extension work of Chicago was reorganized October 1, 1907, and incorporated under the State laws of Illinois as "The Brethren Sunday School Extension of Chicago," this report covers only the receipts and expenditures from March 1, 1907, to October 1, 1907, and a Financial Statement of the condition of the Extension as shown by the books at the close of September 30.

The delay in the appearance of this report is due largely to other duties devolving upon the Treasurer, who has also acted in the capacity of Secretary and Superintendent of the Ogden school. We trust our work will be such that this year's report may be ready for publication very soon after October 1.

The Lord has abundantly blessed the work during the past year and has kept it near the hearts of His people. One sister has been added to the church as a result of this work and others are near the Kingdom, a number of whom are our best boys and girls. We thank each one for your prayers and financial support in the name of the Master, whose we are and whom we serve.

Board of Trustees: Millard R. Myers, President; Alonzo F. Wine, Vice President; Chas. W. Eisenbise, Secretary and Treasurer; Elder David S. Filburn; Ralph W. Miller.

**FINANCIAL STATEMENT OF BRETHREN SUNDAY SCHOOL EXTENSION OF CHICAGO.**

Close of September 30, 1907.

**Receipts.**

Cash on Hand March 1, 1907, .....	\$1,988 42
Received from Donations, .....	584 02
Collections from Extension No. 1, .....	25 18
Collections from Extension No. 2, .....	58 78
Collections from Hastings Street, .....	91 15
Special for Hastings Street Mission, .....	133 95
Rent of Basement Rooms, Extension No. 1, .....	15 00
Unused Funds returned, .....	10 00
Stamps sold, .....	61
Collected on Bills Receivable, .....	300 00
Interest, .....	90
Sales from Store Room and Mission, .....	29 80
Items Unclaimed, .....	6 50
<hr/>	
	\$3,244 31

**Expenditures.**

Support of Missionaries, .....	\$ 545 05
Rent, .....	245 00
To Extend the Fund, Books, Postage and Stationery, .....	800 00
Freight, Drayage and Express, .....	154 39
Printing, .....	126 01
Sunday-school Supplies, .....	10 70
Bookkeeping, .....	66 94
Loans, .....	60 00
Gas and Coal, .....	1,150 00
Janitor Work, .....	20 22
Miscellaneous, .....	12 00
	22 98
<hr/>	
Cash on hand October 1, 1907, .....	31 02
	<hr/>
	\$3,244 31

Chas. W. Eisenbise, Treasurer.

**Pennsylvania.**—Geo. A. Aungst, Penbrook, \$1.20; Lizzie B. Stoudnour, Martinsburg, \$1.90; Walter E. Cox, Warrior's Mark, \$2.60; C. B. Miller, Union Deposit, \$7.50; Leonard Keim, St. Peters, \$3.50; J. G. Norris, Grafton, \$3.35; J. B. Ollig, Mercersburg, \$6.52; Moses I. Homer, Carlisle, \$5.75; W. H. Mentzer, New Enterprise, \$4; J. A. Settle, Lewistown, \$2.49; H. B. Horst, Lebanon, \$5; Harry H. Ziegler, Royersford, \$5; A. J. Kreps, McClure, \$3; Howard Rush, McVeytown, \$3.07; J. W. Myers, Fredericksburg, \$3; S. H. Brallier, Conemaugh, \$2.50; Irwin S. Hoffer, Palmyra, \$2.75; John H. Gayman, Newville, \$2.50; S. S. Beaver, Shamokin, \$2.50; J. H. Eshelman, Elizabethtown, \$3; Sarah A. Dickey, Somerset, \$2.15. Total, \$73.58.

**Kansas.**—Fannie Garber, Norton, \$7; Lucy Highbarger, Wichita, \$3; J. E. Throne, Ottawa, \$2; Leora M. Wales, Sedgewick, \$5.50; J. D. Yoder, Conway, \$5; Frank Hoover, Sabetha, \$11.50; F. N. Sergeant, Dunlap, \$9.90; Carrie M. Brubaker, Sterling, \$3.25; J. L. Walden, Hutchison, \$2.50; Ellen Quackenbush, Madison, \$2.75; C. S. Williams, Summerfield, \$2.50; H. A. Trapp, Altamont, \$3; Alma Button, Ramona, \$9.46; R. J. Shirk, Ramona, \$2.50; J. E. Peck, Reserve, \$2.50. Total, \$72.36.

**Illinois.**—C. A. Gruber, Jeffersonville, \$3.25; Joel Yordy, Roanoke, \$6.30; Lee O. Fry, Naperville, \$3.50; W. H. Myers, Milledgeville, \$27.94; R. G. Mohler, Chicago, \$1.55; Erma Switzer, Roanoke, \$4.75; Martin Brubaker, Waggoner, \$5; Jennie Harley, Mt. Morris, 50 cents; Frida Plock, Shannon, 75 cents; Mrs. Swartz and Daughter, Chicago, \$6.25; Virginia A. Waggoner, Beecher City, \$2.70; A. J. Beeghly, Olney, 95 cents; J. E. McCauley, Roanoke, for Grace and Curtis, \$4; Besse E. Eckman, Lanark, \$21.53; Chas. W. Eisenbise, Chicago, \$1.89. Total, \$90.86.

**Maryland.**—Allen D. Hoover, Graceham, \$6; W. M. Howe, Smithburg, \$2.75; Otelia Reichard, Fairplay, \$1; U. V. Hout, Sharpsburg, \$5; Susie M. Hout, Sharpsburg, \$1; C. D. Mullen-dore, Rohersville, \$5; Laura E. Jennings, Brownsville, \$1; Geo. W. Fouch, Brownsville, \$1; Joseph L. Potter, Brownsville, \$1; Geo. W. Fouch, Weaverton, 10 cents; Mrs. H. R. Rowland, Lydia, \$1; J. E. M. Castle, Brownsville, \$5.20. Total, \$30.05.

**Iowa.**—Alice Garber, North English, \$2.40; E. G. Rodabaugh, Fairfield, \$5; H. B. Johnson, Batavia, \$2.50; John B. Bruero, Frederick, \$2.75; M. E. Book, Marshalltown, \$4; Mrs. Isabelle Miller, South English, \$5; Dora Miller Heatwole, Brooklyn, \$2.35; Joe Logan, Clarion, 50 cents; Margaret Shook, Greene, \$1.88; Nina Messamer, Dallas Center, \$4. Total, \$30.38.

**Ohio.**—N. E. Apple, North Star, \$1.20; D. H. Leckrone, Chalfonts, \$4.85; Chas. L. Keltner, Sherwood, \$15; Willis C. Kreider, Arcanum, \$2.90; Sarah Middaugh, Berlin, \$1; W. C. Metsker, Sterling, \$2.50; Eliza Shellabarger, Mendon, \$7.53; Verna M. Frantz, Bellefontaine, 50 cents; Wm. Young, Tiffin, \$7.90; S. M. Friend, Lodi, \$1.75; Jacob Klepinger, Laura, \$2.50; Ella Brumbaugh, Tippecanoe City, \$5; W. C. Detrick, Bradford, \$2.50; Iantha Whitehead, Dayton, \$1; Simon Long, Pioneer, \$3.74; Ida Mohler, Pioneer, \$1.25. Total, \$61.12.

**Indiana.**—Lillian Soromon, Plymouth, 60 cents; Lewis Moss, Bringhurst, 40 cents; Jane Allen, Summitsville, \$3; Christian Metzler, Wakarusa, \$15.60; H. S. Bowers, North Liberty, \$3.40; E. J. Swartz, Wakarusa, \$10.25; David S. Cripe, South Bend, \$5; Ira Myers, Goshen, \$5; Wm. Weybright, Syracuse, \$1.50; Levi O. Eby, Wawaka, 25 cents; J. P. Dickey, North Manchester, \$1; Geo. E. Everding, Vista, \$1.75; J. W. Miller, Stockport, \$1.50; M. H. Huffman, Onward, \$1.20; M. H. Guyer, Syracuse, \$2.50; W. A. Boone, Bunker Hill, \$2.50; Jacob Repert, Buck Creek, \$3; Samuel A. Gilmer, Kitchel, \$2.50; John Geyer, Nappanee, \$4.12; F. P. Hostetler, Bennetts Switch, \$2.75; Monticello County S. S. Association, \$10; John C. Miller, Topeka, \$2.75. Total, \$80.57.

**Virginia.**—E. E. Blough, Manassas, \$8.12; H. F. Sours, Luray, \$2.27; Salome Goughnour, 10 cents; Mrs. Minnie Miller, Edom, \$1; S. I. Bowman, Harrisonburg, \$2.50; Wm. K. Conner, Newport News, \$1.85. Total, \$15.84.

**Nebraska.**—L. C. Klintzman, McCool Junction, \$10; Mrs. C. B. Smith, Red Cloud, \$1.30; D. F. Kindig, Roseland, \$3; Sadie Young, Beatrice, \$2.75; C. D. Fager, Cambridge, \$18.50. Total, \$35.55.

**Missouri.**—L. B. Ihrig, Wheatland, \$2.50; Wm. G. Andes, Mound City, \$4.56; E. A. Markey, Warrensburg, \$3.30; E. A. Mason, Norborne, 25 cents. Total, \$10.61.

**California.**—P. H. Smith, Tustin, \$3.40; Aaron A. Wolfe, Tropico, \$1.75; Wm. H. Wertebaker, Los Angeles, \$3. Total, \$8.15.

**Colorado.**—Ida M. Hudson, Prowers, \$6.20; O. J. Bollinger, Fruita, \$2. Total, \$8.20.

**Michigan.**—Jesse Spindler, Woodland, 70 cents; Grace E. Messner, Lake Odessa, \$3. Total, \$3.70.

**North Dakota.**—Geo. M. Clapper, Carrington,

\$3.40; H. A. Kauffman, Trenton, \$2.75. Total, \$6.15.  
**Washington.**—Chas. W. Deeter, Centralia, \$1.75; E. C. Truckenmiller, Wenatchee, \$21. Total, \$22.75.  
**Wisconsin.**—Lillie M. Holmes, Mondori, \$2.30.  
**Oregon.**—J. A. Royer, Gresham, \$2.55.  
**Oklahoma.**—Oliver Austin, Cushing, \$6.85.  
**Arkansas.**—Anna Fiant, Springdale, \$2.  
**Louisiana.**—J. F. Hoke, Roanoke, \$12.70.  
**Texas.**—J. M. Moore, Manvel, \$7.75.

Collections Extension No. 1, .....	\$ 25	18
Collections Extension No. 2, .....	58	78
Unused funds returned, .....	10	00
Rent for Basement Rooms of Church, .....	15	00
Collections, Hastings Street, .....	91	15
Sale of Goods and Clothing, .....	29	80
Stamps sold, .....	61	
Special for Hastings Street Mission, .....	133	95
Collected on Bills Receivable, .....	300	00
Interest, .....	90	
Items Unclaimed, .....	.6	50

**Summary.**

Illinois, .....	\$ 90	86
Indiana, .....	80	57
Pennsylvania, .....	73	58
Kansas, .....	72	36
Ohio, .....	61	12
Nebraska, .....	35	55
Iowa, .....	30	38
Maryland, .....	30	05
Washington, .....	22	75
Missouri, .....	10	61
Louisiana, .....	12	70
Virginia, .....	15	84
Colorado, .....	8	20
California, .....	8	15
Texas, .....	7	75
Oklahoma, .....	6	85
North Dakota, .....	6	15
Michigan, .....	3	70
Oregon, .....	2	55
Wisconsin, .....	2	30
Arkansas, .....	2	00
Received from all other sources, .....	671	97

\$1,255 89

Millard R. Myers, President; Chas. W. Eisenbise, Secretary and Treasurer.



¶ One can see the lengths to which the saloon element will go and also the lack of real manhood which characterizes their work when a manufacturer of liquors would misrepresent so pious a man as John Wesley, the founder of Methodism. Recent advertisement of this company is that John Wesley favored the use of wine and takes part of a quotation in the discussion of the holy communion as a proof of their statement. What awful sin! Oh, that these with many of their kind only knew the sin against heaven which is theirs! They surely would repent in sackcloth and ashes.

¶ The Young Christian and the Early Church by J. W. Conley, the new book in the Christian Culture Course is a well-prepared volume for study by busy

young people. It is divided into two parts of ten lessons each. Each chapter is so paragraphed and arranged that it is easy to prepare and review the lesson without the help of another. The story of the Apostolic and early church is well covered, considering the compass of the book, and it commends itself as being practical and helpful. The chapter on baptism as far as it goes is good. It shows the fallacy of infant baptism, argues for immersion, but goes no further. The chapter on the Lord's supper is misleading. It makes the supper and the communion the same when history will substantiate the fact that the *agape*, feast of love, or Lord's supper is a different institution from the bread and the wine, the latter being "the communion of the body of Christ." For the want of a book better suited to the needs of our own people, this book would prove very helpful indeed.

¶ With many the question of right to go into the field of another religion and try to occupy for Christ, is never sprung. Yet it may be justly raised by the closer student of righteousness in the world. In the volume "The Divine Right of Missions," by Dr. Mabie, this scholarly man has dealt most ably with just two questions,—"The Elements in Christianity which Adapt it to be the Universal and Absolute Religion," and "Has Christianity the Moral right to Supplant the Ethnic Faiths?" The book may be a little heavy for the average reader, but the subjects are so ably and so clearly dealt with, that no reader can study its pages without feeling not only free, but under obligations to take the Word of God everywhere it is not known. The book is meat for the student and not milk for the child; but there ought to be many who would grow greatly on this food. Published by the American Baptist Publication Society and may be had at our Publishing House for 50 cents.

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Cloth,	.....	.35 cents

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## 5,000 Brethren and Sisters

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# The Missionary Visitor

Vol. X

November, 1908

No. 11

## A Home Thanksgiving

### A Song of Praise

Praise to God, immortal praise,  
For the love that crowns our days!  
Bounteous Source of every joy,  
Let Thy praise our tongues employ  
For the blessings of the field,  
For the stores the garden yield,  
For the fruits in full supply  
Ripened 'neath the Summer sky

All that Spring with bounteous hand  
Scatters o'er the smiling land;  
All that liberal Autumn pours  
From her rich, overflowing stores;  
These to Thee, my God, we owe,  
Source whence all our blessings flow;  
And for these my soul shall raise  
Grateful vows and solemn praise.

### Scripture Reading

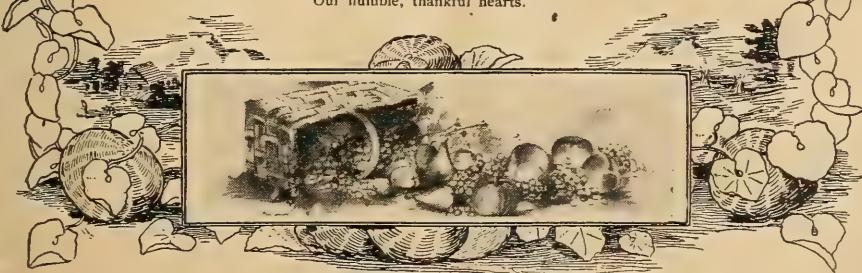
**O**SING unto the Lord a new song; sing unto the Lord, all the earth  
O give thanks unto the Lord; for he is good: for his mercy endureth forever.  
Enter into his gates with thanksgiving, and into his courts with praise; be thankful  
unto him, and bless his name.  
Let us come before his presence with thanksgiving, and make a joyful noise unto  
him with psalms.  
For he is our God, and we are the people of his pasture, and the sheep of his hand  
Bless the Lord, O my soul, and forget not all his benefits.  
Who forgiveth all thine iniquities; who healeth all thy diseases.  
Who redeemeth thy life from destruction; who crowneth thee with loving-kindness  
and tender mercies.  
Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.  
For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.  
O give thanks unto the Lord; for he is good; for his mercy endureth forever.

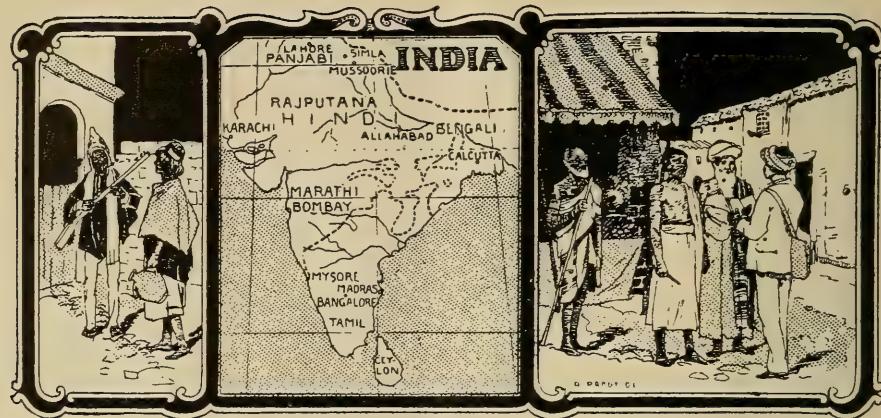
### A Thanksgiving Hymn

We plough the fields, and scatter  
The good seed on the land,  
But it is fed and watered  
By God's almighty hand;  
He sends the snow in winter,  
The warmth to swell the grain,  
The breezes, and the sunshine,  
And soft, refreshing rain.

He only is the Maker  
Of all things near and far;  
He paints the wayside flower  
He lights the evening star;  
The winds and waves obey Him,  
By Him the birds are fed;  
Much' more to us, His children,  
He gives our daily bread.

We thank Thee then, O Father,  
For all things bright and good,  
The seed-time and the harvest,  
Our life, our health, our food.  
No gifts have we to offer  
For all Thy love imparts,  
But that which Thou desirest,  
Our humble, thankful hearts.





### A CALL TO PRAYER.

E. H. Eby.

At the last meeting of the Missionary Committee it was decided to enter upon and to arrange for a special evangelistic campaign during the coming season, and a committee was appointed to make and execute plans. It was also suggested that the month of October be given to special preparation of our Christian community for such an undertaking. Special services at the various stations, continual prayer for the heathen world about us, and for the special empowering of the Spirit for this service was decided upon for work during October; the succeeding months to be given up to the evangelistic work proper.

In a very large measure the success of the campaign depends upon this time of preparation. There must be a revival among the Christians themselves if we would have power in testimony for Jesus. "And I, if I be lifted up will draw all men unto me." But we first must feel the drawing of our Master before we can lift Him up before men so that they too may look and live. There is the individual as well as the universal drawing power in Jesus. Nations have been and are being drawn to Him. But at the bottom of this is the attraction of individuals. Each separate soul is to be bound to the Master by the bond of personal

love. Each must see the beauty of His face and yield all to Him. Jesus is the great Magnet. But He works thru His believers. We can impart life only as we receive it from Him. So this evangelistic campaign must of necessity begin with us in a deeper, clearer vision of Jesus and of His world-plan. Before we venture upon the open battle field we must first have won the victory in the secret place—victory over self, then over the enemy of souls. We shall not go out, as did the Mohammedans, with our Bible in one hand and a sword in the other; neither would we go depending on the persuasive power of our own wisdom; but we would go in His name, and we would that our message be in demonstration of the Spirit and in power. We must get a fresh vision of God's love for men; we must get anew a burden for souls. We must be cleansed from all sin, within and without. We must know Jesus' power to keep us from sin, and from sinning. Only then can our testimony be in the power of the Spirit.

In this work of heart-preparation as well as in the work to follow you can have a very large part. We ask you at home to enter this conflict with us. You are as near to the throne of divine grace as are we. Prayer is the weapon by which the forces of evil can be vanquished. Will you enter the secret

chamber and with us cry out to God for the reviving of ourselves and our native brethren in spiritual life, and for special spiritual preparation for this special evangelistic work to which He is calling us? "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Call upon me, and I will show you great things, and wonderful, that thou knowest not." God means to bless us and the world in answer to our prayer. Pray for the coming of Christ's Kingdom here in India. It is coming—of that we have no doubt; but we can hasten it by our prayers. Pray during October for the reviving of the Indian church, and during November and the following months pray that the Spirit may bring conviction to many hearts thru the preaching of the Word. Ye that are the Lord's remembrances, take ye no rest, and give Him no rest till He makes India the Kingdom of our Lord and Christ.

Jhagadia, India.



#### THE NEW TEN COMMANDMENTS.

Wilbur Stover.

There is a religious teacher of the Bhil people not far from Ankleshwer, with whom we have been having some interesting times. We saw him at Hindu gatherings, in true sadhu fashion, trying to gather in a few pice from the people. And we pitied him there. I invited him to our house, and he gladly accepted the invitation.

He spent a few hours with us one day and then said he would have to be off. I asked if we might call to see him. He said he would be happy to receive us. So after a day or two, I thought I would be politic, and send a couple of our native brethren, reserving my going till the next time.

The brethren went. They were well received. And they had a meeting! They report having about thirty people together in the evening, but as it

grew late, most of them went away, but some stayed, and they continued talking. When sleep became a little prominent in their presence, they had tea and so went on with the meeting. During the night they had tea four times, and at morning dawn were still talking about this Christian religion of ours. They began that meeting at four in the evening, and continued it till ten the next day! when they had to close in time to catch the train that would bring them to Ankleswer again!

Well, things when they get interesting they do not have time to cool. A missionary does well to remember that. In a day or two, the sadhu came again to see us. His name is Rupa Bugwan. He came to stay all night and to talk. We had prayers and a meeting. He was present. He liked it. When supertime came, I sent him to some of our Christians. He went. He stayed all night there. In the morning he came in again, and we had tea together. Then the forenoon went, and with our two children, I got down on the floor and we ate dinner together. After dinner he went home again.

But while with us, he said he had learned our ten commandments, and that his ten commandments were nearly the same. Then he told us his ten. We were a bit astonished, and have a suspicion that he is guilty of plagiarism. But he does not think so. He may not be. But the ten commandments he teaches are these:

- Thou shalt drink no liquor.
- Thou shalt drink no toddy.
- Thou shalt not eat meat.
- Thou shalt not take any life.
- Thou shalt not be envious.
- Thou shalt not commit adultery.
- Thou shalt not tell a lie.
- Thou shalt not steal.
- Thou shalt not covet.

Thou shalt always regard the teachings of thy guru.

In itself, this is exceedingly interesting indeed. Here are a set of ten moral teachings upheld by a very common

half-literate Bhil guru, as he goes about among his people from day to day. He says he has about one hundred and fifty disciples, and will now tell them he has found a better way, and will ask them to come with him, and together they will enter upon this new Way, this new Life. He promises to do it.

He is a Bhil, and has not very much backbone. I do not know if all of his followers live up to his ten teachings or not. I have fears about it. Perhaps he gave them to me wrong. When we ate dinner together, we forgot that his third commandment was against eating meat, and as we knew all Bhils to be rather fond of meat, we had a nice meal of rice and curry,—meat curry. Eating, Emmert said to me in English that our guest would not eat his meat. I asked him why. He said it was in one of his ten commandments not to do so. I said I thought not. But we did not have a chance to doubt long, for Rupa Bugwan likes meat as well as any one, and is glad for it when he gets it. So we went to see the list of the ten we had made, and sure enough, there it was, "Thou shalt not eat meat." When we showed him the Truth which is not concerned with eating and drink, he said it was right, it was good. He may be as many are, simply curious to know about us, but we are hoping that there is more in him than just that,—we are hoping that he may be in truth a simple seeker for the Light, who has just caught the first glimmer of the same. May the Lord shine the full day light upon him.      ♦ ♦

#### A COMPARISON.

Steven Berkebile.

As we mingle with the people from day to day, we cannot help but compare. Even unconsciously we do this.

Children will look at each other's appearance, cleanliness, clothing, etc., and judge whether they are well dressed or not. This is a God-given principle if rightly used. Paul speaks of some who abused this gift when he said that ye meas-

ure yourselves by yourselves and compare yourselves with yourselves and you are not wise. But in another place he says, "till we all come in the unity of . . . unto the measure of the stature of the fullness of Christ." This is a comparison of the proper kind. One man who is more tidy than another cleans his compound and garden and cornfield, and another, who perhaps naturally is not so tidy, is induced to clean up his yard and fields, etc. Another person because he loves to accumulate wealth, often for selfish purposes or to have the applause of man, will strain every nerve to exceed in raising good crops, large hogs, beautiful horses, etc. This emulation, which is induced largely by comparison, is of two kinds, and the good kind the Christian needs to make more use of than he often does. Some women, in India at least, will adorn their children and themselves with all kinds of jewelry, expensive clothing, etc., because she compares them with another and wants to exceed. And so we might carry this on indefinitely, but let this suffice for our study and thought of this subject.

The thing that has been on my mind is, How very much alike are some of the Christian and Hindoo practices in sacrificing to and for God. There is a custom among a great many of the Hindoo people to set apart or to dedicate to the gods, or a certain god, as Ram, Vishnu, Vitoba, Krishnu, etc., some article of food that they themselves will never eat. This does not include the daily or weekly offerings which consist in a portion of their meals. I was delighted with the idea of a willingness on their part to give up some of the necessities of life for the gods or God as they understand Him (which of course in many instances is a perverted idea). But upon closer inquiry I learned that those who do so, dedicate something that cannot be easily secured, for example, one person told me that he has dedicated dates to the gods because they cannot easily be secured here in the jungle, hence form no part of their

principal diet. Another little girl brought some crabs home and her mother was cooking them, not in the regular place for cooking food but in the part of the house where the cattle are tied. I asked why this was being done and she said, "My girl has dedicated this to her god so we dare not cook it in the regular room for cooking food, neither does she dare to eat of it." It was something that they could not secure but once or twice in the year, so it was no special sacrifice to do without it.

HOW MUCH LIKE SOME OF THE GIVING THAT CHRISTIANS DO! Pushing the dollars to one side so as to get hold of the pennies, pushing the bills to one side so as to get hold of the dollars, something that we won't miss so much, so we can give and not feel it. Is this the love of God? Did He give until He felt it, when He gave His SON for our redemption? God give us all of Thy LOVE. Jehovah says in Deut. 15: 21, "And if there be any blemish therein as if it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." But not so very many centuries afterward we read, "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. . . Ye said also, Behold, what a weariness is it. . . and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: shall I accept this of your hand? saith the Lord." These and the Hindoo sacrifices to which I referred are very similar. Now the question that remains for us to solve is whether we are following these Old Testament and Hindoo sacrifices or the Christian standard. One thing is quite evident, and that is that many are not living up to the Old Testament giving of one-tenth. Bro. Fitzwater says in his article on the Church at Ephesus, that if we had not lost our first love, the church would not need to go beg-

ging for her \$100,000 offering, but we would more than double that without much effort.

Let us figure a little. I know a farm that is worth \$10,000 and annually easily produces \$2,000. One-tenth of this means \$200 for the Lord. I know a State district in America whose tax receipt valuation of property owned by Brethren was sufficient to make a buying and selling value of about \$2,000,-000. \$10,000 farm, income \$2,000, 1-10=\$200, for the Lord. \$2,000,000 property, income \$400,000, 1-10=\$40,-000 for the Lord. Half of what the entire Brotherhood, earnings of the house and all, will allow the General Mission Board to spend in its many lines of work this year. Are we robbing God? Brethren and sisters let us think. Are we giving the lame and the sick, what we can most easily spare? It pains us as we read of Hindoo temples being built in some of our American cities. And may we not encourage the building of more by not giving more freely for the spreading of the Gospel unto the uttermost part of the earth? "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generation of old. Art thou not He that hath cut Rahab, and wounded the Dragon?" "Awake, awake, put on thy strength O ZION!"

Vada, Thana Dist.



#### FAITHFUL WORK IN INDIA.

Bulsar, India, Sept. 4, 1908.

To the Editor:

You remember I sent you a gift for the Bicentennial offering from an old sister in Bulsar. I want to tell you a little more about her. She is about eighty-five years old and quite active for one of her age. Mrs. Ashbee (for that is her name) and the LaPeronne family have been taking a real interested part in our English services. Lately they have been using their influence to get others to come with them. This old lady has written a number of

letters to other English people of the town and urged them to come and enjoy the services with us. After the letters had gone, she made calls at their homes and again invited them to come, telling of the joy she experienced. As a result of her efforts she has gotten a number to come out to the mid-week prayer meetings, and a few to the Sunday evening meetings. One evening when they together had gotten a Catholic gentleman to come to the prayer meeting, they made it as pleasant for him as possible, and the first thing they said to him after the meeting was over was, "Well, brother, did you hear anything this evening that is not good to hear? This is the way it always is. Always come and we will do you good." At the same time they arranged to get him to the Sunday evening service. The old sister said she would go to his house and remind him that it was time to go, and old Bro. LaPersonne promised to bring his bullock cart around to the house and take him and the old sister over to the mission bungalow where the meetings are held. Would anyone be surprised that he was at the Sunday evening service?

#### One Week Later.

I want to add a word to what I wrote you last week about old sister Ashbee. You remember I said she was a regular attendant on the Sunday evening services. Last Sunday evening, in company with old Bro. LaPersonne and the gentleman whom they have interested in the meetings, she walked to the road in front of her home and climbed up into the cart. When she was about to sit down, the bullocks jerked the cart and she fell backward off the cart and struck her head on the stone roadbed. She was carried back to the house. A doctor's examination showed that internal injuries made her recovery very doubtful.

Bro. and Sister Blough went to see her, and a number of the English people of the town did for her what they could during the night. She passed away

Monday morning about ten o'clock. There were no relatives present, but the friends she had made while she lived gently prepared her body for its long sleep. Our carpenters made her a coffin, and some of the boys dug her grave.

The following morning the English community of Bulsar stood round her coffin during the short but impressive funeral service conducted by Bro. Blough. A granddaughter, who had arrived during the night, stood by her side and wept, but hers were not the only tears that fell as the good deeds of the departed one were recounted. We then carried her out and gently placed her in the cart on which she had ridden so often, and hauled her to the little cemetery midway between her home and the mission.

The service at the grave, conducted by Bro. Stover, was such as to rejoice the hearts of those who have their hopes set on the Christ, and the company slowly wended its way homeward, telling the good deeds of the departed saint.

Sister Ashbee was eighty-five years old. She was for many years a member of the Church of England. A few years ago she began attending our meetings, and liked our simple way of presenting the Truth. On the fourteenth of last December she did up change of raiment in a little bundle and walked, bundle in hand, to the mission house, half a mile from her home. There she made known her desire to be baptized. She and nineteen others were baptized that day. She lived on a pension of \$17 a month, and was able to give from that to the Bicentennial offering, and a similar amount towards the erection of the Bulsar church. Through her influence an offering was received at the Sunday evening services, and after her fatal fall her regular weekly offering of eight annas (16 cents) was found tied in her handkerchief. Her place in the weekly meetings is now vacant, but we rejoice that she had prepared for a place in her Father's house on high. J. B. Emmert.



## THE COOLIE REST, THE POUND, AND THE BHIL QUARTER OR VILLAGE NEAR ANKLESVAR

S. N. McCann.

The square pile of brick to the left of the people tree is a coolie rest. The man and woman standing to the right of the tree are coolies. The coolies are those who carry burdens on their heads. These burdens may be very heavy, so that if they would put them down they could not, unaided, take them up again.

Formerly rests were built of brick at intervals all along the public highways. These rests stand about five feet high, so that the burden can be placed upon them easily and again taken up without assistance. They are relics of the past and are now generally going into decay. They seem to speak of days when the poor were

oppressed and compelled to carry heavier loads than they must carry now. They not only speak of oppression, but they also show sympathy for the oppressed.

The religion of India is responsible for the building of these rests to relieve the oppressed coolie. Since a Christian government rules India such rests are not needed. The oppression is not so great as under her former rulers. If India could only be Christian the oppression and ignorance under which she yet groans would soon pass away. A glad day of prosperity awaits India, for she will be Christian.

The little shed to the right of the tree is a pound. A pound is a place

where any animal found running at large, or trespassing upon fields, is taken and locked up. - The owner, in order to get his property, must pay a fixed rate per head as a fine for allowing it to run at large. The pound is a good thing in a country where fields are not fenced. If the animal is not called for in a specified time it is sold at public auction.

The grass-covered houses in the background are Bhil huts. These huts are made of mud and covered with grass. Most of them are very low, with only one door and no window. As a rule there is but one room to a family and in this room little or no furniture. There may be a hand mill, a few grain bins made of a mixture of cow-dung and mud, and a cook-place. The walls and floor are plastered with this mixture. The people sleep on the floor, as a rule. If they have any goats or a yoke of oxen these also sleep in the same room with the people. Their homes are very simple and primitive and the people are very poor.

In this village we have had a night school for a number of years. The school is held in one of these low-built houses. The children have learned to read and some of them can help to sing gospel songs.

May the Gospel soon win its way into the hearts of these poor people, whose lives are so dark and gloomy.



#### FROM BULSAR, INDIA.

No doubt the readers of the VISITOR have heard of the unrest in India, riots, bomb-throwing, dissatisfaction with the English Government and attack upon officials and Europeans, even a few Missionaries. We are sorry to say that there has been some loss of life and also suffering by the innocent. The Government has made a number of arrests and imprisonments, but giving all a fair trial according to law, and punishment accordingly. A few days ago, one man was executed in Calcutta. A

number of magazine editors have been arrested for publishing seditious articles and so the Government is striking at the root of much of the trouble. We are glad to say, however, that the present outlook is good. There seems to be general quiet and among a large number of the people of India there is strong feeling of condemnation of the sedition, and disgust at the ways and means employed. Last Saturday evening there was a large mass meeting of all classes of people here in Bulsar and some timely vigorous speeches were made in favor of the English Government showing the benefits that India has enjoyed under British rule. Similar meetings were held at other places. We hope and pray that there be no more trouble.

We are also glad to tell you that we are having a most splendid monsoon this year and if the latter rains come properly there is every hope for an abundance in crops this year. There are good rains all over India I believe. Grass and crops are growing nicely and altogether India is very pleasant just now. We are hoping that the price of grain will soon be reduced.

Last evening we received the results of the Sunday-school examination held in July. One of our boys gets one of the four medals given in Gujarat. In all two hundred and thirty-two passed and will get certificates. Only thirty failures. Among the passes, twenty-four are from a village school among the heathen. One of our married boys is assistant teacher there and he did splendid work in teaching the children about Christ. My heart was made glad as I listened to those boys tell of Jesus the Good Shepherd. O that they may soon know Him in the pardon of their sins. O that their parents could be taught as easily. How happy they will be when they get their certificates.

During the rains we have had quite a bit of sickness in our Christian community, especially among the children. One little girl passed over. Five of the

orphan children we had to send away to hospitals. How glad we would be for our own doctor and hospital. The sick could have so much better attention and it would relieve the rest of us of much work and care. We hope for better things in the future. May the Lord lay it upon the heart of a good doctor to give himself for the India work.

Sister Sadie Miller is spending three months with us during the rains when she cannot work very well in the villages. She is busy all the time relieving Sister Quinter in the work of the Girls' Orphanage. We appreciate her presence and help very much. The first of September she will return to her work in Raj Pipla State.

The Orphanage work is going along nicely. The schools are in good running order and the teachers are making good effort. We hope for a good result in the yearly examination in November. In September seven of our boys are going to Surat for the Gujarati Final Examination. Hope to be able to get a few into the Training College also this fall. Cannot know for sure because they are admitted by passing an entrance examination.

Your Missionaries are all well and happy in the work entrusted to them.

For Christ's sake,

Atig. 14, 1908. J. M. Blough.



#### FROM VYARA, INDIA.

A. W. Ross.

Brethren Stover, Eby and I had spent several days very profitably with Bro. Aziz in his field, going from village to village preaching the Gospel news. The journey had been a hard one, owing to heat, dust and long distance traveled by bullock cart.

We were glad to return to the railway station, but our joy was soon turned to sadness, when upon opening a letter from Sister Ross we were informed that our head-carpenter had fallen in sin, and that the matter de-

manded our immediate attention.

I hurried home leaving the brethren to finish the Committee work for which we had gone.

I had scarcely reached home till the masons called me. This was my opportunity to see what effect the act had upon both the fallen and those with him. I said nothing relative to the sin nor showed any signs of knowing anything about it. The head-carpenter was shy and showed fears of meeting me, his voice and countenance giving every evidence of it. The usual questions and instructions given, and I went to our rooms.

I now called in the woman implicated and later another, a witness, to ascertain as many of the facts as possible before approaching the man concerning the deed. The fact of him seeing these various ones come to us made him all the more nervous, seeing that I was making sure of my ground before meeting him.

It was eight o'clock before I called him. As usual he sat on the chair near my desk. My questions were direct and pointed, and he tried to avoid making the open, direct confession demanded. I kept insisting on the truth, clear-cut, regardless of what it might cost him or me. But his continuous answer was that others had witnessed against him so he could do nothing but say he had done the deed. Of course this was a scheme to avoid open, direct confession, and to leave the question darkened. Although confident of his guilt, yet I was determined to get the open confession, knowing that his future welfare depended on it. So I kept at it. The man could not stand it to face me thus any longer. He remembered how I had trusted him and showed him every kindness, and now how disappointed I was! He could not hold back longer. With tears pouring from his eyes, he said, "I did it, Sahib, I did it." He now fell to the floor and sobbed like a child.

Oh, sinful India! How weak is thy character! How many of thy sons and

daughters have fallen! But oh, how wondrous, how merciful, Jesus Christ, the Son of God, died for just such as thine! Repent and believe on Him. He alone can save thee and give thee strength of character. If thou trustest in thine own strength, thou wilt never get peace of mind and assurance of salvation!

Our minds go back to the times of Jesus when a poor woman was accused of sin, and Jesus said, "He that is without sin among you, let him first cast a stone at her." Even as in those days too many were guilty of the same sin so today in India, adultery with its old-time destructiveness of character, family and social ties, has been handed down as an heritage of heathendom, so imprinted upon the life as to give Satan, in so many cases, full control. Sad to think of it, and sadder still when we know that in some instances this abominable sin is given the sanction of religion and under this cloak many of the most sacred places of India become the very centers of sin and the holy men the very promoters of it.

Brethren, can we allow this to continue? Shall we not put forth a mightier effort to bring the great dynamic force of Christianity to bear upon the lives of these people? Would that you might see the "power of the Gospel unto salvation" as we see it exemplified in the lives of many. But you will say, "They fall so easily. Angels one day and devils the next." Yes, too often, too true. Sad, indeed, but sadder yet if the Lord Jesus should see us in the same light. Perhaps too many of us might be seen sneaking off around the corner. Yes, they fall, but like Peter, get up and try it again. It is heathendom through inheritance and environment pulling one way, while Christianity is on the other side drawing heavenward.

Oh, brethren, we want more pity, more love, more live interest in a lost world. Jesus had it, we *ought* to have it, yea, we *need* it. You may not realize it, but nevertheless it is true that Jesus Christ

is getting just as much glory over here out of some of these lowly hovels as He is out of our American homes—palaces these people would pronounce them. Jesus Christ is being made manifest as truly in some of the lives of these dark-skinned brethren as He is in ours of milder hue. And He is only longing for greater opportunities to show forth Himself.

Let us rise up to meet it. Jesus Christ wishes, longs to shine forth from every pair of eyes in the world, but we must remove the cataract. It is within our power. A million pairs of eyes right here in our field with cataracts on them. We have the men, we have the money and instruments, all the needed equipment save a full surrender of self and all to His service.

Almighty God remove the scales from our own eyes that we may see Jesus glorified as the Savior of all, yes ALL.



#### KORDI AND RUPLO.

Mrs. Nora Lichtry.

Kordi means lame or crippled, but this is the name of one of our Christians. His name was not Kordi from birth, but because he has a crippled arm he was nicknamed Kordi. The name that was given him at birth was Rudra (meaning to cry). I suppose he cried a good deal and so got the name. His arm was hurt in some way during the famine of 1900, and since then he has a stiff elbow. He has a hard time to make a living because he could not do a man's work. He was knocked around by his relatives and was their mokre (servant).

We learned to know Kordi over two years ago. He was then living with some relatives in this village, where he had a hard time. After becoming acquainted with Christianity he expressed himself as ready to be baptized. He was received into the church and came to live among the Christians. It was at the time of the building work here, so he worked by

the day for awhile. We wondered what we might give him to do, so about that time we needed a mail carrier and errand boy and thought to try Kordi. At first he was very ignorant and sometimes it was trying, but he learned and now is very trusty. I cannot tell you the improvement that he has made. He does his work willingly and well and can be trusted with money.

While he has been improving in his work the spiritual side of his life has not been neglected. In church attendance he is regular. He knows most of the songs from memory and carries all the tunes, which is quite an accomplishment for an uneducated native.

One time a conversation between Kordi and another Christian was overheard. The man asked Kordi why he became a Christian. Kordi thought awhile and then answered, "For my soul's sake." What better answer could he have given?

#### Ruplo.

Over a year ago, one day a man came for medicine. He had dry tetter all over his body and we did not know what to do. He insisted that we do something for him if he would stay here. Stay he did, and we treated him with a medicine that had coal tar in it. He used the medicine faithfully and it made his skin a great deal blacker than it was and from that he got the nickname Rungale (color or colored). We were glad that he got well, and then he thought the mission folks were all right, so wanted to stay.

First, I must tell you that Ruplo is not as bright as some. He is what we might call "simple," but nevertheless he does his work well and in some respects does better than those who are more intelligent.

Ruplo wanted to stay, so we gave him the cattle to herd. It was not many days until we saw by the cattle's condition that we had made no mistake in putting them into his hands. At the beginning of the last rains he

wanted to quit herding and farm. He sent us word to that effect, and we told him to go if he wished. When he was told this he said, "Do you think I am going to let these cattle go into some one else's hands? Look how fat they are! No, I am going to stay." And stay he did, and that was over a year ago. He is funny, sure, and one gets very tired of him, but he loves the cattle and the cattle love him. He is a great grumbler. When he comes grumbling we laugh and he soon is laughing heartily.

Several months ago he was baptized and is enjoying the Christian life as far as he knows. He never forgets to put his piece in the Sunday collection.

Although not so intelligent as some he has some good traits which it might be well for others to cultivate.

Umalla, India.



#### OUR NEIGHBOR IN ACTUAL LIFE.

Florence Baker Pittenger.

Could we bring our readers into our midst, they would understand more fully the extreme poverty of our neighbors, and yet a short visit would not give you a real understanding. We have been here well on in our second year, and yet daily we learn some sad fact about the condition of the people, we did not know before.

As you all know, last year was a year of shortage in many places in India. The English Government spent "thousands" in relief work in different parts. All over India, grain and food stuffs have been much beyond their normal price and will continue to be so until the new crops are harvested which now promise a good yield, owing to the present full rains.

But we will confine ourselves now to our little world—The Dang Forests. We may well call it our own little world, because since the rains have come we are entirely shut off from the outside. Only those can come and go who are ex-

pert swimmers and who are strong enough to wrestle with the rushing torrents. Our little world is only about one thousand square miles in area and its population is but between twenty-three and twenty-four thousand, yet it is a real little world. Daily the panorama of life is acted out. When our hearts become sick and our spirits sink because of the awful blackness of the picture of life as it really is, then we look forward with hope to the time when Jesus Christ shall be known among these now absolutely ignorant children of the forest. Then no longer will they go unclad and then will they not need to struggle as now they do, to keep soul and body together. No longer will they go without food for two, three and even four days. You ask why this pitiable condition? Does not the soil yield her fruit? Yes, old mother earth is waiting to give forth a bountiful harvest wherever she is tilled. The whole sad story is told in one sentence: Liquor has *robbed* and is *robbing* the people of their strength, their manhood, their intellect, their food, and of their very life itself. Last year all through these forests there was a fair crop of the principal food grain of these people. But no sooner was the crop harvested than the people carried the grain to the liquor shops and there bartered off their one life sustainer. Much was given back for what was loaned beforehand. For so many years these people have been loaning from these shopkeepers, that I suppose no one knows just how much he does owe. All they know is that they must give everything to the shopkeepers as pay on their debt. These shopkeepers are free to do as they please and I am sure that the Egyptian's never oppressed the children of Israel more than do these shopkeepers these poor ignorant people. Seems to me the English Government should interfere, but I know the Government does not know of one-fifth of the rottenness that is carried on by these money makers—prey়ers on the ignorant people. Just

a few illustrations: During these days the shopkeeper in our village gives out one measure of grain. After harvest she will demand three, four and even five measures for the one now given, just according to the amount the poor victim happens to obtain from his field.

One of our neighbors had a fine ox worth from forty to fifty rupees. He and his family had nothing to eat and the liquor shopkeeper said: "Bring me your ox and I will give you fifteen measures of grain." The man drove off his ox and brought home the old mouldy grain which had been stored for years. That amount of grain had cost the shopkeeper perhaps a rupee or two.

To some this shopkeeper loans money. If today she gives one rupee in five months she demands two rupees for the one now given. So we might go on telling even more tales of injustice. You ask why do the people allow themselves to be so mercilessly treated? First, they have no minds of their own. You all know that drink makes a fool out of a cultured man, and what do you suppose it makes of these? Here everybody drinks and drinks, just as much as he can get. Sometimes people in America pawn their clothing and household effects for drink. Well, these people take their chickens, their milk and everything they have to the liquor shops, and receive in return about one-fourth value in liquor. Often have I offered the proper price for a chicken but did not get it. The next day or even yet the same day they carried this same chicken to the liquor shop and received for it not even one-fourth as much represented value as I had offered. But it came in the form of liquor and thus the difference. Not only do they give their ware, but they give money. Money earned by the sweat of the brow. This year during one of their holiday seasons these poor people actually paid 2,654 rupees to the ten liquor shops in this territory, all in four days! Last year the English Government received

in revenue 17,000 rupees from this district for this soul destroying business.

For the last two months, not a day has passed but some one came begging for money. They are ready to make all kinds of promises if only we lend them money now. Their stories are sad indeed. Many have had no food for two and three days. Others have eaten nothing but leaves and roots for a month. They come at all hours of the day and some we can scarcely persuade to leave the house without the asked-for money. Some stand and watch us while we eat. It almost takes the flavor out of our food to have the hungry black eyes following every mouthful.

These are some of the real conditions. What is the remedy? If I had ten thousand rupees I would not give out money gratis to these hungry beings. If I did they would spend it for liquor. If I had a thousand bushels of grain I would give it out only as I could know it was properly overseen and that each family had just enough for the bare need of the day. Should I give for two days they would at once carry one day's grain, and likely one and one-half day's grain, to the liquor shop. What would I do if I had the means at hand to do what I would want to do? First, I would station Christian families all through these forests. Real true soldiers of the Lord—such as we now have a few stationed—to teach these poor people. Yes, I would give material aid as wisdom would direct, with the object of establishing the people in true ways of *living* and *working*.

As the people come to us daily, we plead with them to turn from their folly. We drop the precious seeds and look to the Holy One to melt the cold, stony hearts and to open the blind eyes. Brother, sister, each of you can have a real part in carrying on the work of salvation among these, the least of His. Pray that the Holy Spirit may come in power and break the fetters which now bind these poor people to the earth. He alone can wipe out this awful curse of

drink from this land. What will be your part in praying down God's power on this needy field? Will you simply read these lines, draw a long breath, and say it is sad and feel no personal responsibility? Will it be said of us that we have done what we could to bring these ignorant ones into the light? Truly the harvest is great but the laborers are few.

Ahwa, Dang Forests, India.



FROM JHAGADIA, RAJ PIPLA,  
INDIA.

Emma Horner Eby.

The rains came in good time this year and we are so thankful; for the experience of living in a native house is not the most comfortable during the hot season which just precedes the rains.

What a good refreshing breath can be taken after the thermometer lowers from its three months of nearly blood-heat several hours each day, to the cool, moist atmosphere which the welcome showers of rain bring us! Even our little three-year-old boy stands at the door saying; "I am glad God sends us rain."

Two weeks ago our Brother Lalbhai took suddenly sick and after several days of watchfulness and the best of care we could administer we found it necessary to send him to a neighboring Mission Hospital.

Many are the prayers we have sent up to God for him. He is one who came from the Brahman caste and has proven himself so worthy and is so humble in the New Life which he has accepted that we have great reason to rejoice and praise God for one so faithful.

Not a day passed by but that little H. M. asked God "to make Lalbhai well," and now we all praise our dear Father that He has healed him and brought him back to us.

Our little girls' school is not so well attended now, as the little girls must

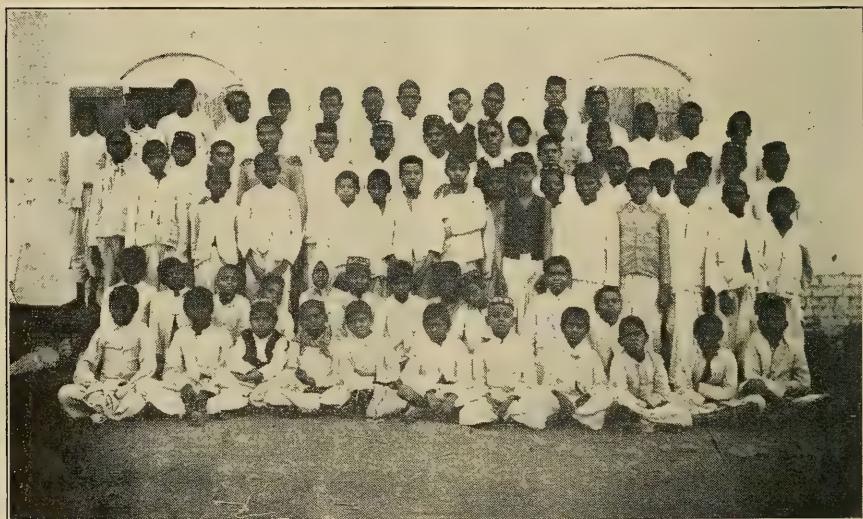
help weed the fields and work on the roads. Some of them come to school, however, during their rest time at noon, hasten to eat their scanty bit of food and back to their hard work until evening.

We are so glad to have these little girls learn something before they are married, and now that the wedding season is over we hope to keep them in school another year.

I want to ask every mother and daughter in our beloved Brotherhood to pray for these little Bheel girls, for they will soon be the young women and mothers of India.

Then ask yourselves if you are sac-

Mission Station, should presume to write on this subject when the readers of the VISITOR have the privilege frequently of reading reports from those actively engaged in the mission work, who are therefore much better informed on the subject than I could be from our short visit. Yet the observations and impressions of a visitor sometimes touch on matters which have become such common experience with the resident missionaries that the latter cease to write about them in their reports. It is in the hope that some such matters that I may report will help to give the readers of the VISITOR a clearer picture of the condi-



Group of Orphan Boys at Bulsar, India.

rificing as much as you can to help this work along. Remember the little Christian woman who teaches this school for less than one dollar a month. She needs your prayers too.

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#### OUR VISIT TO THE BRETHREN MISSION AT BULSAR, INDIA.

Nelken Str., No. 11a, Zürich, Switzerland, Sept. 6, 1908.

To the Editor and Readers of the Missionary Visitor:

It may be superfluous that I, a layman, incidentally visiting the Bulsar

tions in India, the needs of mission work, and the life of the missionaries and their pupils that I write this letter concerning our recent visit there.

On a tour of study and observation, principally along agricultural lines, my wife and I were visiting a number of foreign countries, and in March and April were making a tour through India and Ceylon.

On our arrival at the railway station at Bulsar, in the evening after dark, we were met by Bro. Jesse Emert and transferred in a little pony

cart, so characteristic of the country, with a native boy for driver. We were soon comfortable in their pleasant bungalow. To meet these good people in their Indian home was so different from our ordinary experiences in traveling in these foreign lands, of running in at hotels among those who are strangers to us not only personally, but often also in race, religion, language and customs, that it seemed to us much as if we had suddenly dropped down on the opposite side of the globe, into our home neighborhood in northern Indiana, among friends and relatives. We here met also Sister Emmert and Brother and Sister J. M. Blough and also Sister E. H. Eby, who happened to be down from the branch mission station at Jhagadi. Sister Quinter also returned during the night from a trip to Bombay. The singing and other sounds from the adjacent buildings and grounds already in the evening gave us evidence of the life and enthusiasm of the native orphans of the mission.

In the morning we had opportunity to witness much more of this. Early they were active. At the regular time the boys assembled in their schoolroom and the girls in theirs for devotional exercises. We attended those of the boys. In a large hall, bare of furniture except the table and chair of the missionary leader and the chairs temporarily brought in for us, the boys were seated in rows on the ground. They had responsive readings, prayer, and songs, much as we might expect them on similar occasions at home, except that here it was all in the Hindi language. One of the songs even was set to Hindi music, which seemed quite pretty to us. The enthusiasm that seemed to shine out of these brown faces and to show in their actions was fully as great as we could expect in a like assemblage of boys and young men at home. In their class work in school they are similarly seated. This custom greatly simpli-

fies the problem of providing school and household furniture, which together with the simplicity of their food and clothing, makes a little money reach a long ways.

Besides the instruction in the common school branches, they also give instruction in manual training, and it is gratifying to note the aptitude that some of these pupils show for making things in the carpenter shop or the weaving shed. It seems to us a wise movement which the missionaries were then engaged in, that of extending their facilities for this class of work by building a new and more commodious building for it. If means were available to extend it also to agricultural instruction and practice more than the limited area now available permits, we would think that a valuable line for expansion, and quite appropriate if the mission station continues as an orphanage or a boarding school. Agricultural practices in this country are not very good as a rule, and to the extent that such private institutions can supplement what the government is doing towards improving these, to that extent they will contribute valuable service in the industrial uplifting of the masses of the people.

Since this visit to India we can appreciate better than before the great difficulties that stand in the way for these institutions to inaugurate any reforms with the people, whether it be in the spiritual life or in the social and industrial practices. Probably no other people in the world are so bound to established customs as the Hindus. The ruling spirit is to do as their forefathers did. Following the customs and traditions of their race for so many generations leaves them with but little power for planning and starting new things, or of taking up new customs. Our missionaries find it thus in the introduction of new tools or utensils. We were told that at this station, as at many others, they have had an ex-

perience with a cook stove illustrating this. Some enthusiastic newcomer wished to reform the method of cooking by introducing a modern cooking range. The native girls did not understand this stove, had no idea of how to control it, could not tell what usage it would stand or what would break it, and could not plan how to remedy any little thing going wrong. The consequence was that in a very short time the fine range was hopelessly broken to pieces and the girls were allowed to go back to their clay banks for cook stoves, the enthusiastic missionary who brought in the range a sadder but wiser man. It is much the same with

remarkable change has been wrought. On the walls of the rooms we saw many scriptural mottoes. A spirit of cleanliness and tidiness seems to prevail. Of course we use these words in a relative sense, making our comparison with the conditions in the huts of other natives. Should we compare them with the white people's ideals of cleanliness and tidiness, then we might have to use different terms. For white people we should hardly consider a clay wall around a living room as very tidy. A floor constructed from a mixture of cow-dung and soil we should hardly characterize as cleanly; yet this is the customary material used by the na-



Neighbors to Bulsar Mission on Highway.

attempts to introduce new mechanics' tools or farming implements.

As onlookers from a distance, we are liable to expect too great things to be accomplished in a short time. With such difficulties in the way, we are surprised, rather, at how much has been accomplished by these missionaries in civilizing and christianizing these people than that no more progress has been made. We need but take a casual glance through the Bulsar mission buildings for the boys and girls and through some of the homes of the Christian families and compare the appearance of the rooms and their occupants with those of the other natives in the vicinity to be convinced that a

tives, and seems very efficient. The orphan children in the mission take pride in keeping the floors and the veranda walks well repaired by a beaten-up mixture of these materials. During our stop almost the whole of the floor of one large room of the orphanage, the girls' dining-room, was thus repaired. This mixture, when baked dry, bears sweeping very well and does not soil the clothes of the children when they sit upon it. The children are also responsible for keeping their clothes clean. It was Saturday when we were there and one of the orders of the day was for the boys to go to the river and wash their dirty clothes.

Our walks and drives in the vicinity



Drawing Water for Irrigation at the Bulsar Mission.

of the mission were highly interesting. We went out to the Towers of Silence where the Parsees deposit their dead, exposed for the vultures to eat. Elsewhere we saw the potters spinning out hollow cylinders of clay to be cut lengthwise into two and then dried and burned for tile on roofs. Again we passed open places where cow-dung, collected from the roads and near-by yards, was moulded with the hands into cakes, and dried and stacked up to sell as fuel. The hedges along the roadside were usually a prickly cactus. Occasional holy places or shrines could be seen where the heathen natives bring their sacrifices and worship strange deities. Most interesting of all were the natives themselves. Nowhere else in all our travels have we seen the use of jewelry, if such we may call it, developed to such extremes as here, especially among the peasants and in the direction of metal anklets and bracelets for the women. It was a common sight on the country road to see a dozen or more brass rings on each leg and arm, each ring about half an inch wide. About eight to ten inches of the legs or arms from ankles or wrists up are literally covered with these rings. The accompanying photo-

graphs which I made of the next door neighbors to the Bulsar Mission shows not an extreme case, but an ordinary everyday scene. In other parts of India they go to greater extremes in ear and nose rings and toe ornaments. Thus, while the teachings of simplicity in dress and personal adornment has not much application with these Indian natives, as far as actual clothing is concerned, it does have application with reference to beads, gems and metal dawdery. It is said that about Bulsar, if a peasant woman has not these anklets or bracelets, she may be known to be either a Christian or a widow. We were pleased to note that at this orphanage they do not compel the children to wear the torturous costumes of European or American style. The native costumes which they wear are ample enough for decency and scant enough for comfort and economy.

Another incident of the day of our visit illustrates a decided difference in social customs between these natives and the white race. With the Hindoos there is nothing like courtship, one's mate being selected by the parents at the time of childhood, and marriage at maturity (i. e., at from about 14 years of age up) being but an insignificant formality. It thus happens to be quite a problem with those in charge of the orphan children at the Christian missions how to get them suitably married. At the Brethren mission, the children were mostly gathered in during famine times a decade or more ago, and some are now of a marriageable age. The solution of the problem is that the missionaries themselves play the role of the matchmaker. At the time of our visit, as it happened, a convert from one of the mission stations farther north had been brought to Bulsar to try to find him a wife from among the orphan girls. He seemed exceedingly well pleased with the selection made, but the girl, quite in girl-fashion, seemed to think it "so sudden," and plead for more time to consider. She

was evidently not so enthusiastic, for she proposed to submit it to her older (heathen) sister, in spite of the fact that in almost everything else she held herself very independent of her unbelieving relatives. We are told that on such occasions the arrangements are usually completed at the time of the first visit, and a date set for the marriage, if not consummated at once.

P. A. Yoder.



### THE ARABIAN MISSION.

Effie V. Long.

While en route to Babylon, our first stop was at Busreh on the Euphrates River where we changed to a river steamer. And it was indeed a joy to us to find there a pleasant home of American missionaries. Though their house was full, they opened their doors to our party of six, and, going and coming, we spent about a week with them enjoying their hospitality much in this seemingly unfriendly country. While with them we had opportunity to learn something of their mission and methods of work.

The origin of the Arabian mission is something unique. In 1888 the missionary spirit in the Theological Seminary at New Brunswick, N. J., was especially active. This spirit was fostered by members of the faculty who had earnest love for mission work, by a missionary lectureship, by the missionary alumni of the Seminary, and by some of the students themselves. Among the latter were three who became very much in earnest and decided to go to the foreign field in answer to God's call. They met weekly to discuss the subject and to pray together over it. It is said of them that they prayed more than they talked and often remained together in prayer till after midnight. "Among the seminary students they were known as the 'wheel' (a name adopted by themselves, half in sport, to typify progress, and the union of different spokes in one felloe)." The Hebrew and Arabic professor, Rev. J. G. Lansing, D. D., being himself of

missionary parentage, was deeply interested and closely associated with them in their work. They felt they were called to the most needy and neglected field, which would be some Arabic-speaking country and with this determination several of them refused tempting offers to go to other fields.

The divine call was in their ears, and yet there was the great human difficulty. Their church, the Dutch Reformed, was burdened with a large debt, and was conducting no mission among Moslems. In spite of this fact, the "wheel" decided that God's call was powerful enough to overcome all human difficulties, and so at once drew up a plan and presented it to the Board. The Board was not asked to be responsible for the new work, but the funds were to come from soliciting of private individuals. The answer of the Board was polite but gave no encouragement to the plans. Much was said against it in the church papers, while some favored the plan. Any but true, faithful hearts would have given up, but keeping their resolve in mind, the reply to the Board closed thus: "A responsibility divinely imposed is not discharged by any admission of existing human difficulty. When God calls we must obey, not object. And also when God calls to some specific work then He must have some way by which that work can be done."

After much prayer the new mission was planned with the motto: "O that Ishmael might live before Thee." Arabia, "the neglected continent," was to be the field. The first missionary, Rev. James Cantine, sailed Oct. 16, 1889. The next year followed Rev. S. M. Zwemer and some time was spent in exploring the field, the interior of Arabia, which was and is yet unknown to the outside world. Finally, they located at Busreh on the Euphrates River, and other missionaries coming, stations were also opened at Bahrein and Muscat. They are rather widely separated, Bahrein being in the Persian Gulf and Muscat on the southeast corner of Arabia.

Their methods of work, as in other countries, are thru hospitals, schools, evangelistic effort and by the sale of books, but not all of these are successful. It was seen at once that in Moslem lands the hospital has an important place in reaching the people. Their third missionary was a Doctor. But after reaching the field he avowed his disbelief in the divinity of Christ and so of course was given leave. He returned to America and was converted under Moody's preaching at the World's Fair and died about a year later. After a few years another M. D. was sent, and after receiving his Turkish diploma at Constantinople, which is required by the government, he reached Busreh, but shortly after was attacked by chronic dysentery and had to return to America. Dr. Worrall arrived the next year and his severe illness the first summer "almost made the mission despair of the health of doctors." But there is now a flourishing hospital in Busreh and one in Bahrein. Dr. and Mrs. Worrall who also practices, have charge of the hospital at Busreh, Mrs. Worrall treating the women. A few years ago another, Dr. Benet, also came to assist in the medical work. In one year more than 8,000 patients were treated at Busreh and as they insist on the patient's attendance at prayers, about that number heard the Gospel in the hospital.

Schools have been started at the different stations, but there are many difficulties to be met. There is opposition and suspicion, even the Word is not taught openly. A nice little school for Mohammedans was going at Busreh under Rev. Mr. Barney's care, when suddenly because of some opposition it was broken up and all his hopes for it were blasted. Schools are sure to be a success though, if they can be kept going, for it is the means of reaching the children.

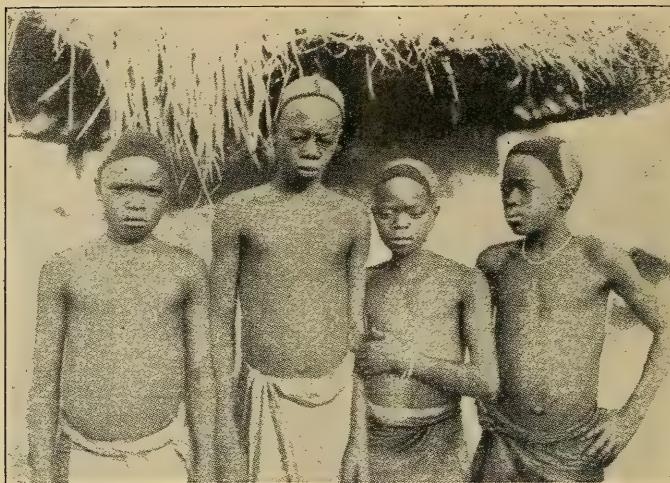
Another hindrance there is that preaching, public preaching in the bazars and streets, is prohibited, and so what can the missionary do? He must work

with the individual in private conversation and though this seems slow yet it is no doubt the best means of reaching and teaching the people. Many Mohammedans will listen well in the home but on the street they would not because of the prejudice of others to Christianity. Book shops are opened in the large towns and often the work is promising. Young men come to the shops to talk and buy books. Quite a number of religious books have been sold and these will quietly do their work. But comparing work here with other countries, almost every department of mission work goes slowly and seems to be hindered so much. There are many obstacles. The government is a hard one to work under.

The mission has had reverses too. Since the beginning up to 1907, twenty-one missionaries have been sent to the field. For eighteen years they have been working and yet the converts could almost be counted on the fingers. There have been reverses by sickness. Five missionaries and three children died on the field. Several had to return to the homeland because of broken health. During the first years several of the most valuable native preachers died. One, it is thought, died a martyr by poisoning. The Turkish government was hostile toward the mission. "Colporters were arrested; the Bible shop sealed up; books confiscated; and a guard placed at the door of the house occupied by the missionaries." A petition was sent to have the mission expelled. Opposition has grown less, but there is still much suspicion in all that the missionaries do. All packages coming for them are opened and ransacked by government officials, and some things never reach them at all, but all they can do is to endure it.

Amidst all the discouragements, the missionaries are cheerful and hopeful. They labor earnestly and in time, tho for years all has seemed so dark, their motto will be fully realized,—"O that Ishmael might live before Thee."

Jalalpur, Surat, India.



African Women, Showing Manner of Dressing the Hair.

## THE AFRICAN: MISSIONARY ENDEAVOR AND HOW HE RECEIVES THE MESSAGE

Ida M. Helm.

Prior to 1800 the only Protestant mission that could show any permanent results in Africa, "the land dark as midnight," were the Moravian mission to the Hottentots in South Africa and the Church of England mission to the natives of Sierra Leone, on the western coast, and they were small. In England the prime factor in the Protestant mission movement about this time was William Carey. He was greatly opposed. The people said: "When God wants the heathen converted He will do it without your help." Carey met the opposing forces with "impassioned appeals to expect great things from God; attempt great things for God." It was after his earnest, persistent, ardent pleadings for the heathen had found lodgment in the hearts of the people that the Baptist Mission Society was organized in 1792. Carey wished to dedicate his life to West Africa, but he was sent to India. In 1806 five students of Williams College met in a woods for

prayer. A thunderstorm drove them to a haystack for shelter. "There they pledged themselves to become foreign missionaries. The American Board of Commissioners for Foreign Missions was the direct outcome of the haystack meeting." Through these incidents Christians everywhere became aroused to their responsibility to the lost heathen world, and Africa shared in the blessings of the awakening.

Several attempts toward the conversion of Africa were made before 1800, but Jesuit intrigues stopped them, and at the dawning of the nineteenth century the vast territory between Liberia and Cape Colony lay in impenetrable darkness. It was not lighted with one ray of the Sun of Righteousness. In that day the climate in the northwest coast was deadly, and in South Africa there was bitter race hatred of the Hottentots by the Dutch people—the Boers. Though some of the Boers are Christian, "both in spirit and in prac-

tice," race hatred is the dominant spirit. Today sanitary precautions are recognized on the north coast, and since the beginning of the British administration in 1806 "South Africa has been a favorable field for continued effort." The awful, heart-rending slave trade, "the open sore of the world," that was carried on along the western coast by civilized people, appealed to Christian sympathy, and Liberia and Sierra Leone were set apart as colonies for freedmen.

In 1796 several "British nonconformist societies established missions in Sierra Leone, and between 1833 and 1836 American Protestant societies opened work in Liberia, and from these missions in the colonies other sections along the coast gradually became evangelized." Slow advancement was made and the mission stations were comparatively as "faint candles" set in the thick darkness. During the latter half of the nineteenth century intermediate stations were added to the isolated missions in the long stretch of territory along the coast, and from these stations the missionaries pushed on with arduous, determined efforts to win the interior. "The Hausas of the western Sudan, the Congo tribes as far as 2,000 miles up the great river, the table-land across the Angola and the divide between the Congo and Zambezi rivers to the Garenganze country have been touched, and some sections have been wonderfully illumined by the Gospel."

Attempts at missionary work among the Pygmies have been made, but with not much success. Those who have had the best opportunity of studying them say they are "very slow to comprehend or act upon Christian principles," but they relate that they become very much interested in stories illustrating the great love of God and the willing sacrifice of His Son.

Some missionary work has been done among the Bushmen. In 1817 Robert Moffat entered the country of

the Bechuanas in southern Africa. It was a difficult field, but Moffat was the right man for the place, and undaunted by the opposition which he met, in his desire to do the work he felt sure God wanted him to do, he would not give up. At one time he bared his breast to an angry chief and his picked men who came to demand that the missionaries leave the country, and he said to them, "Our hearts are with you. If you will, drive your spears into my heart, and when you have slain me my companions will know that the hour has come for them to depart." The bravery of this noble hero in the service of Christ awakened in the savage breasts sufficient wonder and admiration to leave the missionaries unharmed. The chief said to his men, "There must be something in immortality when these men are so fearless of death." Moffat persevered in his work and in eight years the nucleus of a church was gathered. Earnestly, passionately he labored for the ignorant, superstitious, suspicious, crafty people whose hearts were hardened and brutalized by the influence of their malicious, brutal gods, and as the misguided people continued to listen to the sweet story of redeeming love, lo, stony hearts mellowed and penitent tears flowed; the Spirit working in their hearts wrought new men in those savage creatures. They learned to love their Savior and the chiefs confided in Moffat. He spent 53 years in South Africa. For forty-one years he continued to lay the foundation of Christianity in Bechuanaland. He gave the natives the entire Bible in their own language.

Jan. 3, 1844, Ludwig Krapf with his wife and child landed at Mombassa, now known as British East Africa. They built a mud hut and here they made their home and began their mission work. In only a few months his wife and child died and he was left alone. This was a few years before David Livingstone entered Africa.

Krapf spent thirteen years in Africa, of which six were spent at Mombassa. When broken in health, with little or no hopes for recovery, he refused to leave his post till reinforcements should be sent to take up the work. Rebman and Erhardt were selected to take his place.

In 1875 Alexander Mackay and a companion named Wilson entered Uganda, a territory of 70,000 square miles with a population of nearly 2,000,000 souls. At this time the slave traders were at their iniquitous traffic and they opposed the missionaries on account of their opposition to slavery. Then the Roman Catholic priests settled right among the mission work, choosing that place instead of a position unoccupied by mission workers, in the vast stretches of pagan territory all about them, and they did all in their power to influence the king against the missionaries. At this point the Mohammedans tried to get the king to accept the "religion of the sword." After this the king took sick and the heathen priests persuaded him that the influence of the foreigners was bad and caused the sickness. Then followed bitter persecutions for the native Christians by the Arab Moslems. "Frequently during this trying period the missionaries heard the cry of pain from the victims caught along the road, followed by the loud laugh of the Arabs after the dread deed was done." God is true to His promises. He will never leave His trusting children and today Uganda has become a synonym for extraordinary missionary success."

The story of oppositions met and overcome, and of lives given for Africa, follow one after the other. Though many lives have been sacrificed, splendid results have been obtained. "The blood of martyrs is seed." Altho much has been done for Africa, teeming millions have never heard the gospel story. Native chiefs sometimes after hearing of Christian missionaries

and their work go in search of them. Many of the more important languages and dialects have been given alphabet and written form.

"The value of the industrial mission has been proved wherever introduced. At first they seem like a waste to the African: the climate in which he lives dispenses with the necessity of clothing; it does not require much exertion to build a hut; game, fish, fruits and vegetables abound according to the part of Africa in which he lives, and he does not have to labor much to obtain a living. His wants are few and he can not understand how it can profit him to learn the carpenter trade, or the printing business, or masonry, or some other trade or industry, but as he becomes civilized and Christianized his wants increase and he grows eager for industrial training."

In North Africa Moslem intolerance must be met by the missionary, and "it renders Christian work most difficult." A Protestant mission was established in Egypt in 1825, another in 1854, and in 1881 a mission began labors in Algeria, but there have been comparatively small results except in Egypt. A typical mission for "Coptic and Mohammedan Africa is the American mission in Egypt." Altho working a difficult field, fifty years after the founding of the mission it had 25,000 adherents and 8,000 communicants, mostly Copts; but when converts from Mohammedanism can be assured of protection against the violence of their own people there is reason to hope that the mission will win them.

The educational feature of the mission is given as a reason for its success. Teachers are trained in the training school and "they may be found teaching in the day schools in every village of the lower Nile." In 1905 the enrollment of the schools reached 14,000. It is claimed that "the training college alone has done more for the uplifting of Egypt's

millions than any other one force." At the training college there is an organization something like our own home "Student Volunteer Band," and in 1905 it numbered seventy-nine active members. Workers from the volunteer band engage in active service. Some of them have gone as far into the interior as the Egyptian Sudan. The amount of Christian literature sold in Egypt indicates the widespread influence of the mission. "Since 1854 over 1,000,000 volumes have been sold, at a total sum of \$200,000. The sales are now running above 100,000 volumes,

\$20,000 annually." The strongest hope for the Moslems is that they may be reached through education. Some Moslems, "in secret, avow their disbelief in Mohammedanism and confess their belief in Christianity. They are only prevented from an open confession by the certain persecution which would follow."

Wilson S. Naylor says, "It is impossible to tell of the achievements of the missionaries today in Africa, but aggressive warfare is carried on and the glory of past success and the present prospects are wonderfully in favor of Africa."

## QUALIFICATIONS OF A MISSIONARY

Dr. O. H. Yereman.

The Bible teaches and history proves that in all great undertakings it is quality which counts more than quantity. Gideon with his three hundred achieved more than the 32,000 from whom they were chosen could ever have accomplished. Without the faith and daring of Lincoln the emancipation proclamation would not have been signed. Hence it is natural that in the important enterprise of missions the qualifications of the men who are sent to the front should be a matter of careful consideration. The office of the missionary in the field is largely that of organizer and leader, and the force and significance of the work depending mainly on his capacity and character, it makes all the difference between success and failure whether they are wisely or carelessly chosen.

It is the missionary that makes the mission and not the mission that makes the missionary, hence this question is a central factor in all Christian missions. The illustrious lives of Carey and Judson, Morrison and Moffat, Paton and others, and the results which their sacrifices produced, show to us that it was their noble and efficient characters, and

the heroic way in which they broke the path to pagan lands, that kindled the enthusiasm of the Christian world to a burning point.

Although the call for service in the foreign field comes to the individual member, we must not forget that the duty is a general one and belongs to the whole militant Church. It is the Church that is to preach the Gospel to every creature. The service is rendered by individual members, but the responsibility rests upon all. The coöperation which this responsibility entails has created for us our Mission Board. Our gifts, our desires and our counsel are imparted to the missionary through our organized representatives—the Mission Board. The missionary is greatly aided by this. His call to the service is judged and approved by the brethren. His physical needs are supplied so that he can devote his entire time and talent to the cause. His plans are developed and with their counsel and suggestions made successful.

The opinion of some that a personal, divine call to the field is the only necessary qualification, although correct theoretically, has not proven so practi-

cally in many instances. It is possible for us to mistake our own wishes for a divine call, and hence we should be glad for the brethren to "try the spirits." The mission field, having many different departments, calls for varied service and for a diversity of gifts, hence the Board has to consider how the individual may fit in this or that field with the rest of the workers on the same field. Some traits in certain truly regenerated individuals keep them from working harmoniously with others, and thus bar them from the field. The physical health of the individual is also to be considered. Climatic conditions and local diseases make service in foreign lands very trying to the health of the missionary. By the time his passage is paid to the field, two years are spent in the study of the language, during which time he must be supported, and he is ready to begin active work, the missionary is quite an expensive asset, and the Mission Board can ill afford to have his health fail, necessitating his return to the home land. Hence, following the example of life insurance companies, leading mission boards have found it necessary to appoint as medical examiner an individual with sufficient knowledge of foreign climates to enable him not only to recommend but to remain responsible for the health of the missionary. Under the present order of things in our own church, the examining physician carries practically no responsibility, and in many instances signs the health certificate after a casual examination. Neither can the physician be blamed, for he is not posted on the climatic conditions of distant foreign lands, and he does not know of the privations to which the missionary will be subjected.

The first and most important qualification is a clear and unquestioning faith in the fundamental characteristic doctrines of the Gospel and of their power to bring life and salvation to the heathen world. The primary object of the missionary is to preach the Gospel

and to establish churches among the heathen people to whom he is sent. The conversion of a people can never be effected by education, by deeds of philanthropy, teaching of industries, etc. These can be used as auxiliaries, as means to an end, but they are not the end. That end is only wrought by the Holy Spirit through the preaching of the Gospel, exemplified by a beautiful Christian life. It is not only an ignorant and undeveloped people to whom the missionary goes, it is a lost people. Unless one has unbounded faith in the Gospel, and is weighed down by the burden of the souls of the millions who are doomed to die without it, unless every word of the Book is a real, living truth to him, and he is aflame with a burning desire to save the precious souls, no matter at what cost or sacrifice, he cannot expect to make a success of his calling.

The thorough teaching of the whole Gospel is what the heathen world needs today. It needs a new heart rather than new light. But this teaching cannot be done unless the missionary has a clear knowledge and firm belief in the Gospel as the very truth of God come down from heaven. The trouble with too many ministers is that they do not preach the Word as real; too frequent handling of it has made it commonplace to them, and they forget that they are dealing with the truth of God and the eternal destinies of men; that their words are freighted with eternal issues and a mistake is fatal. This is somewhat atoned for by the Christian influence under which we have been reared here at home, but among the pagans it is very disastrous to say the least. The missionary must be in clear possession of the subject he teaches. We cannot expect that young men, fresh from college, with little experience, will know all that years of service and experience can only bring; but it is reasonable to demand that they know well, and thoroughly believe, the message which they are to

preach to the dying heathen as the very message from the lips of God.

Zeal and earnestness are further characteristics of the one fitted for missionary service. It is men who can exclaim "the zeal of thine house hath eaten me up," who love lost souls and, believing in their work, throw themselves unreservedly into it, that accomplish really effective work. This is worth more than intellectual gifts, mental breadth or largeness of views. It is the crowning element in all successful missionary work. The work of the missionary is no child's play. It is full of disappointments, trials and sacrifices. Many are the men who have had to give up their lives, and still more numerous are those who have suffered persecution from mobs, rulers and the agents of the evil one, for the sake of the cause they represented. But like Paul they considered that these light afflictions were not to be compared with the glory that awaits the children of God. It is zeal that feeds the hope, nerves the strength, and inspires the mind of the missionary. It was zeal that made the persecuted Christians, after the day of Pentecost, to preach the Word as they went. It was zeal which enabled the founders of our own church to forsake their homes and friends, and suffer all kinds of privations and persecutions.

**ITS POWER IS AS GREAT TODAY:** Our missionaries proclaim that they count it a privilege to suffer for Christ, to have fellowship with Him in suffering, so as to establish His kingdom and bring light and immortality to men. Although zeal should characterize every Christian, the peculiar work of the missionary makes special demands for this spirit, and it would be unwise to send to the field any person who is not so deeply in earnest in his work as to arise above every difficulty, opposition and persecution, and to have a patience which will outlast all obstacles and hardships.

Good mental powers and a liberal education are the third characteristic. The

men who have left their mark upon the history of the world's missions have been men of talent and education. The missionary must learn the language of his people. He often has to reduce their language to writing, translate the Scriptures, open schools, teach and educate them. He has had to deal with kings and chiefs, foreign and hostile governments, which have called for statesmanship and diplomacy. The right treatment of false religions and those involved in them are matters requiring great care and breadth of judgment. The establishment and development of native churches and the meeting of all the difficulties and peculiar questions arising from them call for special powers of organization and a thorough knowledge of human nature.

The world's great religious leaders have been men of great learning and education. Moses was "learned in all the wisdom of the Egyptians, and mighty in words and deeds." Paul was brought up at the feet of the great Gamaliel, and educated in all the religious learning of the day. Hence it is natural that the men who will fill such important positions and meet these demands will be found in our schools and colleges. They will be men of balanced judgment, quickened powers and widened outlook. What is needed in the mission field is leaders; not the rank and file, but generals and commanders. It is true that there have been men who have labored successfully without this education, but they have been the exception, and there is no question that they would have been more useful had they had the advantages of education. The mission field demands and gives the fullest scope to all the resources of the mind and heart, and it is impossible for any worker to be too learned, too eloquent, too cultured, or too spiritual for the needs of his field. The fields are vast, but the missionaries are few; hence they must be the leaders and directors of the native evangelistic forces which can not well be too large in any field. India is to be evangelized by converted Indians. It is

the duty of the missionary to initiate the movement and direct it wisely until the native brethren are able to manage it themselves. The activity and sense of responsibility of the native Christian needs stimulation and development. The missionary should not do anything which the native brethren are able and can be persuaded to do. Often the impotency of the native church is due to lack of opportunity rather than to a lack of strength.

Good sound judgment is the last but not the least of the qualifications I wish to name. We cannot afford to send con-

ceited, visionary or impractical men to the foreign field. The natural difficulties of the field are so great, the inevitable friction so intense, that it is highly inexpedient to introduce into the body of workers any avoidable weakness. The service is so great, its demands so high and strict, its issues being as certain and glorious as the hopes of man and the promises of God, that it is not every one who wishes to go abroad that can wisely be sent, and it behooves our Mission Board to look with care to the quality and equipment of the men and women they commission and support.

Kansas City, Kans.

## HOW THE MOTHERS CAN HELP

Sarah Ulrey Eller.

After studying the excellent article on "Mother's Influence" in the June number of the VISITOR, by the late Jacob Chamberlain, I wondered why we needed anything more to stimulate us to better action.

Many mothers already have the vision of the possibilities before us, but more of us have yet to fully know what God can make of us!

The most busy person in all the world is the mother. Her mission as a home-maker in its quiet way, has been sounded since the time Paul wrote so affectionately to Timothy, but how she is to help her neighboring busy or unfortunate mothers to make the most of their lives in their different surroundings is a question that has had little attention in the rural sections of the land—even our beloved America.

Sisters' Aid Societies, or Mission Circles, are doing a noble work in their field of helpfulness, and while we are giving of our time and money to make it possible for other missionaries to bring the dear ones to the Master, can we not attach another phase of Christian activity, equally or more important, in the

form of a "Mothers' Purity Meeting"? Devote part of the time, formerly used in aid work, to planning this work among ourselves, that Sunday-school workers and ministers can never do for us—that of child-training in its truest sense.

I am sure we mothers do want to train these boys and girls for better service in God's kingdom than we are doing, and we must manage to be alone with their company more to teach them the right way; that *we are workers, yes missionaries for Jesus*, and that our daily vocation, aside from this, is only to "make expenses." It is so easy to train the little ones' desires, while in their innocence, in the Christ-life direction. In our "Mothers' meeting" we are reading Antoinette Abernethy Lamoreaux's "The Unfolding Life," a work on Christian child-culture, and we find it a real inspiration.

"Winsome Womanhood," by Margaret Sangster, read by chapters, by the secretary of the program committee, and then the essence reproduced either orally or written, to us at our meetings, is getting good that busy mothers otherwise never receive. Choice articles from our



The above is a picture of the Brethren church and Sunday school at Lake Arthur, N. M., it being the first in this territory. The occasion was after dinner, previous to which the children had rendered an interesting temperance program. The quarter ending July 1st showed an average attendance of about thirty-five, with a cradle roll membership of twenty. Pray for the work at this place that it may grow and prosper.—Nora Brown, Lake Arthur, N. M.

"American Motherhood," are discussed by assigned parties so that all get the good of the magazine if we fail to read it for ourselves at home. We have read and reported on such leaflets as "Teaching Obedience," "The Fussy Mother," etc., feeling that "Every mother knows that the happiness or misery—success or failure—of her little one depends upon the *knowledge* and *sympathy* she puts into the task of bringing it up."

Jesus has promised, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" Matt. 18: 19. "In union there is strength." Let us attempt great things for the Lord who has invited us to work for *Him*. The boys and girls

love heroic deeds and will do all we ask of them, even if it carry them beyond the seas to reach their ambition's end. Our beloved, departed, Dr. Mary Wood-Allen has so beautifully written—let us memorize:

"Mothers alone climb joy's most rapturous heights.

Here, too, they touch the heart of love divine.

O Father, God, how very good thou art,  
To grant us joys that else were only thine.

A partnership with God is motherhood.  
What strength, what purity, what self-control,

What love, what wisdom should belong to her

Who helps God fashion an immortal soul!"

Larned, Kansas.





Rude Structures Often of Poles and Bark.

## THE NEGLECTED PEOPLE

A. W. Austin.

We have our minds continually called to the mission fields of the world and it is all after the command of Jesus Christ, but there is one field very near to our doors where the people need sympathy and help, and that is the much neglected American Indian.

I want to say with all the oddities peculiar to the race that there are some gems among them as bright as among any people. They all need to be garnered into the fold of Jesus Christ. They are susceptible to truth and purity. I have met some ministers among them of good ability and rare purity of mind. There is not a people that is more promising under the circumstances. They have been imposed upon by mean, low-down whites and have from them learned to cheat, to gamble and to drink. But since the State has made it hard for the unprincipled white man to get them whiskey they are coming to the front in respectability and morality.

They are very peculiar in their home

life. The idea of villages seems to stay with them. Their houses are rude structures, often of bark and poles. Their furniture is very common—generally of poles and blankets. Around the house are often arbors of poles and brush, and underneath this rude shade they have platforms up three or four feet high. On these they spread their blankets and there you often will find them playing cards. There are exceptions to this of course. Some have fine houses, fine carriages, fine horses, dress fine and are well up in the scale of civilization.

Among the first class mentioned the women do the work and the cooking. It is not always desirable to eat with them, but I have eaten some splendid meals at their homes and some otherwise. They have their ghost dances and their dog feast. These I have never attended. They are great on visiting from one tribe to another and will go in great numbers on the cars to visit at the time of the feast.

The Indian mingles with the whites

more freely than the negro, and there does not seem to be that prejudice between them. They mix in the ball games, and attend the large gatherings of the whites. They take some interest in politics. Some of them are agriculturists and very rich, conducting their affairs very businesslike. But they have yet to be learned in the true religion of Jesus Christ.

Regarding their devotion as a people, I cannot say much, since I have never had the privilege to worship with them. I have talked with missionaries and they praise them very highly for their devotion. I met two ladies—missionaries from England—among them, and they speak highly of the ability of the Indian. I gave tracts to a very devoted Indian preacher and he called to see me three times, but I was not at home. I met a young lady at the Sac and Fox agency school, who was once a sister. She knew me by appearance. She was a missionary at heart and could not wait for the call of man.

Indians, I am told, learn easily while being taught, but they soon forget it. I have met many that were well educated. Some of the girls are good musicians. I cannot see why a good work could not be done among them. They have learned to gamble, to find firewater and all that is bad, from the white people. (The boys are great ball players.) I cannot see from their natures why they would not be imitators of the good. They have been imposed upon by the evil. They are true to their friends, and are not to be feared, only as imposed upon by the white man.

From what I know of them, visiting, leasing land from them, dealing with them,—I have had them in church when all eyes were upon them to intimidate,—I am wonderfully impressed that an effort is due them by the authority of God, our Savior, who said “Go ye.” I have seen a young missionary girl sitting in the midst of



The Women do the Work.

squaws, teaching them of Christ, and from the expression on their faces I know they were interested. If our sisters cross the ocean, get down among heathen Indian people, the African, the Chinaman,—why, oh why not in our home land! I plead for home, our cities and country.

Many among the most common of the Indians will have to learn industry. The way is open for our people. With opportunities among the American Indians, the colored people, foreigners from all over the world to prepare souls and send them back with the Gospel to their own people, does it seem possible that new fields have to be constantly looked up for the young students preparing for service? Fields are whitening all around us. Calls are coming, and yet people are indifferent to their religion.

The door is open to our people NOW. The possibilities are great, but not greater than the responsibilities. What are we as a church doing for the Indian? There is no echo. The Lord waits to bless.

**SANTAJI LAKSHMAN LOKHANDE  
OF JALNA.**

Selected by Adam Ebey.

A man and his wife came to my afternoon prayer-meeting at Jalna regularly. The man was six feet and a half, and his wife also very tall. They had been much changed by the Gospel truth which they had heard, and no one would have suspected that Laksman Lokhande was the descendant of Dacoits who had been hanged by the Nizam's Government. One afternoon Laksman told me a bit of his recent experience. "Yesterday, sir, was the market day, and I had a large company of guests, but I had no food to place before them. In such a predicament I should, before I was enlightened, have gone and concealed myself on the road and attacked some solitary traveler. I should first have felled him with my club and then plundered him, and thus supplied myself with funds for entertaining my guests. But this I could not do now. God has changed my heart." "What did you do then?" I said. "Well, I went into a corner of my hut and prayed, and said, 'Lord, thou knowest my present distress. I have no food to give to my friends and steal I cannot. Thou hast taken away from my heart the desire to steal. If thou wilt give me food I will offer it to them, or I will confess to them my absolute want and beg them to pardon me.' After I had prayed I went on duty to the Chavdi, and there was such a large company of travelers come there to rest for the night that I got a large quantity of coppers from them, which I utilized for my immediate want. God had been most gracious to me; He had condescended to hear my prayer." This huge son of Anak was so much subdued that he looked garib (gentle) like a cow, as the Hindus say.

Laksman's wife did not attend the daily prayer-meeting for a month, and then she came with a baby in her arms. After the regular service, she walked up to me and offered the child to me. "Take this, sir, and offer it to God, who has

been very kind to me. I have not performed any Pagan rites for it. I was urged, coaxed and threatened to worship the goddess Satavai on the fifth day, but I refused, declaring that I had renounced all false gods and demons, and trusted in the mercy of the true God. 'Your child will die,' said my people, 'or its face would be distorted. The Satavais (goddesses) are very resentful.' 'No, I do not fear them,' I said in reply." The friends and relatives gathered again on the twelfth day for what might be called the "christening" or the ceremony of naming the child, but the woman would not consent to name it on that day, as she would have had to perform some religious ceremonies. And when she was able to walk up to my house which is two or three miles from the village, she asked me to give it a name. The parents had not been baptized and I could not administer the rite of baptism, even if I had been entitled to administer it, and I did not know of any other ceremony I could use to please the mother. I, however, took up the child in my arms and offered a prayer, thanking the Lord for the safety of the child and the mother, and asking for a blessing on it and its parents, and then called it Santu (saint), which name occurred to me on the spur of the moment, both the father and the mother refusing to suggest one.

Laksman and his wife are now dead, but when they died they urged Santu to pay me a visit, if I should be living, as they were indebted to me for their Christian illumination; and Santu after forty-six years had an opportunity to visit Bombay. The man made nearly a half-dozen attempts before he could find my house. At the last attempt he made he could see me. My son told me some Jalna people had come to see me, and I found a huge giant in the dress of a Maratha chief standing at the door with a face beaming with joy. He introduced himself to me as Santaji Laksman, the baby I had, forty-six years ago, dedicated to the God of the Christians. He appeared to be a Christian gentleman,

whose face and manners had been changed by the ennobling sanctity of the Christian religion. He conducted himself with the ease and self-possession of a born gentleman, and when he was introduced to the Ai Saheb the mother lady (the Missionary's wife), he showed the devotion of a most loyal and devoted son, proud of the position which he held as a Christian believer. He had come to Bombay on a visit to his daughter who is married to a young Christian in the Church Mission.

I was once upbraided by a Brahman scholar after having conversed with me for some time in a steamer, for communicating lofty Christian truths to the illiterate Pariyas: "It is impossible for them to appreciate them," he said. I told him that they not only understood them but experienced their saving virtue in their consciousness, and then related to him the story of Laksman Lokhande, how he had been morally transformed and elevated. If I could have introduced to the Brahman gentleman Santaji Lokhande when he paid me a visit he would have seen with his own eyes a living demonstration of the renovating power of Christianity: a lineal descendant of such dangerous dacoits as had expiated their terrible crimes on the scaffold, clothed and in his right mind.



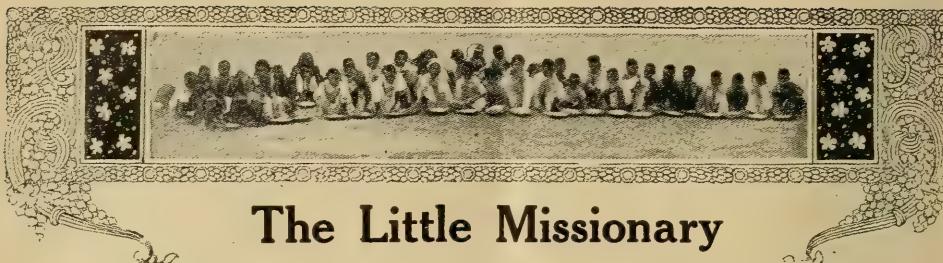
### GOD IS ALWAYS IN ADVANCE.

God is always in advance of the largest prayers of His people. Hence our highest encouragement in prayer, and in redemptive work, is in God. God was in advance of Abraham's prayer, and yet Abraham taxed his faith and his sense of justice to the uttermost. He made his prayer as large as he could. Abraham says to himself, it would be a grand thing if I could prevail upon God to spare Sodom for the sake of fifty righteous. With fear and trembling he goes to God and asks, "Wilt thou not spare it for fifty?" And God answers at once, "Certainly." Fearing lest the

fifty might not be found, he makes bold to go back to God and asks, "Peradventure five of the fifty be lacking; wilt thou not spare it for forty-five?" And God answers at once, "Certainly." Fearing lest there might not be forty-five, he puts in a plea for forty. Fearing lest there might not be forty, he puts in a plea for thirty. Fearing lest there might not be thirty, he puts in a plea for twenty. Fearing lest there might not be even twenty, he puts in a plea for ten. For all the numbers which Abraham named with an increased trembling, God had His ready answer, "Certainly." And the last "Certainly" was precisely as ready and as emphatic as the first. It was not God that left off granting; it was Abraham that left off asking. Abraham thought that he was leading God, but God was leading him. Thus it always is: God is always beyond man, even when a man prays his prayer under the white heat of faith. God is always beyond us. We have never yet prayed up to His promises.

Praying people of God, God is in advance of you. Workers in the gospel field carrying upon your hearts the burden of souls, God is in advance of you. Parents praying for your children, wives praying for the salvation of your husbands, friends praying for the conversion of friends, God is in advance of you. Philanthropists and public-spirited men and women lifting to God intercessory hands on behalf of your church, your community, your nation, God is in advance of you. Holy saints yearning for the redemption of sinners, God is in advance of you. Men and women and children, making supplication for yourselves and seeking the realization of glowing ideals, asking for the reproduction in your own personality of the greatness of men of the past, God is in advance of you. Revivalist, dreaming of the repetition of Pentecost, God is in advance of you. God has more hope for

(Continued on Page 472.)



## The Little Missionary

### THANKSGIVING.

"Have you cut the wheat in the blowing fields,

The barley, the oats, and the rye,  
The golden corn and the pearly rice?

For the winter days are nigh."

"We have reaped them all from shore to shore,  
And the grain is safe on the threshing floor."

"Have you gathered the berries from the vine,

And the fruit from the orchard trees?  
The dew and the scent from the roses and thyme,

In the hive of the honey-bees?"

"The peach and the plum and the apple are ours,  
And the honeycomb from the scented flowers."

"The wealth of the snowy cotton field  
And the gift of the sugar cane.

The savory herb and the nourishing root—  
There has nothing been given in vain."

"We have gathered the harvest from shore to shore,

And the measure is full and brimming o'er."

Then lift up the head with a song!  
And lift up the hand with a gift!

To the ancient Giver of all

The spirit in gratitude lift!

For the joy and promise of spring,

For the hay and the clover sweet,  
The barley, the rye, and the oats,

The rice and the corn and the wheat,

The cotton, the sugar, and fruit,

The flowers and the fine honeycomb,

The country, so fair and so free,

The blessings and glory of home.

—Amelia E. Barr.



### A SONG OF THANKFULNESS.

E. W. Hawkins.

I thank Thee, Lord, for the blue of Thy sky,

For the green of Thy woods and fields;

For the river that ripples and sparkles by,

And the harvest the brown earth yields.

For the birds that sing and the flowers that bloom,

And the breath of the cooling breeze—

Thou hast made them all so beautiful,

I thank Thee, Lord, for these!

I thank Thee, Lord, for a brain to think,  
And a will to dare and do;  
For a heart which may give my fellow man  
A love that is strong and true;  
For a spirit that is but the breath of God,  
And is new when the world is old—  
I yield them all to Thyself, dear Lord,  
They are Thine to have and hold.

Only use them, Lord, in Thy shaping hand  
For an end that Thine eye can see,  
As day by day Thou art fashioning  
Thy child to be more like Thee.  
Let Thine image shine from my faithful  
heart  
As a light over life's rough way,  
That others may find it an easier path,  
And be led to a perfect day.

—Pittsburg Christian Advocate.



### TOMMY'S THANKSGIVING.

Elizabeth H. Thomas.

I'm thankful for a lot of things:  
I'm thankful I'm alive,  
I'm thankful that I'm six years old,  
Instead of only five.  
I'm thankful for my tops and toys,  
And for my kitty gray;  
I'm thankful for the big outdoors,  
Where I can run and play.  
I'm thankful for the things that grow,  
The apples—aren't they good?  
The corn where we played hide-and-seek,  
As in a little wood.

I'm thankful for the pumpkins round,  
Just like a golden ball,  
And Jack-o'-lanterns, big and queer,  
They don't scare me at all.  
I'm thankful for Thanksgiving Day,  
For pies all in a row;  
I'm thankful grandma made them sweet—  
She knows I like them so,  
I'm thankful for the turkey, too,  
How brown it is, and nice!  
And I'd be very thankful, please,  
For only one more slice.

—Youth's Companion.



### HARRY'S THANK-OFFERING.

I am grateful for most everything,  
For flowers that bloom and birds that sing,  
For sweet, fresh air and sunshine bright,  
For stars that twinkle in the night

For my dear wagon and my pet,  
 For parents dear, who ne'er forget  
 Their little boy—and, up above,  
 For Jesus watching me in love.  
 If I had lots of gold to bring  
 I'd make a big thank-offering,  
 But since I still am rather small,  
 And cannot hope to do it all,  
 Won't you help me? Do you ask why?  
 Then I will tell you. We must try  
 To send some "good times" over there  
 Where children are not treated fair.  
 It is not very far away;  
 Our sun shines on them every day.  
 We'll need a pile of dollars; and  
 If you'll give those, just understand,  
 The children pennies will supply;  
 I'll give ten, new and bright. Good-bye.

—L. A. S.



### THE HEATHEN CHILDREN'S SONG OF GRATITUDE.

Little children of the Westland,  
 You the true God early knew—  
 Knew He made the trees and flowers—  
 We could only see they grew.

Now we know, of all earth's beauty,  
 Singing bird, or leafy bower,  
 That the living God creates them,  
 And dumb idols have no power.

You were taught of Christ, the Savior,  
 Of a soul which each possessed,  
 And of life beyond, and heaven,  
 Where the saved ones will be blessed.

Oh, how beautiful the story,  
 When that Savior came to die,  
 How He blessed the little children,  
 Just as small as you and I!

This, the loving teacher tells us,  
 Is all written in His Word;  
 Oh, how happy it has made us,  
 That we, too, may call Him Lord!

That He takes our hearts and makes  
 them

Pure and white; and we may go  
 Sometime to His home in heaven—  
 Dearer than sweet homes below.

Happy children of the Westland,  
 We are thankful every day  
 For the teachers who are sent us;  
 Both for you and them we pray.

Sometime we shall meet in heaven,  
 And God's praise together sing;  
 Welcome there as crowning jewels,  
 Which a Savior's love can bring.

—Selected.



What we sow  
 Will surely grow,  
 Though the harvest may be slow!  
 It may be  
 We shall see  
 Fruitage in eternity

From some deed  
 Dropped like seed,  
 For a soul that was in need.

Let us strive  
 While we live  
 Worthy things to do and give,  
 Striving still  
 With good will  
 Empty granaries to fill;  
 For what we sow  
 Will surely grow,  
 Though the harvest may be slow!

—Selected.



### WHAT HAST THOU?

#### A True Story.

"Edwin is sick; and I ask you to lead the Mothers' meeting tomorrow. Say 'Yes,' dear friend. And as that is the day before Thanksgiving, will you make it a Thanksgiving service? These poor souls so sorely need to see some cause for thankfulness.

Emma Morse."

Mrs. Morse is wife to the minister at the Mission; their home being the upstairs of the Mission building, a place where I have not the grace to choose to live, nor you, perhaps.

. . . . .  
 Forty-two faced me that afternoon—forty-two mothers, and fifteen held babies in their arms. As one looked into their faces, the soul-killing facts of their lives seemed published there; poverty, overwork, ignorance, sickness, sin, abuse. Yet as one looked deep into the eyes, souls looked back; hungry souls, famished for a crumb of the Bread of Life. What was the Word that God had for such women as these? They had come to the Mission to hear it. They looked to me to speak it. And I—I had it not. But it was there in the Bible story.

We read the little Bible story. We talked together about the poor woman; of her broken home, of her desperate need. We followed the story on to how the prophet told her to count what she had; to use it; to make it go just as far as it would; until the insufficient little that had not seemed worth counting, was enough to meet

her needs, and to save her home to her and to her children. Then the Mission mothers and I resolved that we would ask ourselves the question God sent to the widow. We had been thinking, they and I, how much others had; how much we lacked; now, for a little, we would think and talk of what—we—had; we would "count our blessings," we would answer the question: "What hast thou?" Would our hearts dare to answer, "Thine handmaid hath not anything—"?

Little slips of paper went round with pencils, and the mothers wrote, each one, her heartfelt answer to God's question: "What hast thou?" We gathered the slips—forty-one of them—for only one had failed to write, and that was because she was German, unacquainted with the English script. But she stood at once to speak her thankfulness for the free night school that gave her boy—at work daytime—a chance for education. Eloquent the little papers were, with the cramped writing and painful spelling. We looked them over, and then with full hearts read them aloud.

"what a Blessing he gives us plenty of work and strench to do it;"—this from Mrs. Brown, she of the nine washdays and six children. I watched the poor blistered hands that wrote, and knew that my own soul possessed not the grace to count as a blessing a life that was a perpetual washday.

"blest with good Heilt and Strenth."

"i thank the lord for the Helth he gives me every day."

"i thank mein Gotte for a gude Health."

"i thank god for helthe and streangth and best of all for gods son that he is my Frend."—Here surely was a soul that had tasted the bread of life.

"god saves my soul and gives my body good halth."

Twenty-one out of the whole number specified good health. Most of

these grateful tributes were from Mardonias of the tub. Some of the lists held suggestions of tender heart stories.

"My Baby, Loving Mother, Good Health," was brave Katie Schaefer's list, as she forgot for the afternoon her hard work and lonely life, and counted her blessings.

"oh what a blessing I can walk to theas meatin god gives me strenth agen." When this was read the mothers smiled their sympathy at happy Grandma Wilson. A broken hip had shut her in for five months, and this was her first afternoon at the Mission since.

"i do bless god for Helth and for the faithe I have in god he blesses me every day." This from Mrs. Conwell, whose trust in all save God had been sadly broken.

"Baby"—this was all, but we read it tenderly, while the eyes of the Mission mothers softened. They knew, every one, how Baby Anderson had been his father's salvation and his mother's thankfulness. They had said the little mother would die at the baby's coming. Then Jim Anderson, as he accepted the charge of the little son, had laid in his wife's hands, for her peace, the signed pledge. The mother lived, but loving them both, Jim kept his pledge sacredly.

"I thank the Lord for this blessing that he helped me raise my grandchildren who had no father nor mother"—everybody knew how Grandma Jacobs had slaved for years for five orphans. And they rejoiced today to think the boys had turned out so well.

"best blessing is gods love"—hard-featured, hard-fisted Mrs. McGraw wrote this, who manages a rag-wagon. But the words were from her heart as she stood to say: "It's a big blessing to have love in your life. I never had no love in my life till I come to the Mission and learned that God loves—me."

"My children When I get discouraged I can count my blessings"—poor, lonely, brave-hearted little Mrs. Lewis wrote this, whose happiest prospect for life was nothing better than an endless vista of washdays.

"my babies in heaven" was unhappy Mrs. Johnson's one cause for thankfulness.

"I tank Gotte for Salvation for Helth."

"i can tank got for hielth for sunshine"—these were others, and it would scarcely weary you to hear the whole forty-one. Look only at this:

"Thanks be unto God for his unspeakable gift for Health For frends for the chance to do little things for him."—Had you looked at the woman whose red, raw, chapped hands wrote this, you might have judged her ignorant, sordid, utterly of the earth; earthy. And did you know the facts of her life, they would include items such as these: "Home" was part of a stable facing the alley; "Father," a paralytic, utterly helpless; the "Baby," a child of Rose, the young daughter, who "went wrong," and then in desperation took her own life, leaving to the mother the unfathered waif. Three more boys there were, and the living, such as the wash tub would yield when the water had to be carried from the public horse-trough. And yet the soul of this woman found thankful speech.

It is the custom of the mothers to make concrete and practical application of theories advanced at their meetings; so now they talked together simply and sincerely about the things that were theirs, about using them and making the most of them. The German frau grew excited, and her brogue waxed rich as she urged again the advantages of the public schools, free to every child.

A symposium upon the manifold uses of stocking legs followed. Mrs. Lewis started it. She had brought a pattern by which legs could be cut

into feet, wherewith to foot the footless hose. Immediately there were a dozen applications for duplicate patterns, and during the cutting and distributing of these Mrs. Conwell enlightened us as to the successful use of stocking legs as sleeves for undershirts. For the benefit of the other tub Madonnas who really do not have time to patch, Mrs. Brown—she of the nine wash days—imparted her plan of making knees with holes in them presentable by slipping underneath sections of other stocking legs. Mrs. McGraw made mittens of them. Others discoursed on the use of stocking legs for scrub-rags, carpet-rags and rags for rugs. When all was told, it appeared that a supply of stocking legs might fairly be reckoned as available assets in most of life's emergencies. At this point the feelings of the mothers could find sufficient expression in nothing less than singing once more the inspiring chorus of the song they had already sung by sections during the meeting—and how they sang: "Count Your Blessings, Name Them One by One."

"Count your blessings," in which accounting stocking legs were by no means to be omitted. And while the room still rang with the music Mrs. Morse appeared bringing the tea and crackers which always finished mothers' meetings. A shabby little feast it might seem to you, for the cups were thick and cracked, and the spoons of tin. But by the mothers it was more enjoyed than is the daintiest tea by you perhaps. It was the one touch of pleasant social companionship that ever brightened their limited lives. Moreover, it made a time when Mrs. Morse might go from one to another, touching with the sympathy of her own sisterly heart each sorrowing heart of theirs.

But today they were thankful.—The Advance.



## MISSION STUDY

During the coming months we will not endeavor to give a plan that is suitable for all classes. We could not if we tried. Each class has its own conditions and the program should be varied accordingly. We shall endeavor to offer some suggestions that may be helpful, yet we would not ask any class to confine their efforts to the plan and points here mapped out. Use your own methods in the greatest possible measure and handle all details of the class in a manner that will make it a unified body for mission work both at home and abroad.

**Suggestions for Leaders.**

1. Read the textbook as soon as possible and get a general knowledge and a thoro idea of its contents.

2. Keep missions uppermost. Do not allow the recitation to be a mere geographical or descriptive exercise.

3. Open and close all meetings with prayer. If scripture is used in opening the meeting, only read a few effective verses. Make your prayers definite, and for some live issue.

4. As far as possible hand out written slips, or dictate to the class at each session the points to be covered at the next.

5. Allow freedom of speech but do not allow meaningless discussions. It wastes valuable time.

6. Seek to come to the class after the first session with a plan worked out. Show to the class that you mean business. Then they will.

7. Urge your class to read India articles in the VISITOR and, if interesting, to bring brief resumes of them to class.

8. It would be well for each teacher to have "Suggestions to Leaders." We can furnish these from the publishers for 10 cents, postpaid.

**First Lesson. Chapter I. The Country.**

1. Weigh well in mind the aim as given on Page 24 of the textbook. Use the questions given there to aid you in your study.

2. Compare India in area with the United States or Great Britain. Does this not suggest the scope of work that must be inaugurated to save that country for Christ?

3. How does the population of India compare with that of other countries in numbers and density? This fact alone should be fuel to enkindle the fire of devotion in our hearts.

4. Is the climate healthful? How must an American or European safeguard himself in this respect?

5. Is India a valuable asset to England? Is England a valuable asset to India? Commercially? Socially? In what other ways? What of England's irrigation system which she has built for India?

6. What is the claim of India upon the church today? How may we satisfy that claim? Reserve much time for this discussion. Seek to get the relative position of India, with its cities, rivers and railways, fixed in the mind. Study and draw the map of Page 18 on an enlarged scale.

**Second Lesson. Chapter II. Invaders and Rulers.**

Briefly mention the aim of this study as given on Page 55.

1. The Indian people have always been a conquered people. Are there reasons for this? They are our brethren in blood as well as in Christ.

2. Name the steps in the British occupation of India. What led them there in the first place?

3. In what way has India been improved by British rule? Are the peo-

ple better? Abuses corrected? Does God's hand appear in leading Great Britain to hold the country?

4. Under what rulers did India thrive before British occupation?

5. What have the early rulers of India left to the country?

6. What is our responsibility to those peoples? What lines of teaching seem to be most needed? How much is our denomination doing and in what lines?

To make the session interesting it might be well to assign subjects for short papers to members of the class from time to time. This can be done nicely for this lesson. Such subjects as the Mutiny, Widow-burning, Child Sacrifices and England's Achievements would be very instructive as well as profitable.

### Third Lesson. Chapter III. The Peoples.

1. Are the Indian peoples of the same class and blood? Do they use the same language, and if not how many are spoken in India?

2. What does the adaptability of the people for education foretell for their future?

3. How does education develop these people? What are the traits of character that most need development among them? Strive to realize in this chapter what American teachers with tact and zeal can do in uplifting India.

4. Dwell at considerable length on the condition of Indian womanhood. Who among them seem the most fortunate? Unfortunate?

5. What are the four main classes of people? Are there any others?

6. What are some of the most baneful influences of caste? It would be well to have a paper on this subject. W. B. Stover's book, "India, a Problem," will afford valuable material on this question.

7. What does the Indian most need to fit him for citizenship?

8. Will the "Purely Secular Methods" prove adequate in developing the Hindu? What demands will

Christianity satisfy in him?

Child-marriage and widowhood should have discussion in papers or otherwise in this class hour. Insight of the true conditions of Indian society may be gained by thoroly studying this chapter. Strive to make the recitation as vivid as possible.

### Fourth Lesson. Chapter IV. Religions.

Possibly this chapter should be divided into two lessons.

For Lesson IV we will assign "Hinduism," on Page 108.

The religious life of India is such as to warrant quite exhaustive treatment. Religious devotion occupies so much of the time of the average Indian that it might be said his religion is the greatest part of him. Then, too, we also have a chance in this chapter to study the influences working to bring about morality and purity on the one hand or ruin and decay on the other.

1. Are the people a religious people, and why should you think so?

2. Are they all of the same faith and practice? What, then, are the principal religions?

3. Give a description of the Parsees, Sikhs, Jains, Animists.

4. Buddhism. What is meant by the term "Nirvana"? What are some of their moral precepts and how do they correspond with the precepts of the Christian religion? Conditions of womanhood among them.

6. Mohammedism. What are its good qualities and its evil ones in India?

7. What do you think of the dogmatic and practical sides of Mohammedan faith?

Keep in mind the substance of this lesson and then at the next meeting discuss the religions of India in connection with each other. Compare them as far as you are able, with Christianity but reserve opinions on them until next week's lesson.

We would suggest that it is well to seek to enlist in the class those young

(Continued on Page 472.)

## EDITORIAL COMMENT

¶ The cover of the VISITOR has carried unusual interest and has a value which perhaps many do not realize. It is seen again in a new angle when a brother writes in and says, "Seeing in recent VISITORS three "Mothers in Israel" then three "Fathers in Israel" it occurred to me it would be splendid to follow up with three "Coming servants of the Lord." The children are cousins, two are preachers' sons, one lives in Oregon, the other in Indiana and the third is not located. May they when older surrender fully to the Lord and be more effectual servants than are their parents.

¶ It will be just a little difficult for our well-fed and clothed people to realize that at their very door—even in Chicago—are 15,000 children attending school who do not get three meals per day—children who go hungry to school every day. Is there not at our very door a wonderful field for practical Christianity and yet how many pass by the call feeling either like priest or Levite, "It is not in my realm to serve these." As these children grow up what must be their lot of life and its ideals? What a wonderful avenue to help body and soul this Chicago field offers!

¶ It is too serious to smile at and yet it makes one almost smile to know that with most churches, missions are not only a side issue but wholly an outside issue—so far outside that it is difficult to get to the inside of the congregation. When will it be better?

¶ Our Sunday schools are doing a good work, but do not yet know their opportunity. In their hands are the funds for gifts for the Master which would greatly increase the possibilities of the Kingdom, and in the giving lead many young lives later to give themselves for the same service.

¶ The British and Foreign Bible Society last year issued 5,688,000 copies of the Scriptures, in whole or in part. This is an increase of 272,000 over the previous year. The total output of the society since it is founded is 209,600,000 copies of the Holy Scriptures. These have gone out in 412 distinct forms of speech. The Society maintains depots in about one hundred chief cities of the world and employs about 900 native Christian colporteurs and about 640 native Bible women who give their time to this work. The total expenditures for the year are £226,493.

¶ Sister Kathryn Zeigler of Royersford, Penn., made an extended trip thru the West visiting relatives and friends preparatory to her departure for India where she will take up mission work. She is sent under the direct support of the Sunday schools of Eastern Pennsylvania, and it would have been difficult to have found one who better represents the ideals and hopes of these schools.

¶ It is to be regretted that Brother and Sister McCann have thought it prudent to defer their sailing to India one year. Bro. McCann will not be idle while in waiting. In fact, as he himself says, "There is much here at home that should be done."

¶ Sister Ida Himmelsbaugh of Matawana, Pa., is overjoyed with the thought that her long cherished hope will soon be realized. Back thru the years she has longed and prayed that she might go and to realize that she is so near going now is a joy unspeakable for her.

¶ The mission party sail from New York on November 3, on the S. S. Hamburg of the Hamburg-American line. The connections allow about one week lay over in Naples. It is probable that some of the party in that

time will visit Rome. The missionaries should reach Bombay about December 1. Their arrival is anxiously looked forward to by the workers in India.

¶ Sister Eliza B. Miller spent a day in the Mission Rooms enroute to India. If any one doubts joy in service let them come in contact with her quiet yet enthusiastic life. But one thot, to be there, and live for the Indian is her chief concern. Her tour among the churches in Virginia was pleasant and profitable in every way.

¶ The editor happens to be in a position to know that some of the missionaries abroad are taking Bible study by correspondence. They feel the need of the inspiring power of the Word as it comes thru study and they find time to do the studying even tho pressed hard with other duties. Just think of the many, some of whom are ministers, in the church in the home land who would be made better if they likewise spent time each day in reading and study. There is mission study, so valuable and important at this time. Then there is study along various lines, all of which would be very helpful. Why not bind together with the golden thread of some high purpose all the moments of the coming winter and have something valuable this next spring for the Master's work.

¶ On October 18 the members in and about Bronderslev held a love feast in the home of Elder C. Hansen. It was a blessed season for the faithful who gathered around the Lord's table and good impressions were made without.

¶ In order to distribute the homecoming of missionaries in India as much as possible, the General Board will be asked by the Board in India that Brother and Sister D. J. Lichtry be permitted to begin their furlough next March rather than wait till one year from now, the regular time. It would appear to be a very reasonable

request everything considered, and likely will be granted.

¶ Well, yes, the Pacific was not always pacific. The mission party to China were good sailors. Bro. Hilton was the only one seriously troubled with seasickness, but he endured bravely knowing that the journey would surely end some time. And it did. They are now in Shanghai, wrestling with the attractions of the Chinese language, and learning all they can relative to their future home. Mail will reach them if addressed in the name of the missionary in care of Mission House, Shanghai, China.

¶ Moy Wing, the Chinese baptized in the Chicago church, has returned to his native country having uppermost in his mind and heart the good news of salvation to his countrymen. Tho young in the Master's service, he bids fair of being an effectual worker.

¶ It is a pleasure to note that the revolutionary difficulties that have been raging in Persia have in no way disturbed the American missionaries. Even the king has forbidden Mohammedans to gather in any assembly whatever and yet Christians were not prohibited carrying on their work. What a wonder, that in Mohammedan lands there should be such Christian tolerance! Surely an open door is becoming effectual even among the stubborn Mohammedans.

¶ The lot of the rich even in heathen lands is sometimes a hard one as this instance taken from *Woman's Work* vividly sets forth: "A rich merchant, who owned the village of Mian and was said to have quantities of wheat in store, was called up and a demand made that he fulfill promises he had made to sell wheat. He refused, except at an exorbitant price. He left the telegraph office and women surrounded him, begging for wheat. He cursed them. Then the mob attacked him, dragging him through the streets,

pelting him with stones and cutting him with daggers until he offered all the wheat he had if they would spare his life. They told him it was too late, and in half an hour he was a dead man, his nose and ears cut off, and his naked body hung up by the feet."

¶ Here is what is planned for the January VISITOR which is usually devoted entirely to India and prepared by the missionaries themselves. The Bible a Missionary Book, W. B. Stover; "For Women Only," Mrs. Mary Stover; What the Church Expects of a Missionary, S. N. McCann; Education of Missionary Children, Mrs. Lizzie McCann; Home Church Impressions, Adam Ebey; Meditations, Mrs. Alice Ebey; Value of a Furlough to a Missionary, Eliza B. Miller; City on a Hilltop, D. J. Lichty; Native Christians and Home Neighbors, Mrs. Nora Lichty; S. S. Union and Examination, Jesse Emmert; Preparing to be a Missionary, Mrs. Gertrude Emmert; Among the Fisher People, Isaac Long; Do Missions Pay? Mrs. Effie V. Long; A Year with the Girls, Mary Quinter; Native Music, Sadie Miller; Orphanage—Educational, J. M. Blough; Taking Care of District Meeting, Mrs. Anna Blough; Dangs in Monsoon, Mrs. Florence Pittenger; A Bhil King, J. M. Pittenger; Mission's Need—Native Workers, S. P. Berkebile; Missionary Poem, Mrs. Norie Berkebile; Mission's Need—Medical, A. W. Ross; Our New Home, Mrs. Flora Ross; Increase by Giving, E. H. Eby; The Silent Hour, Mrs. Emma Eby; Mission's Need—Prayer, C. H. Brubaker; Missionary's Interest in Home Church, Mrs. Ella Brubaker; Change of View-point, Josephine Powell; Bulsar Missionary Society, Lellu Jalem.

¶ The report of the American Sunday-school Union has just come to hand and as usual is full of interest from cover to cover, tho it contains 160 pages. A few facts will be of in-

terest. They have today 272 missionaries at work, organized 1,821 new schools into which were gathered 6,838 teachers and 64,873 scholars. In addition 205,607 families have been visited and 20,559 Bibles and Testaments distributed. The receipts for the year were \$218,376.22, and their expenditures \$215,616.64.

¶ Perhaps no issue of the VISITOR has attracted more attention than the "Kansas Special." It is a write-up of a district that does things and the reading of what has been done should be an inspiration to others to more aggressive work.

¶ Would it not be well during the winter to organize classes in systematic giving? Think of this. Fourteen persons giving six cents per week for six months will support an orphan in a foreign field. Fifteen cents per week from fourteen members for six months will support a native worker in the India field. While we do not ask that you should give this money and feel that your obligations are fulfilled for the Lord yet do your own work during the day, and by giving this money into the Lord's storehouse your Indian brother on the other side of the globe will, thru your efforts and while you sleep, be carrying the message to the souls who sit in great darkness. Will you miss six cents? Will you miss fourteen cents? No! Individually, Brother or Sister, make this a matter of prayer and then canvass your friends for a systematic giving during the winter. You will be surprised how many think as you and how much you can raise.

¶ Would it not be blessed if one could answer such a heathen prayer as this! A lad in Africa was overheard praying: "O God, have you then no white children left in Europe? We are needing a teacher so badly; only one 'bondele' for all the work, and no other is coming. If there are some there still, send Thy Holy Spirit to search out a teacher for

us, and tell him to come. And give him much fluency of speech, that he may soon be able to teach us Thy Word."

¶ Christianity is genuine when it reaches the heart and home of the individual. If any one thinks the African in Congo cannot be transformed, let him read this account extracted from "Regions Beyond": "Emeka has his thorn in the flesh in his wife. To us she seems all bad—not a single redeeming feature. She steals his rods, wastes his property, neglects his inner man, refuses to work in the garden—in fact, is as exasperating and defiant as the devil can make her. How does Emeka live with such a character? To his credit and the glory of his Savior be it said, 'He endures as seeing Him who is invisible.' Wife beating is an everyday pastime with some of his neighbors, but I have yet to hear of Emeka retaliating along that line. Many a man long ago would have sold his wife, but Emeka has not lost hopes. He still prays for a change of heart which shall end her sin and his misery."

¶ If any one is in doubt of the religious condition of France and the wonderful opportunity that awaits Christianity since Romanism has so completely lost its foothold, let him note the hopeless ring of the incident herewith given:

Passing along the Route Nationale in the Department of Rhone, in France, with our Gospel phaeton, the following conversation took place with a farmer and his wife:

"Here is a Gospel for you."

"A Gospel! What is that?"

"Good news from God."

"God!—we have no God; we are only pigs. God has forsaken us."

"What do you mean?" we queried in astonishment.

Then the farmer's wife, in a torrent of invective and indignation, pointing to the spire of a church in a charming village nestled among the trees on the hillside, cried: "We used to have God on the altar of yonder church, but when the money ceased, the curé forsook us, and there is no God on the altar now. We are only pigs. Take your Gospels elsewhere, we don't want them."

In territory similar to this are

Brother and Sister Adrian Pellet, working earnestly and with much encouragement. How much they need the prayers of God's people on this side to sustain them!

¶ Inland from Peking somewhere our missionaries to China expect to locate. It will be interesting to read the following late instructions to the provinces of Peking, for they will indirectly at least reflect the conditions which our dear ones will meet:

1. Viceroys and Governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months, with a student roll of fifty children each. The Government will defray all expenses.

2. Rich Chinese must, in addition, open as many schools, as possible, and establish educational societies in all districts to teach the benefit of education.

3. All boys over eight years of age must go to school or their parents or relatives will be punished. If they have no relatives the officials will be held responsible for their education.

4. All wealthy Chinese opening schools will be rewarded.

5. Every prefecture must have forty preparatory schools, and every town or village one or two.

6. The Viceroys and Governors must report the opening of the schools and an official will be sent to inspect them.

¶ Few people realize the real trial of a missionary's life. The church at home for the most part, if they think at all about the work, imagine the easy time of doing little and living at the expense of the church. This especially is true of those who begrudge their almost forced gifts to missions. A far different condition really obtains. A missionary writes, "The real trial of the missionaries' life is the isolation, the deadening influence of the surrounding heathenism, the active opposition to the 'prince of the power of the air,' so intense and so acutely felt at times as almost to crush the spirit. Against this intangible but fearful pressure, nothing but prayer can prevail—your prayers and ours. Only so sustained can they endure as seeing Him who is invisible."

¶ It is a fact becoming more apparent every day one studies the development of congregations that those whose eld-

ers or pastors entertain anti-missionary sentiments or are indifferent to missions are losing their young people, both those who should join the church and do not and those who have joined and backslide because there is no encouragement or inspiration to remain in, are decreasing in membership, have a ragged and disheartened flock with a form of godliness only, are letting their church-houses go without repairs on the grounds of poverty, and permitting the sacred place where their dead lie to grow up in weeds.

¶ No congregation of believers ever died in poverty because it gave too much for the salvation of the world. But there are hundreds who have run down, finally became disorganized and the main reason was their refusal to trust God and give liberally for His Cause.

¶ Buddhism is a religion of negations instead of a doing something for the Creator. Buddhists seek not after the Lord, for their founder declared, "It is not proved that there is a God." Had Israel removed God from the decalogue there might have been something to raise people in morals but nothing to lift them back to their Creator. What folly then that weak-hearted Christians speak disparagingly of missions to the Buddhist. To thus discourage is giving him the grounds he wants; for he himself asks, "What lack I yet? I do not steal; I do not take life; I do not commit adultery; I do not tell lies; I do not drink intoxicating liquors." Much like the moralist today who is without God in this life and will be in the life to come.

¶ Do you think of Christ rightly? How many meditate on His redemptive qualities! These are good, and knowing the greatness of our deliverance, how blessed is it all. But far from this should be the theme of our constant thought and reflection. The enthusiasm of knowing that Christ shall reign, that He is destined to be the world Victor—that He shall conquer and that His

forces today are gaining ground constantly, should ever be with His children. Look forward to victory and not backward to deliverance.

¶ Christianity is an all-sufficient religion and is beyond all comparison with any other religions of the world. One can contrast the Christian religion with Mohammedanism or Buddhism or Confucianism, for there is not enough nearness in these latter named to admit of comparisons. Christianity is unapproached and unapproachable. Nevertheless this distance should not keep the Christian student from studying other religions for in so doing he will only be the better able to show the excellence of Christianity.

¶ When heathen receive the Gospel of Christ, they also catch the spirit of evangelization. This is so different from converts in the homeland who will accept the faith without one moment of thought that they should now push the faith into other parts of the world. In the *Presbyterian Record* in China it is stated:

A pleasing feature of the work this year was the readiness with which some of the Christian women in the city and near villages took advantage of the numerous fairs, theatres and special days of worship in the temples, to testify for Jesus Christ. On Christmas Day, too, a number of them dividing themselves into two bands, went into the city to sound forth the message of Peace through the advent of the Christmas child.

¶ Recently a Christian lady of Pennsylvania gave to the American University at Washington, D. C., \$100,000.00 "to found a college of Missions, to be named and known as the Thomas Coke College of Missions, to be devoted to the training of students in the languages, customs, laws and religious faiths of the people of foreign countries, for the purpose of most effective usefulness in the spread of the Christian religion." Every student of missions and all those desiring that the coming of the kingdom be hastened will rejoice in this gift.

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren ..... Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within.....months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not to be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

## COMPARATIVE STATEMENT FOR THE VISITOR.

	Sept. 1907	Sept. 1908	Apr.-Sept. 1907	Apr.-Sept. 1908	Dec.	Inc.
World-Wide, .....	\$ 843 72	\$594 54	\$12012 36	\$ 4051 47	\$ 7960 89	
India, .....	214 62	238 71	2471 87	1790 90	680 97	
Brooklyn, .....	38 57	16 00	1547 59	208 77	1338 82	
Miscellaneous, .....	27 84	40 20	245 72	71 21	188 54	\$ 14 03
	\$1124 75	\$889 45	\$16277 54	\$ 6122 35	\$10169 22	\$ 14 03
Bicentennial, .....				\$33881 72		\$33881 72
	\$1124 75	\$889 45	\$16277 54	\$40004 07		\$23726 53

During the month of September the Brethren's General Mission Board sent out 32,888 pages of tracts.

The Brethren's General Mission Board begs to acknowledge the receipt of the following donations received during the month of September, 1908.

### WORLD-WIDE.

#### **Indiana—\$242.10.**

Northern District, Congregations.

North Liberty, \$31.33; Goshen City, \$30.20; Yellow River, \$17.20, .....

Individuals.

J. W. Ulery, \$6; Walter Swihart and family, \$4.69; Mrs. Sarah Mishler, \$1; I. L. Berkey (Marriage Notice), 50 cents,

Middle District, Congregations.

Salimonie, \$41; Spring Creek, \$25.38; Markle, \$18.81; Monticello, \$20.93, .....

Sunday school.

Burnetts Creek, .....

Individual.

L. R. Kurtz (Marriage Notice), ... Southern District, Congregation.

Pyrmont, .....

Sunday school.

Pyrmont, .....

Individual.

Ida Brubaker, .....

#### **Ohio—\$112.04.**

Northeastern District, Congregation.

Danville, .....

Individuals.

Geo. Hartsough, \$22; Geo. H. Irvin, \$13.20; Clara Woods, 34 cents, .....

Northwestern District, Individual.

Samuel Driver (Marriage Notice), .....

Southern District, Congregations.

Beech Grove, \$10.13; Upper Twin, \$9.77; Lexington, \$5.47, .....

#### **Pennsylvania—\$65.92.**

Eastern District, Congregations.

Ephrata, \$30; Mingo, \$10, .....

40 00

Individuals.

Mrs. Kate Smith, \$4; A. L. B. Martin (Marriage Notice), 50 cents, ....

4 50

Middle District, Individual.

S. J. Swigart (Two Marriage Notices), .....

1 00

Western District, Congregation.

Andenheim, .....

9 00

Sunday school.

Walnut Grove, .....

9 42

Individuals.

Wm. N. Bont, \$1; Hannah Smith, \$1,

2 00

#### **Iowa—\$38.98.**

Northern District, Congregation.

Sheldon, .....

14 48

Southern District, Congregation.

English River, .....

11 00

Individuals.

Est. W. H. Black, .....

13 50

#### **Virginia—\$32.35.**

First District, Individual.

Sarah J. Hylton, .....

1 00

Second District, Congregation.

Pleasant Valley, .....

28 95

Individual.

S. A. Sanger, .....

2 40

#### **Nebraska—\$20.00.**

Congregation.

Highline, .....

10 00

Sunday school.

Bethel, .....

5 00

Individuals.

Mr. and Mrs. D. P. Chamberlin, ...

5 00

#### **Louisiana—\$20.00.**

Individuals.

Friends of Missions, Bolinger, ....

20 00

#### **Tennessee—\$20.00.**

Individual.

Mrs. D. T. Keebler, .....

20 00

**Maryland—\$16.00.**

Eastern District, Congregation.	
Middletown Valley, .....	15 50
Individual.	
W. E. Roop (Marriage Notice), .....	50
<b>Illinois—\$14.75.</b>	
Northern District, Congregation.	
Naperville, .....	4 25
Individual.	
"A Sister," .....	10 00
Southern District, Individual.	
J. H. Brubaker (Marriage Notice),	50
<b>Idaho—\$5.50.</b>	
Individuals.	
"A Brother," \$5; S. F. Brower, 50 cents, .....	5 50
<b>Kansas—\$2.50.</b>	
Southwestern District, Individuals.	
"A Sister," \$2; J. J. Yoder (Marriage Notice), 50 cents, .....	2 50
<b>California—\$2.00.</b>	
Northern District, Individual.	
Mrs. Ophelia Boyle, .....	1 00
Southern District, Individuals.	
Wm. Stutsman (Marriage Notice), 50 cents; Geo. H. Bashor (Marriage Notice), 50 cents, .....	1 00
<b>Michigan—\$1.40.</b>	
Sunday school.	
Sugar Ridge, .....	1 40
<b>Canada—\$1.00.</b>	
Individual.	
Mrs. Lydia Weddle, .....	1 00
Total for September, .....	\$ 594 54
Total previously received, .....	3,456 93
Total for the year so far, .....	\$ 4,051 47

**INDIA ORPHANAGE.****Illinois—\$24.40.**

Northern District, Sunday schools.	
Waddams Grove, \$15.40; Yellow Creek Infant Class, \$8, .....	23 40
Individual.	
Elder Michael Claar, .....	1 00
<b>Pennsylvania—\$37.00.</b>	
Eastern District, Sunday schools.	
Heidelberg, \$16; Tulpehocken, \$16, Individual.	32 00
Sarah Nyce, .....	5 00
<b>Virginia—\$21.00.</b>	
Second District, Congregation.	
Pleasant Valley, .....	1 00
Aid Society.	
Mill Creek, .....	20 00
<b>Ohio—\$20.00.</b>	
Northeastern District, Sunday school.	
Wooster, .....	20 00
<b>Canada—\$16.25.</b>	
Sunday school.	
Fairview, .....	16 25
<b>Missouri—\$16.00.</b>	
Aid Society.	
Rockingham, .....	16 00
<b>California—\$10.00.</b>	
Southern District.	
Young People's Mission Band, Santa Ana, .....	10 00
<b>Michigan—\$10.00.</b>	
Sunday school.	
East Thornapple, .....	10 00
<b>Nebraska—\$5.16.</b>	
Sunday school.	
Bethel, .....	5 16
<b>Kansas—\$4.00.</b>	
Northeastern District, Sunday school.	
Richland Center, .....	4 00

Total for the month, .....	\$ 163 81
Amount previously received, .....	504 51
Total for the year so far, .....	\$ 668 32

**INDIA MISSIONS.****Pennsylvania—\$26.87.**

Eastern District, Congregation.	
Springville, .....	26 87
<b>Iowa—\$21.00.</b>	
Northern District, Congregation.	
South Waterloo, .....	21 00
<b>India—\$10.00.</b>	
Individuals.	
Adam and Alice Ebey, .....	10 00

**Ohio—\$7.60.**

Northwestern District, Congregation.	
Rome, .....	7 60
<b>Indiana—\$6.25.</b>	
Middle District, Congregation.	
Monticello, .....	6 25
<b>Kansas—\$3.18.</b>	
Northeastern District.	
Birthday Offerings, Kansas City	
Mission Sunday school, .....	3 18
Total for the month, .....	\$ 74 90
Previously received, .....	249 13
Total for year so far, .....	\$ 324 03

**CHINA MISSION.****Indiana—\$15.93.**

Northern District, Congregation.	
Bremen, .....	5 00
Middle District, Congregation.	
Monticello, .....	10 93
Individuals.	
"A Brother and Sister," .....	5 00
<b>Michigan—\$4.24.</b>	
Sunday school.	
Sunfield, .....	4 24
Total for the month, .....	\$ 25 17
Previously reported, .....	16 61
Total for the year so far, .....	\$ 41 78

**BROOKLYN MEETINGHOUSE.****Pennsylvania—\$10.00.**

Eastern District, Sunday school.	
Heidelberg, .....	10 00
<b>Indiana—\$6.00.</b>	
Northern District, Individuals.	
I. S. and Susan A. Burns, .....	5 00
Southern District, Individual.	
James A. Byer, .....	1 00
Total for the month, .....	\$ 16 00
Amount previously reported, .....	192 77
Total for year so far, .....	\$ 208 77

**CUBA MISSION.****Iowa—\$12.00.**

Middle District, Sunday school.	
Panther Creek, .....	12 00
<b>Kansas—\$1.03.</b>	
Northeastern District, Individual.	
Mrs. Geo. Blonderfield, .....	1 03
Total for the month, .....	\$ 13 03
Amount previously received, .....	1 00
Total for the year so far, .....	\$ 13 03

**CHURCH EXTENSION.****Maryland—\$1.00.**

Eastern District, Individual.	
W. H. Swan, .....	1 00
Total for the month, .....	\$ 1 00
Previously reported, .....	7 40
Total for the year, .....	\$ 8 40

Denver, Colo., Sept. 19, 1908.

Amount of money received by the Church of the Brethren toward the building of a churchhouse in Denver, Colorado, from August 1 to September 1, 1909:

Sisters' Aid Society, Timberville, Va., \$5; Timberville Prayer Meeting, Timberville, Va., \$5. Collected by Israel Cripe: John H. Brooks, \$1; C. M. Danner, \$2; Henry Fitz, \$1; J. S. Danner, \$1; J. E. Bubb, \$2; C. G. Bucher, \$1; Anna Cassel, \$1; Danner, Lerew Co., \$1; C. Mumment, \$5; Wm. Danner, \$5; J. C. Denny, \$2; John Merkey, 75 cents; P. W. Etter, 75 cents; Abraham Gish, 50 cents; George Ruth, \$2; Samuel Schisler, \$1; E. B. Bowman, 25 cents; Chas. Benton, \$1; Mary Fritz, \$1; Cyrus Bucher, \$5; Sarah Waddell, \$5; George Bowser, \$5; S. G. Bucher, \$5; H. S. Danner, \$5; Amos Lerew, \$1; D. Harry Pressel, Twin Falls, Idaho, \$5. Collected by S. A. Honberger: Geo. Shick, \$1; Lanark Sisters' Aid Society, \$5; Mary Rutts, 25 cents; Lydia Larhe, 25 cents; Catharine Keltner, 50 cents;

A Brother, \$2; John Heckman, \$5; Wm. Lampin, \$5; George Frye, \$1; J. C. Lampin, \$5; U. H. Powell, \$2; Vienna Shaw, 25 cents; F. Z. Miller, \$3; Emma Spickler, \$1; J. H. Gilbert, \$3; Benjamin Wolf, \$2; John Burner, \$5; Sybilla Clemmer, \$1; A Brother, \$2; C. C. Price, \$5; A. C. Jones, \$2; G. W. Stauffer, \$3.50; Danl. Ambrose, \$1; Mary Miller, \$2. Collected by S. A. Honberger: Gussie Lampin, \$3; I. M. Forney, \$1; C. M. Barnhizer, \$2; J. H. Price, \$5.75; Pine Creek Sunday School, \$4.25; C. B. Winger, \$2; John W. Price, \$3; H. B. Maysilles, \$1; F. S. Maysilles, \$3; Wm. M. Davis, \$5; T. J. Rummunds, \$2; Miss Winnie Sandmire, \$1; Jesse L. Willard, \$2; D. M. Stauffer, \$5; W. W. Powell, \$1; Anna Stauffer, \$1; Fred Dutcher, 50 cents; Mignon Whisler, \$2; Mrs. Mary Strock, \$5; Jennie Harley, \$3; Sarah Root, 50 cents; Sarah Kreider, 50 cents; H. E. Gerdes, \$2; J. S. Buckey, \$1; J. H. Gerdes, 25 cents; Emma Becker, \$1; C. W. Mock, \$1; L. J. Gerdes, \$2; H. C. Stoner, 50 cents; Miss Catharine Ackerman, \$1; Lloyd and Fannie Moyers, \$2; Cora Lingel, 25 cents; Helen Martin, \$1; Elizabeth Kaufman, 75 cents. Collected by Israel Cripe: R. H. Lind, \$5; John Miller, \$1; Barbara G. Hanley, \$1; Elizabeth Hanley, \$1; D. S. Hoerner, \$1; Anna Graber, \$1; Chas. C. Gibson, \$1; Philip Shearer, \$1; Urias Miller, \$1; Naomi Graber, 10 cents; Wm. Fahs, \$2; Mary A. Brubaker, \$1; A. B. Gibble, \$1; Jonathan Brubaker, \$1; Lavina Bowman, \$1; Louisa Vaniman, \$1; E. J. Brubaker, 50 cents; A. Brother, 50 cents; S. S. Brubaker, \$10; J. E. Neher, \$1; V. B. Stutsman, 50 cents; Frank Snell, \$1; D. H. Brubaker, \$1; D. C. Vaniman, \$5; J. W. Harshberger, \$2; Bechtold Brubaker, \$1; Henry McKinsey, 50 cents; Isaac Harshberger, \$2; J. H. Brubaker, \$2; Ezra H. Brubaker, \$1.50; Pleasant Hill Sunday School, \$2.44; D. L. Heckman, \$10. Pine Creek Church, North Indiana, \$15.25. A. J. Ellenger, Peabody, Kans., \$2; Jacob Swell, Kinross, Iowa, \$10. Band of Workers, Curlew, Iowa, \$4.20. Collected by Israel Cripe: A. M. Strad, \$1; S. F. Brubaker, \$1; E. A. Bowman, 50 cents; C. L. Lucas, \$1; L. B. Watson, \$3; G. S. Watson, \$1; Ed Numes, \$2; Gilbert Cornelison, 50 cents; Martin Brubaker, \$5; Clinton Brubaker, \$1; Aurelia Brubaker, \$1; Mary Mertz, \$1; Henry Roesch, \$1; A. D. Stutsman, \$10; J. J. Hydon, \$1; W. M. Gibson, \$1; R. P. Wornack, 50 cents; J. W. Crump, \$1; A. Q. Gibson, \$2.50; W. H. Shull, \$1; Elizabeth Hawver, \$1; Samuel Hendricks, \$35; John Blickenstaff, \$10; Ida Wagner, \$5; Danl. Heckman, \$5; J. G. Fulk, \$10; Taylor Arnold, \$3. I. J. Rosenthaler and Wife, Covington, Ohio, \$25. Pleasant Hill Church, Covington, Ohio, \$100. Collected by S. A. Honberger: Albert Journey, \$1; O. J. Shumaker, \$1; Saml. Myers and Wife, \$5; A. E. Wolfe, 25 cents; Lydia Engle, 50 cents; Chas. A. Spencer, \$1; A Sister, 50 cents; Leona Spencer, \$3; Hattie Hultz, 50 cents; Samuel Greenawalt, \$1; Peter Frantz, \$10; A. L. Moats, \$1; A. W. Price, \$1; Geo. W. Miller, \$5; Levi Trostle, \$2; I. M. Lehman, \$3; M. D. Wingert, \$1; L. E. Sanders, \$1; E. R. Buck, \$1; D. E. Yeager, \$2; Lottie Swigart, \$1; Elmer Cline, \$5; J. W. Buck, \$2; Mary Gnagy, \$1; G. W. Buck, \$5; Hannah L. Orner, \$2; E. W. Price, \$1; Lydia Raffensberger, 50 cents; D. W. Barkman, \$5; O. D. Lehman, \$1. Peter Hahn, Kearney, Nebraska, \$1. J. W. Bramwell, Olath, Kansas, \$5. Collected by Israel Cripe: S. Heitz, \$3; D. M. Eshelman, \$5; John D. Waggoner, \$2; Stephen Shively, \$1; Ira Cripe, \$15; W. D. Leedy, \$2; George Ulrey, \$2; Samuel Funk, \$10; L. Turner, \$1.50; John Arnold, \$3; David Musselman, \$2; J. W. Doyle, \$2; Orwin Turney, \$1; J. H. Arnold, \$1; H. L. Landes, \$2; P. B. Eshelman, \$3; Jerome Shively, \$1; Uri Miller, \$1; E. L. Buckingham, \$1; J. C. Wine, \$5; Catharine Wolfe, \$5; J. B. Miller, \$1; Simon Cripe, 50 cents; Eli Cripe, \$1; Joseph Blickenstaff, \$2; Levi Blickenstaff, \$1; Amos Wrightsman, \$1; Danl. Simmons, \$5; R. W. Hufford, \$3; L. A. Wagner, \$2; D. O. Stouffer, Pickrell, Nebraska, \$3. S. D. Miller, Pickrell, Nebraska, \$2. David Bowers, Centropolis, Kans., \$3. David Spidel, La Junta, Colo., \$5. Mary E. Weedles, Ottawa, Kans., \$2.50. Collected by S. A. Honberger: I. J. Farringer, \$2; C. W. Lehman, \$5; J. E.

Wolf, \$3; I. J. Trostle, \$2; Sarah H. George, \$2.50; Elizabeth Piper, \$2.50; A. R. Reiff, \$1; Edwin Knouse, \$2; C. E. Weybright, \$3; D. K. George, \$15; Sarah Rice, \$5; J. E. Miller, \$1; Lewis Wallace, \$5; Amanda C. Mumma, \$2; A. Brother, \$1; D. E. Price, \$5; George W. Furrey, \$1; A. R. Gigous, \$1; Geo. Young and Wife, \$4; Ida Emmert, 50 cents; A. M. Flory, \$2; J. P. Holsinger, \$1; M. W. Emmert, \$1; Catharine Wolf, \$1; J. M. Lutz, \$3; M. S. Newcomer, \$5; Katie Bakener, 25 cents; Catharine Miller, \$1; D. L. Miller, \$5; Mary Windle, \$5; D. S. Cripe, \$1; Mrs. J. G. Royer, \$2; Laura Binkley, \$1; Susan Rowland, 50 cents; Lizzie Shirk, 75 cents; Barbara Shirk, \$1; Ettie Bremskill, 50 cents; Christiana Taylor, \$1; J. D. Croft, \$1; W. H. Fager, Overbrook, Kans., \$2. S. E. Weddle, Larne, Kans., \$5. Collected by S. A. Honberger: Ira G. Miller, \$5; Lucinda J. Dilley, \$1; Sarah Stoneroak, \$1; J. P. Nalley, \$5; W. A. Meyers, \$1; H. Dorcas and Wife, \$2; D. W. Heefner, \$1; Ed Werner, \$2; John Schminkey, \$2; D. W. Miller, \$2; Henry Knupp, \$1; Judas, Lizzie and Susie Schaffer, \$2; Nannie Fike, \$1; Mary Coleman, \$2; Martin Suck, \$5; Daniel Zellers, \$2. Total, \$825.99.

H. F. Taylor, Secretary and Treasurer Building and Fund Committee.  
165 S. Clarkson St., Denver, Colo.

#### BROOKLYN MEETINGHOUSE FUND.

September, 1908.

**Canada.**—Harvey Stauffer and Wife, \$5.

**California.**—D. D. Hufford, \$5.

**Illinois.**—Katie Bakener, \$2; Andrew Blickenstaff, \$5.

**Pennsylvania.**—C. R. Bashore, \$1; W. M. Fullen, \$2; Grace Gnagy, \$1; David Rummel, \$10; Mr. and Mrs. D. E. Fox, \$4.

**Maryland.**—Dr. J. S. Geiser, \$10; Mrs. Welty, \$1.

**Missouri.**—John Woodard, \$2.50.

**New York.**—Hans and Hattie Kleiberg, \$10; J. C. Mangans, \$2.

**Nebraska.**—Eld. J. C. Wright, \$1.

**North Dakota.**—A. M. Neher, Wife and Son, \$6.

**Virginia.**—May Kendrick, \$1.

Total for September, \$68.50.

J. Kurtz Miller.

5911 Third Ave., Brooklyn, N. Y.

Money given to Elizabeth Howe for Brooklyn during August and September.

A. M. Fike, \$1; D. G. Judy, \$1; J. Thomas, \$1; Susanna Thomas, \$1; James Thomas, \$1; Jennie Thomas, 50 cents; Lovina Thomas, \$1; Lillie Herring, 50 cents; Aleinda Barnes, \$1; Hester Glenn, \$1; L. F. Fearer, 50 cents; Joshua Knox, \$1; Elizabeth Rothnick, 50 cents; Sarah Leatherman, \$5; Sadie Leatherman, \$1; Beaver Run church, \$5.16; Eld. D. B. Arnold, \$5; Sister D. B. Arnold, \$5; J. W. Leatherman and Wife, \$5; Robert Leatherman, \$5; Pleasant Dale church, 48 cents; E. Hilkey, 50 cents; H. Imon, 10 cents; J. W. Ebert, \$1; Martha McNeman, \$1; Bessie Ebert, \$1; Mene Cassidy, \$1; Nora Ebert, \$1; Mary Kimble, 10 cents; L. I. Pickering, 25 cents; Sarah Idleman, \$1; S. P. Idleman, \$1; Fairview Sunday School, \$5; J. W. Abernathy, \$5; Maple Spring church, \$13.56; Jesse Cosner, 50 cents; H. Moreland, 25 cents; Mrs. Lloyd Kitzmiller, 50 cents; F. M. Kitzmiller, 50 cents; Mrs. J. E. King, \$1; A. Fike, \$1; Eld. Jonas Fike and family, \$3.50; Brookside church, \$3.90; A. Sister, \$1; Mary E. Foutz, \$2; J. Good, \$2; E. Zook, \$1; Jennie George, \$2; Dennis Bissel, \$2. Total, \$101.86.

Elizabeth Howe.

5911 Third Ave., Brooklyn, N. Y.

#### SUNDAY SCHOOL EXTENSION FUND OF THE CHICAGO BRETHREN CHURCH.

For year ending Oct. 1, 1908.

**Pennsylvania.**—Geo. A. Armstrong, Huntingdale, \$5; V. E. Mineely, Johnstown, \$39.89; Edmund Livingston, Johnstown, \$23.05; J. D. Ellenger, Maitland, \$1.66; Mrs. N. W. Berkley, Johnstown, \$16.50; David C. Ribblett, Johnstown, \$11.81; C. P. Buckwalter, Pottstown, \$4.62; Samuel C. Johnson, Uniontown, \$3;

C. B. Miller, Union Deposit, \$10.56; C. B. Widdowson, Penn Run, \$2.50; H. B. Horst, Lebanon, \$5; John Bennett, Artemus, \$1.20; Annie Benton, Hollidaysburg, \$1; Grant Yeagley, Lebanon, \$2.50; F. L. Findley, Johnstown, \$3; Joseph G. Cover, Smithfield, \$3.65; H. B. Speicher, Somerset, \$6.25; Mrs. J. W. Fyock, Love Joy, \$3.26; S. T. Myers, North Wales, \$7; S. N. Sherman, Bethel, \$2.50; D. R. Berkey, Marion Center, \$6; Mrs. Geo. E. Reitz, Friedens, \$8.40; H. C. Ziegler, Roehrsburg, \$2.50; Emma C. Blough, Boswell, \$5.50; Daniel S. Guyer, New Enterprise, \$3.89; Orca Z. Miller, Mechanicsburg, \$4.50; Geo. W. Henry, Hershey, \$4.75; H. N. M. Gearhart, Greencastle, \$3.50; Yenas Hollodo, Savage, \$4.75; W. F. Johns, Chambersburg, \$2.25; J. C. Frederick, Clover Creek, \$6; Martha E. Beelman, Dillsburg, \$3.25; Hiram E. Kaylor, Rheems, \$3.95; Luella Kinsey, Ligonier, \$6; H. M. Eberly, Bareville, \$3; A. G. Faust, Rummel, \$5; Mrs. H. L. Smith, McAlisterville, 80 cents; N. H. Blough, Holospole, \$8.75; D. N. Castle, Hatfield, \$1.25; P. C. Geib, Manheim, \$3; Geo. W. Slothrop, Dillsburg, \$3.20; W. H. Metzger, New Enterprise, \$2.55; L. H. Leiter, Milnor, \$3.50; R. C. Huntsman, Martinsburg, \$3.50; H. B. Hinehart, Waynesboro, \$10; Frank Shaffer, Hooversville, \$2.25; Esther H. Smith, Roaring Springs, \$5; Elizabeth Hollopeter, Pentz, \$3.55; H. H. Berkey, Elton, \$1; Frank W. Miller, Shippensburg, \$1; J. D. W. Deardorff, Gettysburg, \$3.75; Henry Beelman, Dillsburg, \$5.25; Lottie A. Shaffer, Bareville, \$1.25; H. A. Weaver, Rummel, \$2.60; Henry D. Keeny, New Freedom, \$1.50; Jonathan S. Reber, Centerport, \$2.55; Mrs. Emma E. Weighley, Somerset, \$5; Ida B. Bowser, Kitanning, \$3; O. W. Hammer, Hooversville, \$2.25. Total, \$303.69.

**Indiana.**—William Hicks, Pittsburg, \$2.50; Elva E. Merchant, Laporte, \$24.90; H. B. Dickey, Rochester, \$13.75; S. R. Yoder, LaGrange, \$3.07; Milton R. Reiff, Bennetts Switch, \$19.30; Henry Wysong, Nappanee, \$3; Elsie Humbarger, Columbia City, \$4; Elias F. Dunbar, Bowers, \$10; J. C. Brumbaugh, New Paris, 75 cents; N. O. Troyer, South Bend, \$2.50; J. W. Vetter, Pyrmont, \$15; Quinter L. Brower, Sidney, \$9.85; Etta E. Holler, Hagerstown, \$3.10; M. A. Mason, Laotto, \$10.65; H. W. Colchessier, Huntington, \$8.50; Chas. Heaston, Huntington, \$3; Mrs. Emma Clements, Shidler, \$5; Mary Replogle, Hagerstown, \$3.75; John H. Gish, Lincoln, \$7.85; Everett R. Fisher, Peru, \$1.55; Isaac Huffman, New Ross, \$4.43; Daniel Flora, Etna Green, \$9.45; Effie Waggoner, Delphi, \$6.87; W. H. Metzger, Flora, \$4; O. V. Dilling, Magley, \$5.60; Wm. Brubaker, Elkhart, \$4.25; C. C. Miller, Union City, \$10.75; Josiah Urbana, \$2.50; Mrs. Henry Riches, Lima, \$9.50; W. S. Stroup, South Bend, \$2; Mrs. R. G. Keever, Buffalo, \$22.48; S. E. Good, North Liberty, \$2.55; Levi Pippinger, Plymouth, \$3; Wm. Weaver, Plymouth, \$4.15; Ida L. Sink, Flora, \$9; E. F. Haynes, Avilla, \$5.25; I. L. Berkey, Goshen, \$2.70; A. C. Kindy, Middlebury, \$5.12; Frank Dillon, Dublin, \$4.75; Harvey Kreider, South Whitley, \$7.10; Emery Miller, Huntington, \$3.60; M. H. Huffman, Onward, \$16.90; Herman Culler, Clay City, \$5; Mrs. E. Blosser, Nappanee, \$2.80; Leona Jones, Syracuse, \$4.50; E. S. Kale, South Bend, \$10.95; Mrs. Ella Hatcher, Marion, \$3.25; Marion Fisher, Mexico, \$4.25; Grace Hiatt, Summitsville, \$5; N. W. Butterbaugh, Silver Lake, \$5.60; Almeda Miller, Nappanee, 75 cents; E. J. Swartz, Wakarusa, \$1.25; Flora Funderburg, Huntington, \$13.27; David Notts, Osceola, \$2.65; Howard J. Moomaw, Stockport, \$4.75; Phebe E. Teeter, Moreland, \$4.73; Vernon Schwalm, Wakarusa, \$6.05; Jesse Swihart, Churubusco, \$3; J. A. Burkett, Huntington, \$2.78; D. W. Bowman, Anderson, \$4.10; Della West, North Liberty, 50 cents; Vernon Schwalm, North Manchester, 50 cents; Frank Johnson, Kirkpatrick, \$1; John Guyer, Nappanee, \$3.55; Mary C. Baker, Landes, \$1; J. L. Minnich, Ladoga, \$3.25. Total, \$391.55.

**Ohio.**—Gladys Jacobs, Harrod, \$5; Cora Shearer, New Castle, \$5; Andrew A. Petry, Hollinsburg, \$6.04; Cora O. Z. Smith, Sidney, \$2; R. J. Koogler, Lima, \$21.50; John H. Clay, Alvordton, \$5; D. K. Rinehart, Union, \$2.15; R. T. Waggoner, Celina, \$4.70; Levi Minnich,

Greenville, \$11.43; F. Swander, Lattry, \$4.75; H. G. Erbaugh, West Alexandria, \$2.50; J. A. R. Couser, Seaman, \$3; Willis C. Kreider, Aracanum, \$9.30; Esther Dishong, Deshler, \$2.50; Georgia E. Bailey, Ashland, \$25.65; Phares Longanecker, West Manchester, \$13.30; Sarah A. Smith, Wanseen, \$6.20; D. O. Kuns, Brookville, \$22.27; Sarah M. Harnish, Defiance, \$11.90; E. G. Bagwell, Bremen, \$8.42; H. C. Funderburg, New Castle, \$7; F. P. Harmon, Prairie Depot, \$3; Andrew B. Miller, New Madison, \$5.25; Mrs. David Berkibile, Delta, \$4.45; J. L. Minnich, Greenville, \$2.05; C. Jay Workman, Danville, \$7.50; Frank Blessing, Dayton, \$16; Idella M. Driver, Beaversdam, \$6.75; Herbert Richards, Eldorado, \$4.65; W. H. Gerber, Ashland, \$16.75; Mahion Moyer, Alvordton, \$12.17; Amanda Shidler, Moultrie, \$10; Jesse Noffsinger, Dayton, \$10; Mrs. Sarah Middaugh, Berlin, \$2.75; N. E. Apple, North Star, \$4.54; I. R. Beery, Covington, \$3.45; R. C. Davidson, Lynchburg, \$1.75; R. Furry, West Alexandria, \$3.30; D. C. Coy, Dayton, \$2.50; Henry Royer, Louisville, \$6.55; Asenath Baker, Stony Ridge, \$3; Irvin Baker, Greenville, \$5.50; Daisy Brumbaugh, Union, \$29.11; Simon Long, Pioneer, \$6.15; J. W. Eikenberry, Arcanum, \$13.25; H. B. Harshbarger, Tippecanoe City, \$2.50; Wm. U. Wagner, Greenville, \$4.75; W. C. Detrick, Bradford, \$4; Allen Okerman, Hillsboro, \$3.28; W. C. Metsker, Sterling, \$1; Mrs. Priscilla Weddle, Casshton, \$1.25; L. J. Miller, Tiffin, \$1.50; J. C. Early, Dayton, \$1.20; O. L. Keyser, Antwerp, \$3; H. E. Harrison, New Paris, \$5; W. A. Ziegler, Union, \$6.20; H. G. Erbaugh, West Alexandria, \$7.52; Carrie Shroyer, New Carlisle, \$14.45; S. M. Friend, Lodi, \$1.70; D. E. Setty, Sinking Springs, \$1.75; Amanda Young, East Akron, \$11.70; R. A. Fulwider, Mansfield, \$6.50; D. H. Leckrone, Chalfonts, \$5.50; D. J. Lantz, Canton, \$7.45; A. J. Brower, Eaton, \$5; C. C. Moormaw, Wooster, \$3.75; C. A. Wright, Fostoria, 25 cents; John A. Trackler, McComb, \$2.50; A. W. Yutsey, North Industry, \$2.50; W. G. Kurtz, Poland, \$2. Total, \$468.78.

**Illinois.**—Maggie Myers, Lanark, \$11.80; Henry Keltner, Pearl City, \$2.15; Ethel Stoner, Palestine, \$9; Eva Trostle, Dixon, 75 cents; Urias Blough, Hudson, \$11.25; Cora Binkley, Polo, \$6.40; Mamie Forney, Polo, \$16.15; J. A. Ruth, Astoria, \$4; Uriah Brillhart, Ipava, \$2.50; Chas. Weybright, Chicago, 30 cents; Alta Netzley, Batavia, \$2; Ada Berry, Lintner, \$5.25; J. E. Bowman, Virden, \$12; John E. Miller, Morrison, \$2.50; J. E. Gnagy, Millidgeville, \$51.81; Mrs. J. M. Price, Oregon, \$7.50; A. J. Beeghly, Olney, \$4.75; Ernest Long, Leaf River, \$3.32; Milton McNutt, Lanark, \$12.58; J. J. Scrogum, Fairfield, \$3.50; Geo. K. Bowser, Astoria, \$4; John Burton, Mansfield, \$3.10; Harry Blecker, Mt. Morris, \$2.50; J. P. Holsinger, Mt. Morris, \$12.36; J. E. McCauley, Roanoke, \$10; Jacob Harshbarger, Salem, \$6.71; D. Owen Cottrel, Chicago, \$1; John W. Gardner, Lexington, \$1.50; F. E. Wingert, Franklin Grove, \$3.50; Chas. W. Eisenbise, Chicago, \$2.50; Iva Bryant, Benson, \$2.57; Roy Reesch, Girard, \$13; Dr. O. G. G. Brubaker, Chicago, \$1.70; C. G. Bucher, Astoria, \$3.50; Ora Gibson, Chatham, \$2.50; G. Hougan, Chicago, \$1.50; Mrs. James Moore, Elgin, \$1; A. P. Bucher, Chicago, 50 cents. Total, \$243.05.

**Kansas.**—Pearl Myers, Paola, \$4.55; B. F. Griffin, Nickerson, \$15.10; Mrs. J. L. Kuns, McPherson, \$7.66; J. C. Peterson, Galva, \$16; Nannie Myers, Morrill, \$10; Jacob C. Clark, Westphalia, \$3; E. J. Sell, Fredonia, \$3.50; N. A. Switzer, Lovewell, \$4.50; Ida Frantz, Conway Springs, \$5.35; Frank N. Sargeant, Dunlap, \$5.60; Lester E. Williams, Rydel, \$27.86; W. C. Winder, Waldo, \$10.40; R. G. Mohler, Lyons, \$6.44; J. H. Force, Scott, \$9.55; Frank Hoover, Sabetha, \$14.50; Lafayette Watkins, Mount Ida, \$4.40; W. H. Price, Mount Ida, \$1.50; D. M. Eller, Larned, \$11.81; Effie Meador, Olathe, \$1.50; Flora Baker, Altamont, \$5; J. B. McKee, Topeka, \$2; D. P. Neher, McCune, \$2.40; J. A. Sword, Abilene, \$17; W. E. Roesch, Quinter, \$7; Mrs. G. E. Wales, Newton, \$3.75; Clarence Ott, Princeton, \$4.25; Albert Ruthrauff, Redfield, \$6; Lizzie Miller, Norcatur, \$1; Pella Carson, Independence, \$1.50; Mrs. Sam Moates, Nickerson, \$1.50. Total, \$214.62.

**Virginia.**—B. S. Landes, Harrisonburg, \$2.50; O. S. Miller, Bridgewater, \$2.50; Amzie Weimer, Bealeton, \$2.50; Edna Harpine, Nokesville, 80 cents; Thomas A. Humphreys, Sampson, \$7; J. D. Shaver, Moore's Store, \$14.55; Howard E. Kline, Broadway, \$2.50; J. S. Roller, Timberville, \$15.31; David Merrick, Timberville, \$1.90; Y. B. Wolfe, Greenwood, \$1.10; Joseph F. Driver, Timberville, \$5.25; G. W. C. Chambers, Locust Grove, \$3.02; J. H. Flory, Dayton, \$4; D. W. Weaver, New Market, \$7; Mrs. M. J. Hottle, Manassas, \$6; Peter J. Garber, Harrisonburg, \$4; J. E. Shirkey, Daphna, \$4; E. D. Miller, Nokesville, \$2.75; John P. Kugey, Linville Depot, \$1; Barbara Miller, Nokesville, \$7.50; C. E. Liske, New Hope, \$1; F. N. Wiemer, Homedale, \$1; I. D. Miller, Dayton, \$1.25; M. Ziegler, Broadway, \$2; S. L. Hufford, Churchville, \$3.63; D. J. Simmons, Paloo Alto, \$1.25; John M. Kline, Bull Run, \$2.50; M. H. Duniver, Geer, \$2; A. F. Kline, Broadway, \$7.26; J. F. Wilcox, Vienna, \$16.88; J. H. Goughnour, Waynesboro, \$9.77. Total, \$143.72.

**Iowa.**—Irvin L. Cakerice, Whitten, \$15; Jennie B. Miller, Robins, \$5; Anna Obrecht, Harlan, \$8.90; Ezra Burns, Hampton, \$4.50; Eva S. Lichety, Waterloo, \$3.35; E. E. Rilea, Ireton, \$2.50; Roy Shelley, Ollie, \$7.85; Susan K. Powers, Ogden, \$4; Eliza B. Miller, Waterloo, \$34; Wm. F. Royer, Aurelia, \$6; Mrs. J. D. Myers, Clarence, \$7; Luther Myers, Greene, \$8; H. B. Johnson, Batavia, \$3.25; Mrs. Alice M. Hunt, Fairfield, \$5; W. D. —, South English, \$6.33; Bertha M. Wise, Dallas Center, \$16; H. O. Walter, Lenox, \$4; P. S. Brunk, Brooklyn, \$8.56; E. M. Sheller, Eldora, \$13.62; J. D. Brower, Mt. Etna, \$9.65; R. H. Glessner, Sheldon, \$8; J. K. Miller, Cedar Rapids, \$5; Minnie Eby, Adel, \$2.30. Total, \$182.81.

**Missouri.**—J. W. Kuhn, Oregon, \$2.75; Alva Gauss, Center View, \$3.20; L. B. Ihrig, Wheatland, \$3; D. W. Falls, Norborne, \$18; R. H. Lingle, Versailles, \$2; D. W. Teeter, Jasper, \$6.50; A. J. Puterbaugh, Plattsburg, \$2.75; L. A. Lapp, Hager's Grove, \$13.60; E. W. Tracy, Collins, \$4.98; C. E. Holmes, Reeds, \$2.35; G. P. Burrow, Waynesboro, \$1.50; J. B. Keith, Mansfield, \$5.50; Jacob Fahnestock, Deepwater, \$1.55; A. S. Snell, Mound City, \$5.75; Mrs. L. Bussard, Carthage, \$2; Frank L. Repp, Centerview, 50 cents; Lena Temple, Stet, \$9.25; Ruth A. Pulse, Richmond, 75 cents. Total, \$85.93.

**Michigan.**—M. M. Bolinger, Vestaburg, \$2.50; I. J. Smith, Clarksville, \$6; Mrs. J. C. Overhalt, Dutton, \$2.50; I. C. Snavely, Breedsville, \$5.65; Lulu McKinney, Blissfield, \$2.75; Fannie Albaugh, Bannister, \$5.25; Ethel G. Whitmer, Beaverton, \$4.30; Jesse Spindler, Woodland, \$10.05; Clarence Mote, Beaverton, \$1; Grace E. Messner, Lake Odessa, \$1; Frank Huffman, Middleton, \$16; R. B. Noll, Vickeryville, \$5.25; Sarah Long, Lake Odessa, \$3; Harmon Towns, Sunfield, \$9.60. Total, \$74.85.

**Maryland.**—Wm. E. Sanger, Cordova, \$12.15; Florence L. Swinger, Hagerstown, \$5.54; James W. Beeghly, Accident, \$3.50; Harvey S. Witter, Westminster, \$2.85; R. J. Ridgely, Myersville, \$11; Daniel Baker, Grantsville, \$4; C. N. Frushour, Myersville, \$2.50; E. S. Miller, Lineboro, \$11.20; H. H. Baker, Grantsville, \$6; D. E. Engler, New Windsor, \$3; Solomon Longanecker, Johnsville, \$3; D. M. Merrill, Avilton, \$2.40; B. C. Whitmore, Union Bridge, \$5. Total, \$72.14.

**Nebraska.**—J. P. Ward, Litchfield, \$1.80; Edith Snavely, Alvo, \$2.38; U. C. Miller, Carleton, \$15.60; Wm. T. Fry, Holmesville, \$29.20; J. E. Jarboe, Red Cloud, \$5.35; M. N. Wine, Edholm, \$9.70; E. T. Peck, Falls City, \$3.25; John D. Lemon, Juniata, \$3.86; C. D. Fager, Cambridge, \$3; Amos Shattuck, Juniata, \$2.50; D. L. Couser, Lincoln, \$1; J. H. Ross, Arcada, \$4.68. Total, \$82.32.

**Oklahoma.**—Mary E. Ritter, Crescent, \$3.50; W. H. Carrier, Coyle, \$27.70; Mrs. L. M. Dodd, Thomas, \$21.02; P. S. Hartman, Reed, \$5; J. M. Markley, Mounds, \$2.62; Rena M. Kinzie, Ripley, \$6.25; J. R. Cupp, Nashville, \$11.90. Total, \$77.99.

**California.**—Aaron A. Wolfe, Tropico, \$1.70; J. S. Strole, Laton, \$2.50; Mrs. James F.

Thomas, Englewood, \$13.45; M. P. Marshburn, El Modena, \$13.25; John Renner, Long Beach, \$3; A Sister, Glendale, \$1. Total, \$34.90.

**North Dakota.**—Emerson Sharpe, Deering, \$15.85; Geo. C. Long, Zion, \$22.74; U. H. Sink, Bowbells, \$1.25; S. E. Blocher, York, \$6; A. J. Pratt, Carrington, \$3.55; Chas. Deshler, Surrey, \$5; A. M. Neher, Demagh, \$5; Ray Harris, Kenmare, \$8. Total, \$67.30.

**Oregon.**—Philip Workman, Mabel, \$8.20; Cora B. Decker, Ashland, \$6.30; J. N. Roberts, Myrtle Point, \$3.84; J. A. Royer, Gresham, \$2.10; L. M. Aasen, Arogo, \$1.50; E. R. Wimer, Salem, \$1. Total, \$22.94.

**Wisconsin.**—M. D. Looker, Viola, \$4.75; Mary Verbeck, Stanley, \$6.25; Emma K. Stryker, Stanley, \$5.40. Total, \$16.40.

**Minnesota.**—J. F. Souders, Preston, \$25.48; P. L. Dage, Ramey, \$2.55; Ella A. Grover, Lewiston, \$6.70; Blanche Reeves, Barnum, \$12.65; D. H. Keller, Winona, \$3.25; H. W. Yungst, Hancock, \$4.36. Total, \$54.99.

**Texas.**—J. M. Moore, Manvel, \$16.75. Total, \$16.75.

**Tennessee.**—S. D. Arnold, Telford, \$1.20; S. D. Hilbert, Jonesboro, \$5.05; R. J. White, Jonesboro, \$3. Total, \$9.25.

**Colorado.**—Wm. H. Mohler, Grand Junction, \$4; J. H. Kinzie, Haxtum, \$13.35; Ida M. Hudson, Prowers, \$4.50; Mrs. H. C. Long, Longmont, \$1. Total, \$22.85.

**Idaho.**—Rose Snowberger, Payette, \$5; J. U. G. Stiverson, Weiser, \$5.31; Ivan H. Jorgens, Nezperce, \$35.10. Total, \$45.41.

**Washington.**—Alpha A. Miller, North Yakima, \$10.55; Elsie M. Ashenbrenner, Spokane, \$3; J. C. Sperline, Wenatchee, \$3.30. Total, \$17.05.

**Kentucky.**—J. T. Moll, Constance, \$2. Total, \$2.

**Arkansas.**—D. L. Burns, Palestine, \$2. Total, \$2.

**Address Unknown.**—Isaac Young, \$4.54; Mary E. Weller, \$5; Edna Logan, \$1; Sarah Mishler, \$1; F. O. Richcreek, \$1.25. Total, \$12.79.

#### Summary.

Pennsylvania,	\$303.69
Indiana,	391.55
Ohio,	468.78
Illinois,	243.05
Virginia,	143.72
Kansas,	214.62
Iowa,	182.81
Missouri,	85.93
Michigan,	74.85
Maryland,	72.14
Nebraska,	82.32
Oklahoma,	77.99
California,	34.90
North Dakota,	67.39
Oregon,	22.94
Wisconsin,	16.40
Minnesota,	54.99
Texas,	16.75
Tennessee,	9.25
Colorado,	22.85
Idaho,	45.41
Washington,	17.05
Kentucky,	2.00
Arkansas,	2.00
Address Unknown,	12.79

\$2 666.17

#### FINANCIAL STATEMENT BRETHREN SUNDAY SCHOOL EXTENSION OF CHICAGO.

Year ending September 30, 1908.

#### Receipts.

Cash on hand, Oct. 1, 1907,	\$ 31.02
Donations,	2,666.17
Collections, Extension No. 1,	17.46
Collections, Extension No. 2,	97.07
Stamps sold,	1.25
Goods sold,	15.74
Interest,	192.23

On Bills Receivable, .....	1,350.00
Not Otherwise Classified, .....	42.82
Total, .....	\$4,413.76
<b>Expenditures.</b>	
Support of Missionaries, .....	\$ 339.42
Rent, .....	441.00
To Extend Fund—Books, .....	808.85
Freight and Express, .....	65.38
Printing, .....	32.20
Postage, .....	239.26
Wrapping and Packing Books, .....	35.00
Coal and Gas, .....	34.98
Sunday-school Supplies, .....	108.85
Bookkeeping and Correspondence, .....	130.00
Treasurer's Bond, .....	15.00
Clothes and Provisions for Poor, .....	22.23
Purchase of Mortgage, .....	837.67
Janitor work, Ex. No. 2, .....	56.05
Interest, .....	45.00
Repairs, Insurance, Abstract, and Expenses of South Side Church, .....	253.67
Miscellaneous, .....	47.26
Exchange, .....	6.70
	\$3,518.02
Cash on Hand October 1, 1908, .....	895.74
	\$4,413.76

Chas. W. Eisenbise,  
Secretary and Treasurer.



### MISSION STUDY.

(Continued from Page 461.)

people who are outside the church, but yet who are interested in mission work. The class may be made an evangelizing force as well as an instrument for foreign mission work. When results can be made apparent in the study circle, interest may be more readily awakened in the minds of those members who are not so warm to the work.

A class will never be better than its leader, and it is up to him to study methods, give his best thought and be willing to sacrifice in order that the work may be accomplished. Not every young person, or old, can be interested in missions and it is not always best to advertise the class too much. Interest all that it is possible to interest, whether it be three or ten. Do not be discouraged over the small number. Urge the duty upon everyone to attend, but insist on no one. Do not beg anybody to attend, but welcome all. Make the atmosphere warm and spiritual and seek to show that no one can afford to miss the study. Do your best and with Robert Carey, "Attempt great things for God; expect great things from God."

### GOD IS ALWAYS IN ADVANCE.

(Continued from Page 455.)

humanity than you have. God has a deeper yearning for immortal souls, a more intense desire for a revival of religion, a larger heart, a larger mercy, and a larger pity for sinners than you have. God has a greater willingness to do for the redemption and the elevation of humanity. He has more interest in your nearest and dearest personal friend than you have. Oh, the holy stimulus and strength which this fact carries in it!

For since this is so, Omnipotence itself is wheeled into line with our highest and divinest purposes, and with our Abrahamic cries and intercessions. Since this is so, we can safely broaden our prayers and add to our soaring aspirations, and increase a hundred-fold our efforts in all right directions. Since this is so, the Church of God may launch great enterprises in the world and expect by and by the brilliant sunburst of the millennial day. Church of God, sound this good cry all around the world—God is in advance of the grandest hopes, and the highest ideals, and the largest and most enthusiastic prayers of the most daring of humanity. For this is what the world most of all needs to know.



### GIFTS.

What shall I give to Thee, O Lord?

The kings that came of old  
Laid softly on Thy cradle rude  
Their myrrh and gems of gold.

Thy martyrs gave their hearts' warm blood,  
Their ashes strewed the way;  
They spurned their lives as dreams and dust  
To speed Thy coming day.

Thou knowest of sweet and precious things  
My store is scant and small;  
Yet wert Thou here in want and woe,  
Lord, I would give Thee all.

Show me Thyself in flesh once more;  
Thy feast I long to spread,  
To bring the water for Thy feet,  
The ointment for Thy head.

There came a voice from heavenly heights:  
"Unclose thine eyes and see;  
Gifts to the least of those I love  
Thou givest unto Me."

—Christian Union.

# THE MISSIONARY VISITOR



Thomas, Ida R.  
December 1908

The Director's Office, Madras, India, 1908.  
Photo by the Van Dyke Camera.

Vol. X.

DECEMBER, 1908

No. 12

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# The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE  
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION  
BOARD, ELGIN, ILLINOIS.

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#### REGULAR MEETINGS

The third Wednesday in April, August  
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Address all communications to the

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# The Missionary Visitor

Vol. X

December, 1908

No. 12

## Christmas 1908 Years Ago

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

## A Christmas Meditation

How this old world has been affected by Jesus coming to it! My life and yours, brother and sister! Our homes! Our country! See the marvelous change taking place in China, because of Christian missionaries and the touch of nations more or less affected by the life and teaching of Jesus. India is slowly awaking to the light of His love. The darkness here and there is being permeated by a ray of hope. It has been slow—too slow for Him, likely—but whenever the Spirit of Jesus enters a life or a nation, it changes marvelously.

But, strangest and saddest of all, we too often fail to credit our Lord with the evidences of His love and power. We say "men" or "money," church or government, has wrought mightily. True it is, but back of all, in every good gift, is the unfolding and unfailing love of God. Behind Simon Peter there was Andrew of obscure ministry. Back of every Wesley there is a mother, whom the world soon forgets. But within and beyond these, from human ken, is the Infinite Father.

Will we not in these Christmas days of love and friendship, of giving and receiving, muse more on the blessing of Jesus and the mercy of a compassionate Father whose mercies abound? Even from the dewdrop that awakes the rose to beauty and fragrance in the springtime, to the crimson flood on Calvary as atonement for our sins!

Shall we then, amidst these blessings, look out on the darkness of those who know not Christ, without responding to our Master's loving call? Shall we not help China solve her problems in her awaking, and save her children for God? Or India with her beauty and flowers to share the blessing of Jesus? Can we not go? Or send some one? Surely we can and will help in some way! But whether we go, or give, let it be in the **love** of our Lord. Jesus had no money. But the world was never helped as He helped it! He **loved** it and **gave His life** for it. Shall we be **His followers**? We need not fear, for "Lo, I am with you alway, even unto the end of the world." There is a wealth, not measured in money. There is a life which is "more than meat." A peace which passeth all understanding. It is the life of trust and obedience to the will of God.

Dr. G. Campbell Morgan tells of an old lady on the wild north coast of England, who after much service among her people sat down to her Christmas dinner. A Christian person thinking of her and taking something on that day found her already sitting down to her Christmas feast, consisting of dry bread and water. Being hard of hearing she didn't notice the footsteps in her little cottage. The stranger listening heard her ask her blessing. With eyes shut and hands clasped and that sweet, ineffable light on her face, the old woman said, "O God, I thank Thee for these gifts of Thy love on this Christmas Day. Thou hast given me all these and Christ." May our Christmas Day have the same joy and our hearts the same peace, by sharing our blessings in a more faithful service to them for whom Christ died.

Washington, D. C.

*Chas. D. Roosevelt*



The Ziegler Homestead in Pennsylvania.

## KATHRYN ZIEGLER

If we could travel back to the year 1746 and be in Switzerland among its beautiful mountains we would be able to see a young man preparing for a long journey to a new home. For in that year Philip Ziegler left his ancestral Alpine home and emigrated to the New World. Here he found an abiding place in Berks County, Pa., among those picturesque scenes that can only be found among the Blue Ridges of the East. He was a member of the Church of the Brethren, and in an unbroken line to the present his descendants have been faithful and earnest members of the same denomination.

Among his descendants was a great-grandson, Daniel Ziegler, a faithful minister and home missionary in his own and adjoining counties in Pennsylvania. This great-grandson was a farmer, and on his farm amid the typical scenes of summer, near Mt. Ætna, Berks County, on July 26, 1873, the subject of our sketch was born. She was next to the youngest in a family of fourteen children. Ten of these are still living, two of whom, Levi and Jesse, are ministers in the Church of the Brethren.

There is much to be gained by living

in the shadow of the mountains; for the poetic streams and great stretches of woods and the songs of the birds will draw anyone nearer to the Great Giver of good if they will but allow it to be so. The first years of Kathryn's life were spent amid such environments. She attended Rollman's school in the neighborhood for eight years. The father was getting old and decided to retire when she was fifteen years of age, and Kathryn went to Montgomery County to live with her brother. Here for two years she attended the public school and was able to make considerable advancement. These two years were to count for much in her life, and in the spring of 1889, when nature was bursting forth from its winter's prison, Kathryn was born into Christ's kingdom and became a member of the church which her forefathers had dearly loved. She was baptized by an uncle, Jacob Conners, and became a member of the Mingo congregation.

For nine years Sister Kathryn lived with two other brothers, Levi in Pennsylvania, and later with Daniel near Denton, Md. In 1898 she again moved and went to Lancaster City, Pa. Here she worshiped with the Brethren for seven



Kathryn Ziegler.

years. At this place she was engaged in domestic work and in this she found great enjoyment and delight. Advantages for religious fellowship were also good.

Kathryn had long cherished a desire to do more for the Master than merely to live a quiet Christian life. For years she had been interested in missionary work and her soul went out in pity to the people who "sit in darkness." In Lancaster City missionary meetings were held once a month and a reading circle each week. In these meetings she took great interest. She was inspired to live closer to the Master. Brother W. B. Stover's book, along with a number of others, was read and after becoming further acquainted

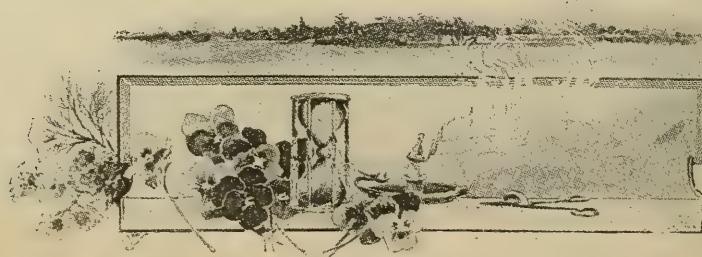
with the condition of the benighted heathen she was made willing to give her life to the Master's service.

The churches of the eastern district of Pennsylvania called her to go to the mission field in 1905, but realizing the need of further preparation she asked for and was granted two years to attend school. These two years devoted to Bible study at Elizabethtown College were completed last spring. In her school work she especially remembers with gratitude the encouragement given her by the devoted attitude of such teachers as Brethren I. N. H. Beahm, H. K. Ober, D. C. Reber, E. E. Eshelman and Sister Elizabeth Meyer.

Sister Kathryn already had some Bible work before taking this course. While engaged in her duties at Lancaster City she had enjoyed Bible work by correspondence with Bro. E. S. Young.

During the past year many events have taken place in her life. Her father died in the eighty-seventh year of his life; she attended the Des Moines Conference and visited in the West until fall. As a loving daughter she fittingly spent the last days of her sojourn in America with her mother.

While she has said that it was hard to get the consent of her mind to spend her life in a foreign country, yet she seems very happy in the prospects of a new field of labor. And what is there to hinder unbounded happiness when one enters the realization of obedience to the whole plan for which God sent His only begotten Son? May her life count for much in a heathen land! —B.—



## IDA HIMMELSBWAUGH

Religious training received in childhood is a noble heritage. Better it is than to be blessed with this world's goods. For while the wealth of this world is the gold which perisheth, the wealth of religious training received thru years of patient struggle is truly a "well springing up into everlasting life." It is thru such training that our dear Sister Himmelsbaugh has been reared. She was born near McVeytown, Pa., May 10, 1874, and one of her earliest recollections is that of her father and mother attending a Methodist revival meeting and uniting with that denomination. Thus early she was placed in Sunday school and surrounded with those influences that call forth the purest motives of the heart.

In her childhood years she heard of those far-away lands where the people knew not of a precious Savior, and even then she was led to wonder whether she could not some time be the means of carrying the Gospel to them. Ofttimes the inspiration of the child prompts the full-grown person of later years to "forsake all and follow Him."

Would we wonder then that the desire of such a one to be in close fellowship with the Master could not long be restrained? At the age of twelve years she expressed a desire to unite with the church of her father, but she was thought too young and was put off, but at the age of fifteen she could be denied no longer. She attended a revival meeting of the faith of her father and was among the first to go to the altar.

Ida was a girl that believed in the simplicity of the Gospel and the expected peace in Christ Jesus which she had so much desired was not found. She did not experience the change of heart that had been expected and then we find her almost in despair, suffering periods of doubt and discouragement.

How often we find an angel in dis-

guise! Full of mercy and sympathy for the unfortunate, Ida heard of an old colored woman who was blind. She went to read to her and when asked what to read, the sightless old mother said to read the fourteenth chapter of St. John. For weeks the study continued, Ida reading and the colored woman explaining. Barriers were overcome. Hope and faith surmounted discouragement and despair. The Savior was found and her joy was full. However she was not satisfied in her denomination. She became acquainted with the Church of the Brethren somewhat later and at Altoona, Pa., in 1896, she was baptized by Bro. J. W. Wilt.

There were barriers to her education yet to be overcome. Her father and mother were both in very poor health, the family was large and each member was compelled to help bear the burden as much as possible. This cannot at all times be considered a hindrance, as it very often enables one to advance in a manner that nothing else would. The call of her childhood was yet in her ears. But what could she do? Overwork and



Ida Himmelsbaugh.

one thing after another had left her in broken health, yet the desire of her heart was to carry the Gospel to the heathen.

About this time she went to Huntingdon, Pa., and lived in the home of Bro. J. B. Brumbaugh. Here she received much encouragement in her work. India was her chosen field for labor, but her health remained poor. Such would naturally shake the courage of any one, but the Lord was with her. While about her work one day something seemed to whisper, "If the Lord wants you in India He can give you the health necessary." This was an inspiration received and never forgotten.

To pursue her education she would cook and do housework during the summer and attend school during the winter. A few years ago she submitted to a very severe operation, but it proved to be a godsend, for her health has been good ever since.

The Spirit seemed to direct her to prepare for nursing. This she did, and while preparing for the field she has proved to be an angel in many a sick room. As the true missionary she has never believed that it was necessary to

first go to India before she would be able to do good, but all along her pathway she has performed acts of mercy. It is saying much and paying one of the dearest compliments, when a patient, flushed with fever and racked with disease will moan "mother" in response to strange hands as the nurse tenderly endeavors to alleviate the cruel torture of the sufferer. God's children always find work and that work is appreciated when accomplished in love.

Sister Himmelsbaugh is our first trained nurse to India. There she will perform her ministrations to the sick in body and at the same time seek to heal the more deadly diseases of the soul. It means much, dear reader, to prepare for one's chosen life work under such circumstances as those under which the subject of our sketch has labored, but does it not pay? After years of suffering in body and mind in the homeland, preparing for the field; then after years of toil under tropical Indian suns will one not deserve a crown,—and deserving, will not the crown be one of eternal glory?

—B.—

## "BE SURE YOUR SIN WILL FIND YOU OUT"

Wilbur B. Stover.

### A Bit of Mission Experience.

There are some things that come to pass, which I would fain explain in the ordinary way, but I cannot. Just now, before me, there sits a man, begging me to have mercy on him, saying he is undergoing the just judgment of God. He wants me to pray for him, but I am afraid to do so. Let me tell you his story:

Kalidas Vijal about ten years ago came to Naosari. He was a Roman Catholic low-caste convert, but claimed to enter into a clearer light of the Scriptures, and was baptized by Brother Forney.

After some months had passed he said he could do well by setting up a shop if the mission people would buy from him. It was so agreed, but he had no money. Then he appealed to the missionary, who, never suspecting, advanced him forty rupees. And that night he shut his hands on the forty rupees and left for parts unknown.

Explaining his action now, he says Moti Dana, who had been dismissed from mission service for misbehavior, persuaded him to run off with the money, saying, "What will those people do? They won't do anything."

He came to me at Bulsar about five years after. I did not know him. He then confessed his sin, and asked pardon, asking for help at the same time. I said he should begin to repay the stolen money, and then ask for pardon. I did not give him any help, and he went away.

Today all unexpectedly he came to Ankleshwer. He was with us in the morning prayers the first I saw him. I did not know him. I asked him what we could do for him, suspecting he was a professed Christian. He said he was paying the penalty of his sin; what could he do? I asked him what sin. Then he referred to the forty rupees—and I knew. Then he lifted up his hands, and said, "Sahib, this is my punishment from God. Soon after I clutched my hands on that money, I felt one finger inclined to twitch, and become fixed. Sometimes it was more and sometimes less. Little by little that drawing of my fingers became more, until now all my fingers of both hands, as you see, are tightly drawn towards the palms of my hands, and I cannot open them! What shall I do? What can I do? That is not all. My wife says I am useless now, and threatens to desert me; asks me for separation papers. What shall I do? I went to the Catholic hospital in Bombay, and they learned that I had deserted them, and so told me I would find no place in their hospital. Do you think I can be cured? I do not think so! Sahib, I am not here for money now. I want advice. I do not want to lose my soul! Tell me what to do!"

I talked with him several hours, gave him a few annas, and told him we had nothing more to give him. He wept like a child. I called in several of our Christians to see his hands and hear his story, with the result that a profound impression is made, that it never pays to lend one's self to doing any evil thing.

Another man, whose case is a little dif-

ferent, which I cannot but recall, had this experience:

He was a low-caste man of Bulsar, to whom I had often gone to preach the Gospel. A Parsee who was bent on evil came to him offering him money to send him a nice girl. Our Bulsar Parsees are generally splendid people, but this man was an exception. The low-caste man persuaded a girl of his community, much against her will, for her husband was away in Bombay, and she feared.

But the fellow with bribes and delusive words got the girl persuaded to go once! Then it was all up. She went to his house often after that. But the man who came between to accomplish the dirty work, he got leprosy. I saw his hands as he held them up to show them to me. Black leprosy, eating his life away day by day! The people all said, and he himself believed, that it was a visitation of God upon him for the evil he had done,—an evil which could not be undone forever!

Another case, which comes nearer home, is that of the young man who came to our house while in Bulsar, seeking work and seeking to learn of Christianity. He was a high-caste man, name Chuggen. He came with his old mother to our house, and we took them in. Brother Miller and others will remember him. After a few months I told him that if he desired to become a Christian, he should do so, but we would have no employment for him. Then he went away, without receiving baptism.

Presently we heard of him from Ahmedabad, doing there all he could against us, talking nasty and writing letters to others who were with us whose acquaintance he had made, and coaxing them with great promises, to come to where he was. This was not without its influence.

In a short time several of his stripe were there together, and I was receiving letters from all of them secretly, each one telling what a mean, nasty sort of rascal the other was proving himself to

be. We could only wait to see how it would all end.

Presently we heard that several men answering to a certain description were applying to a mission at Kaira for employ as teacher in a mission school there. They wrote to us, and we advised them on the matter. This is how mission comity helps in mission work. There are many ways in which mission comity is a great blessing.

But the man grew tired of his Ahmedabad experience, and came to see us at Ankleshwer. From here he went to Surat. I handed him a letter, to help him what I could, in which I said, "Dear Chuggen, I was glad to see you again, and when you told me you were about to get employ, I was glad again, for I believe you will make an honest effort to serve your employer well." That's all. What more could I say? I said this truthfully, and he went away rejoicing that I was still his friend.

Next I heard of him was from one of our Christians who was sent to hospital at Surat, ill. He said that he had a wonderful experience there. In the next bed to him a man died, whose death was sad. He (the other man) kept saying that he had had an opportunity to serve the Christ, but he had spurned the opportunity, and now God had forsaken him. He mentioned my name, the name of our mission, told how he had been treated well with us and had spurned all our teachings, but oh, now, if the Lord would only hear his entreaties! Once in awhile he fell to weeping,—and in that awful state of mind died! This was our Chuggen! Of high-caste and good education, but who had rejected his Savior.

Another case that is still pending. The year we were in America a man and his wife were baptized. Concerning him we brought the query to Annual Conference at that time. He continued with us, but grew not in grace. The work we had entrusted to him, he pretended to be doing, while he was really trading most of the time, and sometimes

doing what we intended he should do all the time, i. e., teach a village mission school, and preach to the people at every opportunity.

It came to me by accident that this brother should have said he had several hundred rupees saved, and was making money. With the wages the mission pays it is utterly impossible for a man to make money and be honest. This is almost a maxim with us. He can scarcely save anything at all, let alone make money. So my little suspicions were aroused. The best way, we felt, was to send him to the immediate care of some one of us, and, as it then seemed, it was best to send him to Bro. Ross. The transfer was arranged, and the brother informed accordingly. When he came to Vyara he showed his colors by remarking that the house Bro. Ross was living in was perhaps suitable for Ross, "but for me, never! Why I could not get my beds into that place!"

Time told. The brother refused to be transferred, which ended the employ part of the story, and he came to town and opened up a little shop for the sale of tobacco!

His finances became gradually lower, and he showed himself to be in straits. But he felt we had "done" him, so he would do well to "do" us! He went to Ahmedabad, and with the one mentioned above, moved about for a little time in threatening mood.

Then he came to Baroda, where he found caste people who would help him to be purified from the Christian contamination which had come upon him, and he went through certain ceremonies there, in which he publicly renounced Christ and His religion, saying that he had been a Christian for this number of years, and had received no benefit from Christ whatever.

Then we could not hear of him. Once some of our men met him in Broach, but we have not seen him since that. A cloth seller in Bulsar is in search of him for several hundred rupees' worth of cloth which he had gotten on time, to

sell in his village shop he was running while supposed to be preaching and teaching.

The latest we have is that he came to a missionary in Bombay seeking mission employ, saying he was very needy, and was a Christian, could teach a mission school, and would be obliged for any favor shown.

In these four cases, two of which became Christians and two did not, I feel that we have most remarkable illustrations of how sin will entrap the man who thinks himself smart enough to avoid the trap and commit the sin. In my inner heart, I say with all freedom, and with full conviction, that a *man's sin will find him out*. It will down him. Somehow, somewhere, when he is least

expecting it, that sin, so quietly committed and so wisely hidden, will assert itself. You cannot commit sin and remain the same man. You cannot. You cannot. You cannot.

Further, when a man has espoused the religion of the Lord Jesus, and has elected to walk the narrow way, if that man for whatever reason, and however plausible his excuse may be, break his covenant with his God, and go to walking in the broader way, the way of the majority, his path will not be strewn with roses, his inner light will not grow brighter, and the voice of his conscience must grow weaker and weaker all the time! Who but self can know the sorrows of such experience!

Ankleshwer, India, August 6, 1908.

## A TRIP TO THE JUNGLE

A. W. Ross.

With three special objects in view, one of our native evangelists and I set out for a jungle village about eight miles distant. Our outfit for the short trip was simple. For my bed, a comforter, a pillow and a blanket sufficed. A loaf of bread, tea, small piece of meat, jam, a few peanuts and some mangoes, together with a few other articles, were my food supply, while Natha had a few breads and some prepared vegetable to supply his wants.

About three hours of rough, dusty riding brought us to Karangvel, where our cartman's relative lives. This man worked on our bungalow for some time and learned to know us well. When he saw us coming he at once sent one of his boys for water, another for a cot, while he came smiling to meet us. He is a poor, unlettered, uncultured man, one of the downtrodden, but a warmer reception I have never had since in India. Altho we did not see the inside of his hut, and slept outside under God's canopy, yet I can honestly say that Uklo

and his family entertained us most warmly.

Altho we were tired and dirty, yet we did not feel to idle away any time, since rains were near, and our buildings far from completion. Since there was still time to reach the desired timber land, a mile distant, we hurried off single-file, our friend leading the way. In these parts all the large timber has been cut out, leaving the land sparsely studded with small trees of rafter-size. This is rapidly being cleared away and it will be only a few years till the whole will be brought out into the open prairie.

It was dark before we got back. A fire was quickly kindled for making some tea. While this was getting ready our friends gathered about us and we tried to instruct them in the way of salvation. After we had drunk a cup of tea and eaten a few bites we laid our tired bodies down for a night's rest. Tho out in the open, close to the jungle, yet we passed a very pleasant night.

Up to the time of coming to the mission field I had never slept out as many

have done, but since in India my lot has been cast under different circumstances. We have learned to be content with circumstances. One day we may sleep on a comfortable bed and the next on the bare ground, with perhaps a folded comforter to lie on and a blanket to cover with. Happy is the missionary who can adapt himself to conditions. Otherwise his life on the mission field will be one continuous burden to him. He will find himself hankering day after day for the "flesh pots" of his country,—conveniences of every description; friends of like precious faith; educational advantages of every sort; food supplies of first quality, etc. When you are passing your night of travel in a comfortable Pullman, think of your missionary who may be in a coach with a hundred noisy, dirty, native people, laying out his bedding on a board seat, four feet of which may be all he can get for himself; or when you are driving off to town or church in a spring-cushioned carriage drawn by good horses, think of your missionary who may be squatted down in a little ox-cart going at the rate of two to three miles an hour; or when at the end of a hard day's travel, you call at someone's house, and he puts you up for the night, giving you a comfortable bed, think of your missionary who also may be traveling, and upon reaching a village late, stretches himself out on the ground or doubles himself up in his cart. Many times you will be given a bed, but after you are in it five minutes you will wish you had taken the ground for it. Bedbugs and fleas thrive most remarkably in the native's bed and bedding, especially during the rainy season. Uklo had given us a bed, and being very tired and sleepy I gave little chance for the little creatures to molest me.

In the early morning we hurried off to a place deeper in the jungle four miles distant, where there is a plot of English territory surrounded entirely by native state territory. Here once lived a well-to-do patel, who built a large house, one

end for himself and the other for his cattle. He died leaving no heirs and consequently the property has fallen back into the hands of the government. The house and land can very likely be procured at little cost, and it occurs to me that it may be used to advantage for the downtrodden of the community.

Many of the people of India—like some Americans—will never rise even tho they get help, while there is many another who would and could rise if he could only get on his feet. Debts are inherited in this country and many a bright, promising young man finds himself bound to the money-lender, with no hope of escape for himself, children, etc.

About noon we returned to Karan-gavel. While the men were cutting a needed palm tree I tried to rest under a large tree, moving my cot from time to time to avoid the sun's rays coming through on me, a little of which when one is lying down may prove serious. In India the sun is at once your friend and your enemy.

About three o'clock we started for home, passing through the village where lives a high-caste man whose wife was badly burnt, and came to us for treatment. How glad they were to see us! Not of the nine ungrateful leper type of Christ's time. When the proffered cup of water was held hesitatingly he at once seeing the cause, bade us drink from the cup, as they did not fear defilement from one who had done so much for them. This was a score for us, since others were standing about, and to our own cartman it was a strong lesson against caste prejudice.

They then brought nice, large mangoes and cut them ready for our eating. We know that we must press on, but no, tea is being prepared and we must stay for that. Even then it was difficult for us to go, they begging us to remain over night. Finally we were able to wend our way homeward, feeling that our trip to the jungle had been a most profitable one.

## ECONOMY IN SOUL-SAVING

Ella M. Brubaker.

You will all agree with me that to buy a new piece of cloth, cut it, sew it, get it all ready to wear and then have no place to keep it, it soon becomes unfit for wear, or to sow grain and not have any tools with which to cultivate it would be a pity, or to reap grain and then have no place to protect it from the rains and birds would be a great waste of time and money. Then what shall we call it to win souls and then not be able to care for them properly?

No doubt many of you will be surprised when I tell you that such a condition exists here in India. No one is to blame particularly for this. We, as a church and mission, have simply needed so many years of experience in our mission work to realize it fully. Other missions have all passed through the same stage. But the fact is here and all missionaries are awake to its importance as never before. It is this—to bring these people into our church, which means to be cast out of home, work and former friends, and then not be able to help them to any means of support leaves a very weak place in our work. It is very true the Lord never forsakes His children, or those who trust Him, but how about the poor ignorant lambs until they know what it means to trust in the Lord? They need care and training until they have learned to walk alone. We should be able to give them work so that they can be with us at least awhile. To send them out into the world at once to hunt work in this caste-bound, sin-filled country is not wise. About their only chance of getting work is to go into the large cities. How would you like to send your newly-baptized child to Chicago at once to work for its daily bread? You would consider it too weak yet to battle with the sin of that great wicked city, would you not? Just so we feel about our spiritual children. But what

can we do when we have no home nor any work for them?

We praise the Lord for that which we have. At the most of our stations we have some mission schools in nearby villages. This supplies work for a number of teachers. But the work is limited because of the means at our command. A number of boys sell Gospels, but one at a station is all we can use. At Bulsar we have a very nice carpenter shop and weaving room, but this supplies work for the orphan boys only, so there is no room for any of the converts from any of our other stations. At Bro. Lichy's station is a nice mission farm. A splendid thing, furnishing good, wholesome work for a nice lot of Christians. But he needs more land to supply his own converts. Other than these I have named we have no industries, no employment for any converts we win at any of the remaining stations. So again I say we win them from their religion, home, friends and work and then are obliged to say to them, "Now go and look out for yourself. We have no work to give you and are unable to help you in getting a position to earn your living."

If these people owned their own homes or it were possible for them to be independent it would be different. But they have nothing of their own. They work for the high-caste land-owner, who, instead of wages gives them a meager ration of daily food. Then when a man becomes a Christian he is cast out and we, his Christian parents, have no work to give him. We believe, however, that now that we are telling you these facts the Lord will show you how you can relieve the situation, if you ask Him.

If you would give us only three or four, five or ten of your good American acres we could sell them and with the money buy enough land to supply work

for a good-sized village of Christians. They would then pay rent for it. Bro. Lichty says it soon becomes self-supporting, so that it would not be an expense to the mission.

Or some of you might dedicate the Lord's tenth out of your income to this work for a year at least. What are you all doing with the Lord's tenth of your income anyway? Or is it so large it would frighten you to give it away? Don't be afraid. Try it. The Lord stands ready, saying, "Prove me, try me." Let us see whether He is not the

same faithful God that he was in the days of the children of Israel.

Or, you churches who have pledged yourselves to support a worker and you have as yet found no one to send. Send on those funds that are lying idly by, to help the work in its need.

We are praying for a great ingathering during this season, and already our prayers are being answered. Will you not help us to save these who have come and are coming? May He Who doeth all things well lead you in this matter.

Dahanu, India, Oct. 2, 1908.

## NOTES FROM JHAGADIA

E. H. Eby.

Twice each year the missionaries working in Gujarat meet for a day's conference and mutual encouragement. On these two days is presented about the only opportunity we have of getting acquainted with our fellow missionaries, so that these occasions are helpful in more ways than one. We learn what others are doing, how they do it and with what success; we learn our common difficulties and problems; we find how others are trying to solve these problems, and so each is helped by all the others. Papers are read on subjects of general interest, some business is transacted, and after a day of pleasant association we return to our respective stations much the better for the day spent together.

Day before yesterday such a meeting was held in one of the missions, to which a goodly number came, tho the attendance was comparatively small for some reason or another. The conference as always was opened by a season of devotional service: song, prayer, and Scripture study. This part of the program is usually conducted by one or other of the several older men on the field and is always a source of great spiritual uplift and inspiration to all, especially the younger ones.

On this occasion Isa. 40: 27-31 was

read and commented upon. The feelings of a discouraged one are here reflected: "The Lord has failed to recognize the worth of my labors; I am not getting my dues. He is not giving me the blessings I deserve"—so speaks the discouraged worker. But the reply (vs. 28-31) are full of assurance that God is not indifferent. "They that wait upon the Lord shall . . . mount up with wings as eagles; they shall run . . . they shall walk." This is not an anti-climax—a fall from the heights to lower planes of experience. See Hab. 3: 19. This is the figure of rising to higher planes and staying there—not to a place in the air. We may mount to places to which we could not climb. We mount with wings—not to come down, but to stay. We have to mount by faith—then the Lord gives us hind's feet with which to run on the heights and not get weary.

Paul is a wonderful example of one who mounted to the heights of heavenly experience and vision and who did not again descend, but ever ran and walked in the high places. See Acts 20: 13-35. These are not the words of self-flattery. He calls them to witness. Note the words: "Serving" "lowness of mind," "tears," "trials" (they came along in his life), "shrank not," "teaching you

publicly" (Paul knew how to talk to people in the market place, "from house to house" he followed up his public work with personal work, a thing we are too slow to do), "testifying," "nor do I count my life dear unto myself," "I ceased not to admonish everyone night and day with tears," "these hands ministered to mine own necessities and them that were with me"—what sort of young upstarts were they who let Paul work hard to fill their mouths with bread? Who were they? But Paul saw some good and promising qualities in them and so, tho they felt themselves above manual labor, patiently bore with them and fed them by the labor of his own hands till they would become humble and willing to work. These young helpers had not gotten up to where they were willing to work for a living. Now for thirty years Paul lived on this high level of experience. Early in his ministry he mounted to the heights of vision (even to the third heaven), which he ever kept and never came down, but ever ran and walked. Paul's life was a fine combination of two elements which we find it hard to unite in our own lives: strenuous labor and incessant prayer.

Encouragement for the disheartened was drawn by the speaker from the lesson in Isa. 40, in this that God does not depend upon our strength, but upon our weakness. His strength is made perfect in our weakness. Not that our vessel be half full of self, even our best self, but

empty. All the strength and enthusiasm of the most spirited missionaries must fail before the great problems in India. It is only God's wisdom that can avail.

After the devotional exercises the retiring president gave an address which was of especial value. It dealt with the various religions which we meet in Gujarat—points of similarity and difference between them and the religion of Christ which we are propagating. Not even an outline of this splendid paper can be given here.

Other papers were read, one on the process and promises of gospel propagation in the mission field. Another on the training of Christian workers. Both were most practical and helpful.

Awhile before time to close we dissolved ourselves into a Sunday-school conference and did some business in the interests of that department of mission work which I am glad to say is gaining much in interest and in effectiveness. This year exactly two thousand Sunday-school pupils presented themselves for examination in the Sunday-school lessons, in Gujarat alone. Taking the whole of India there were as many as sixteen thousand.

The conference was characterized by a high tone of spirituality and deep devotion. We all came away with a stronger desire to do more and better work for our Master in serving the downtrodden classes of this land.

September 6.

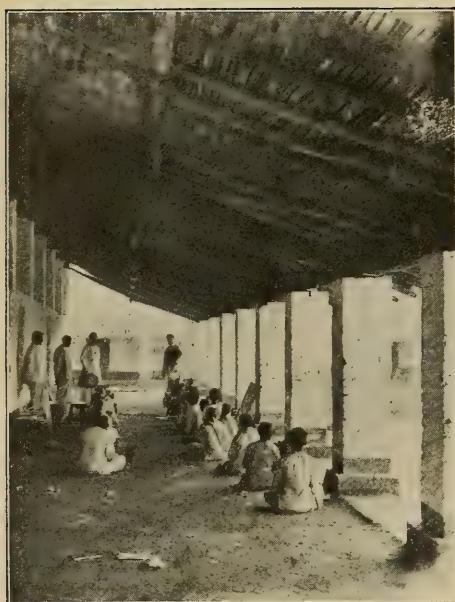
## A VISIT TO THE MENNONITE MISSION IN INDIA

P. A. Yoder.

Many of the readers of the Visitor are doubtless already aware of the fact that the American Mennonite and Amish Mennonite churches support a mission in the heart of India. The writer, and wife, after visiting the Brethren mission at Bulsar, of which we wrote in a previous communication, continued their journey through India via Delhi, Agra, Cawnpore, Lucknow, Benares and Madras to

Tuticorin, whence we recrossed the channel to Colombo, Ceylon. To reach Dhamtari is a rather lengthy and inconvenient side-trip from the usual route of tourist-travel in India. From Calcutta it is about a day's journey upon the train into the interior, changing trains at Raipur.

The rainy season having ended some time before and the sun having returned



School in Session at Rudri.

north until it was not far from vertically overhead it was exceedingly bright and hot. However, in the thick-walled bungalow of the mission it proved to be quite comfortable, especially when the "ponka" was in operation. The "ponka" is a big fan suspended from the ceiling, generally over the dining table. When by means of a rope the ponka is pulled by the "ponkawaller," a native boy outside, it sets up a pleasant breeze.

Besides this mission station at Dhamtari, there are in this vicinity two branch stations at Balodgahan and at Rudri, and a leper hospital. This district is so far removed from where business or pleasure usually takes the European travelers that but for this mission it would be very rare that the inhabitants would see any white people or get any knowledge of the culture and civilization of the western world. To find these mission posts which this church and other churches have established in these remote regions is like reaching oases on the barren deserts of ignorance and superstition. To visit these Christian workers in their field of work where they endure the op-

pression of the tropical sun and actively battle against this dense ignorance and superstition, one is impressed with the sacrifices it must mean to the missionaries to leave comfortable homes in a temperate climate, surrounded by the best of modern civilization, for years of work in such a place. At the same time one can appreciate to an extent the enthusiasm that so great and fertile a field of work arouses and the gratification that success in it affords the soul that longs to see the betterment of all classes and races of humanity.

This mission is directing its activities along several lines. They have an orphanage and school for girls at Dhamtari and like institutions for boys at Rudri. At the latter place they also have classes for the blind and the deaf-mutes. At each place several substantial buildings have been erected for housing the children, for schoolrooms, for workshops, and for residences for the missionaries. The instruction is in part along industrial lines, so that the pupils after leaving the orphanages can at once go out as self-supporting citizens and as leaders in their communities. At Dhamtari a considerable area is used for vegetable gardening and at Rudri a good-sized farm affords them a chance to train the boys in agriculture. By means of this farm and of another much larger one more recently purchased at Balodgahan, this mission will doubtless in the future exert a great influence for better agriculture in the community. At each of these three places they dispense medicine to the sick and suffering. Near Dhamtari they also support a leper asylum where the unfortunate victims of this awful disease may pass the remaining days of their life without many of the hardships that are usually their lot. The school, medical and industrial work of these stations opens the way very effectively for the main work of the mission, which is evangelical. The work seems well organized and many native Christians help in spreading the Gospel in the surrounding villages. There seems

to be a very good feeling among the villagers towards the missionaries.

Part of the holdings of this mission lie along a large government forest reserve, and wild beasts are not at all uncommon. About a year before the time of our visit a panther carried a calf away from the stable at Balodgahan. Two weeks before our visit and again a day before, a tiger sprang out of the jungle near there and dragged an ox away from the cart to which it was hitched in the road. It thus came about that an incident came into the writer's visit which was not in the original program, viz., participating in a tiger hunt. It was all a hunt, however, and no catch.

In our visit to these mission stations we had opportunity to see a little more of the homes and the home-life of the natives as we took a walk through one of the villages. It is wonderful how, in the building of their habitations, the various races and nationalities adjust themselves to the conditions prevailing and the material at hand. In the Philippines almost everything is built of bamboo and palm leaves. Here in India they cobble up houses out of mud and straw and put on a straw roof. One of the missionaries showed me some holes in the ground, explaining that from each hole, this or that young couple had taken their house. With an outlay of \$2 for material they

can build a very satisfactory house. The native families are quite contented with a single small room, with walls scarcely high enough for one to stand erect and with a single small hole besides the door to serve as window.

One or two earthen or iron cooking pots and a few frying pans constitute the kitchen utensils. On one side of the room is a semi-circular, elongated embankment of clay about six inches high which serves as cookstove. The pot or pan is set on top of this embankment and a few burning ends of sticks underneath furnish the necessary heat. No chairs or tables are needed. In dry weather the bed is usually outside and consists of a rude, low frame upon which a wide tape is woven to take the place of springs. The other important article of household equipment is the millstone to grind their grain. Each day the women sit to this stone and laboriously grind out the daily requirements of rice, millet or a legume similar to a pea. These few grains and some vegetables when they can get them constitute almost exclusively the diet of the common people. The wages of unskilled labor were variously quoted at 4 to 8 annas (8 to 16 cents) a day.

At our visit to the leper asylum an incident occurred that well illustrates how money is valued by these natives. One



The Blind Class at Work.

poor fellow was in the last stages of the disease. His hands and feet were quite eaten away and the stubs of the limbs and great spots on his body were running sores. His suffering was intense and he realized that he had only a few days at most to live. He called in Mr. Kauffman, who accompanied me, and, explaining that he had some wealth, viz., 30 rupees (\$10), he indicated what disposition he wished made of it after he was gone. Ten rupees was to go to the mission, ten rupees for extra food as luxuries for the other inmates, and ten rupees for charitable work outside.

In the evening at Rudri we went out to see the mission boys at their devotional exercises. They are housed together, from eight to twelve in a room. Each room has its leader. At the devotionals each roomful of children sat in

a group out in front and vigorously sang such songs as they preferred, quite regardless of what the other groups were singing. The medley of songs as we listened to them was to me somewhat amusing, but to the boys it was all in good earnest.

In conclusion we may say that there seems to be a bright future before these missions. They have already won their way into the hearts of the people, who, seeing their good intentions towards the natives and their unselfish work of charity, feel inclined to trust them. Those engaged at the mission, though all relatively young individuals and families, seem to have, like also those we met at Bulsar, their hearts in the work and to conduct it thoughtfully and systematically. They all have our hearty good wishes in their far-away field of labor.



Sunday-school Class No. 5, Pleasant Dale, Ind. Taught by Sister Sarah Olwin.

First Row, Naming Left to Right: Miss Lizzie Baumgartner, Mrs. Thomas Griffith and Baby, Mrs. Oliver Dilling and Baby, Mrs. Jonas Liby and Baby, Mrs. Orville Yaney and Baby.  
Second Row: Miss Viola Nicodemus, Viola Dilling, (Teacher) Sister Sarah Olwin, Pearl Heller, Mrs. Joseph Peterstem and Victoria Stoneburner.

Photo by Murl E. Fulk.

## A VIEW OF THE PASSING THRONG AS I SAW IT

Geo. W. Hilton.

As I sat on the veranda of the Evans Missionary Home, where we are stopping while in the city, I was impressed with some of the things I saw and I thought I would pass them on to the loved ones at home.

Such a changing panorama as I saw there. The first thing that attracts my notice is the Chinese women who pass with their bound feet, which are only stumps of feet, and as they hobble helplessly along like a lot of cripples, their little golden lilies clatter on the stone pavement like crutches. Here comes an old lady, perhaps sixty years old; her feet look to be but about four inches long. A little boy leads her, and she also carries a cane to help her along. Don't envy her, sisters, her lot is a most pitiable one. She has been redeemed but she doesn't know it.

Now I see half a dozen coolies with their wheelbarrows laden with baskets of dirt, vegetables, and other articles. Here comes another, using his barrow for a carriage. His load consists of four lily-footed maidens. His barrow has a high wheel three feet in diameter with a platform about three feet wide and four feet long, with a cover over the wheel which rises above the level of the platform, perhaps fifteen inches. This is used for a leanback. The coolie walks between the handles and has a cloth strap over his shoulders to help hold up the weight. Another just passed with about four bushels of sand. Another has four baskets of stone, and still another, a man and his household goods.

Now I see a tinner with his shop in two boxes, carried on a bamboo pole. Next comes a water carrier with four large pails of water, altogether about sixteen gallons. This was also carried on a bamboo pole, two pails on each end. Now come two men (merchants, perhaps), each carrying several bolts of

cloth. Another is a fish peddler, with two baskets of fish. Now I hear a familiar sound; it is crickets. A man has a large basket of them, all large fellows, each one in a little bamboo cage by itself. These cages are about two inches square. Three little boys come running at the sound and each one buys a cricket. Then they run away to have a cricket fight. The Chinese think cricket-fighting great sport. Two crickets are put in the same cage and they fight until one or the other is killed.

Now a number of coolies come down the road, carrying great loads of hay. Each has two large bales, one on each end of a bamboo pole. Now I see a man with two baskets of beautiful flowers. Another with a large tin box looks up and on seeing me watching him comes closer to sell me some of his wares, but I don't understand Chinese, so cannot tell you his business. Here come two coolies carrying a large office desk on a pole between them. Two more are carrying several school seats, and still another party have a large wooden platform, four feet wide by twenty feet long. Jinrikisha men pass continually with a variety of passengers,—foreigners from all countries, Chinese merchants, scholars, women and children. What a confusion! Rikishas, carts, bicycles, cabs, tram cars, wheelbarrows, footmen, etc. I never saw such confusion outside of Chicago—everyone is in a hurry. This place is sometimes called the Chicago of the Orient. This city is not Chinese as some might think, but is ruled by foreigners from different countries. It has a foreign population of 20,000, and a native population of half a million. I see some fine brick buildings from where I am.

Here is a two-wheeled cart with a platform four by six feet wide. I have seen one man hauling at least half a ton

on one of these carts. Here is a barrow-man with six large bags of rice. Half a dozen girls go by laughing and talking like school girls at home. How odd they look in their quaint dress, which consists of pantaloons and a short jacket reaching to the waist!

A foreign coach with a span of handsome grays passes. A Chinese policeman with his red and white basket hat also passes. Here are two Chinese on horseback, reminding me of the Siwash Indians in Washington who never wash. There is a coolie whose clothes hang in rags and have been patched dozens of times. Yesterday we saw a street woman who does patching (while you wait) for a living. Here is a barrow-man with half a ton of stone, sweating and groaning under his load. He calls to another barrow-man to help him, but he goes on unaided. A basket seller passes with fine wicker baskets for sale. There goes one of those stalwart Indian policemen with his red turban. These men are employed as policemen in all the foreign quarters of the city. They are all men of large stature who have distinguished themselves as soldiers, and make fine policemen. Most of them have long dark whiskers which they wear braided tight against their faces.

A cart containing a half ton of furniture is pulled by two men with two more to push. Here is a fruit seller with grapes and nuts; barrow after barrow containing heavy bales done up in matting. A mandarin with his red tasseled cap rides by in a rikisha. A Chinese

maid dressed in fine silks goes tripping past. Her feet are not bound. The custom of foot-binding seems to be on the wane at this place, as but few of the young girls have their feet bound. Here is a barrow-man with large rolls of blankets. Another carries on his shoulders a load of lumber. Another policeman passes. Two beggars have arrived and a crippled woman is leading a blind man. I give them a few cents and they go below to a window to 'beg.'

Now comes a strange sight, a man carrying an immense quantity of bright-colored paper money to be burned on the grave of a dead friend. He believes that by burning this money he can send it to his friend for his use in the world of the dead. I think for the first time in my life I have seen things that moved me to compassion—similar to the sights that our own Savior witnessed in Matt. 9: 36, when he saw the multitudes that fainted and were scattered as sheep having no shepherd; when he said "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Are you doing this? Oh, to be able to help; but our tongues are tied. I can tell no more for weeping, I see this great need, and our present helplessness to meet it.

Pray, brethren, that we may have wisdom to speedily acquire a working knowledge of the language, that we may help to bring light and life to these who have no hope.

Shanghai, China.





Ottie Rinehart's class, Four Mile church of Southern Indiana. This class is supporting Damji Pancha, a young man fifteen years old, engaged in carpentry when not in school. The special support idea has aroused much interest in the class both in missions and their own representative.

## A CHINESE PAUL

Emma Horning.

We had the pleasure of being in company with Mr. and Mrs. Squires of the China Inland Mission on our trip from Shanghai to Han Kow. One evening as we stood on the upper deck enjoying the cool of the evening, the glories of the sunset and the beauties of the landscape, we chanced to speak of the many noble faces among the Chinese. "Yes," said Mr. Squires, "there are many such faces for they have been an educated people for many centuries, but the noblest face I have seen was that of the captain of a band of outlaws." Then he told the following story:

A band of outlaws had fortified themselves so securely in the mountains that no one dared to attack them in their stronghold. They became the terror of the country. They robbed and killed travelers in great numbers and even

robbed the imperial mail. Great prices were set for their heads, but they were not taken and no outrage was too great for them to commit. Among those whom they had robbed was a "China Inland Missionary."

Among the things which they had taken from him were some tracts and a Bible. Some time after they had robbed him the captain of one of the companies began to think about how the missionary had behaved. He did not go and report them to the officials, and make a big fuss about it; he did not even resist when he was attacked. He wondered what could have made him act that way. He then began to read some of the tracts. These led him to searching the Bible and his soul began to search for truth. Then he went to Peking and searched till he found the mission and in a short time

became a christian and went to work for the Lord with all his powers.

One day he was stopped on the street by one of his old friends who said in his ear, "The chief wishes to see you at midnight in — woods." He promised to come. These woods were several miles out in a lonely place, but when the time came he started. As he walked onward Satan said to him, "You foolish man, why are you walking to your death? Don't you know these men have planned to kill you because you have left them and become a Christian?" This thought became too strong for him and he started back for the city. Now he began to think this way: "I promised to come and what will they think of me if I break my promise? This will not honor God. I must go if it costs my life." So he started for the woods again.

At the entrance of the woods he met two sentries who were to conduct him to the chief. As they neared the densest portion of the woods his fears were only made stronger for there was the great band—every one with a rifle in his hand. They placed him in the midst and encircled him while each glaring rifle seemed to speak death to him. Then the

chief addressed him thus: "We have called you to this place to know what has come into your life to make you such a different man. What has changed you so? We can not understand what you are doing."

If a thunderbolt had come from heaven he could not have been more astonished. It was the chance of a lifetime to him. He preached Jesus Christ to them till hours passed by and they were all overwhelmed by tears of repentance and cried out, "What shall I do to be saved?" They all became Christians. The missionary, through the consul, received their pardon as a band. The chief was appointed one of the chief military officials by the government and he still holds his band. Since this missionaries find in this band their best friends and protectors.

As for our noble-faced captain, he is still preaching Christ to his unsaved countrymen, and so eager to save their souls that he often walks all night in order to reach the towns so that he can speak to the people. Mr. Squires said that his zeal and endurance made him a second Paul. Like Paul he was saved while persecuting the Christians.



The Brethren Church at Antietam, Md., painted on a shingle taken from the church, showing where the church was struck by shell and shot during that famous battle, Sept. 17, 1862. The house was built in 1853 and used by the Brethren as a regular place of worship. The Bible was taken during the battle by a New York soldier, and, after an absence of forty-one years, was returned and is now occupying its old place on the pulpit.

## THAT CUBAN CALL

A. W. Ross.

Have you heard that call from Cuba? Have you stopped to give it the least consideration? The fact that the call is so loud and so importunate makes one feel that there must be some real just cause for it and that we ought to give ear and help. To any thinking man it is not hard to see that now is the time for us to plant ourselves well in Cuban soil if we ever want to work there to an advantage. The missionary opportunities for Cuba ten years hence will not be what they are now.

I wonder if it would not be quite possible for a number of our school teachers to go to Cuba on their own resources and take up the work. No doubt the tactful teacher could make at least a part of his support and get from the people of some places small fees. This would give him a most splendid chance to proclaim the Gospel of glad tidings. Many places it is found that night schools are immensely profitable, leaving a part of the day open for other work. Very likely the medical missionary would find a splendid field for usefulness. There may be some who shrink from going so far from friends and country as India or China, but would go to so near a place as Cuba if only they would stop to think of the opportunities for good both to themselves and to the people. From what the brethren there write I should judge that the climate is a good and quite agreeable one to live in and that there are conditions making home life in Cuba rather desirable. If so what is to hinder us having in the next few years a strong force in Cuba? It is our *opportunity*, it is our *duty* to grasp.

Perhaps there would be many who would feel to give of their means towards more advanced work in Cuba. Let the dear brethren in Cuba let the church know for what special purposes money should be raised, and the probable cost of maintaining such a work. If twenty school teachers can be profitably employed let us praise the Lord for the opportunity. Many can give entire support for a Christian school teacher, one who will use the increased opportunities of close contact with the pupils for leading them to Christ. If it is seen that there would be a wide opening for the medical missionary let us know the facts of the case and there is every chance that there might be a surprising response to the call. Altho the Board has been calling for a doctor to go to India for upwards of two years, yet it is quite possible that it would be a much easier matter to get some one to take up the work closer home.

Oh, Cuba, the Pearl of the Antilles! Shall she be won for Christ and the Church? Let us not stand back because she has been a Catholic country. We hesitated to enter the Philippines because we felt that our experience with Catholic countries had been enough, but now it looks from reports of work being done in those islands that we missed a golden opportunity for work among a people ready for the Gospel. Let us not close our ears to that Cuban call. Rather let us put forth a great effort for her salvation. For her the Savior died. Will we disappoint Him? Nay, verily.

Vyara, Surat, India.



# THE AFRICAN: HIS GREAT NEED AND OUR DUTY TOWARD HIM

Ida M. Helm.

Although the successes of the Gospel in Africa have been great, the work yet to be done is beyond calculation ere the great "Dark Continent" shall be evangelized. There are about 90,000,000 pagans in the southern half and 50,000,000 Moslems in the northern half, while but 9,000,000 "Christians" including all white residents in Africa, believers and non-believers, as well as black communicants, are dwelling in the evangelized sections. It is as if the United States, with her 82,000,000 of people, had one missionary in Maine and one in Texas, and not a ray of gospel light between. Is it not a shame that 200 Christians—we will say—are living close together and assemble at one place to worship with often from two to five or six ministers present and only a few people to teach comparatively, in Christian America, while in pagan Africa there is only one missionary to every 48,000 people and a territory of 3,700 square miles?

Christians must decide the question whether Africa shall be Moslem or Christian. Mohammedanism is massed on the continent and its missionaries are busy striving to convert pagan Africa to the religion of the false prophet, and when once a man is converted to Islam it is hard to win him to Christianity. Which shall win the prize? Islam and Christianity are in the contest. The work is of tremendous magnitude. "Quit you like men . . . Quit you like men and fight." While we are delaying Satan is shouting. How long will we allow him to laugh at our half-hearted work? Each one of us must answer the question for himself whether he will go forth to the "work of the Lord against the mighty." If we work earnestly in the strength of our Redeemer we can outstrip the Musselman.

The appalling evil, "the white peril,"

is at work in sections of Africa that have come under the influence of Christless civilized men. Unprincipled officials and traders have introduced the most evil practices, reeking with corruption and filth, into the places visited by them and it has a baleful influence on the natives. When once the African becomes viciously civilized it is with difficulty that he can be Christianized, whereas it is comparatively easy to convert the primitive pagan. "Thus civilization itself, especially if it precede Christianity, becomes a most serious problem."

Stop and think earnestly, reader, as one who must give account to God. Can we not obtain a vision of our pagan brothers and sisters with their starving, sorrowful faces turned toward us and their black, hungry-looking eyes, 150,000,000 pairs of eyes, that show to us the starved souls within, as in piteous appeal beseeching, "Oh, haste and bring us the Bread and Water of Life, we are dying, dying, dying without Christ"? Their appeal is terribly real. They feel their need of a Power greater than that within themselves, but they know not what it is. Their desire to worship and their seeking after something to worship proves that they have souls and as precious and priceless as our own. We have the Bread of Life. Christ only can satisfy the yearnings of the human soul. Jesus says, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." As long as the Africans have not Christ they can not partake of Christ.

"In every quarter of the pagan interior where a mission has been established long enough for its purposes and work to be appreciated, chiefs and depu-

tations from tribes ask for far more missionaries than can be supplied." Brother, sister, we have delayed too long, the time is here for earnest, vigorous action. Think of the possibilities that are slumbering in the black man's soul, think of the GREAT opportunity for you and me to work together with Christ in transforming the naked, ignorant, cruel pagan into a pure, upright man, living and working for his Redeemer and growing more and more like the One Who died for us all. Like "him that was possessed of the devil, and had the legion, sitting and clothed, and in his right mind."

"Ye are the light of the world"—Jesus. We are ambassadors for Christ, we stand in His place before the world, and if we refuse to shine, the light that is lit up in our hearts will go out. Listen! "The Master is come and he calleth for thee." Do we recognize His voice calling from the midst of the ignorant, oppressed Africans, "Come over into Africa and light up the dark corners of the earth with the Light that came down from heaven"? Yes, He is over in dark, sinful Africa; He is the All-Father; He knows all about the condition over there; they do not know about Him because His commissioned children have not carried the message to

them. It is a great work, but it is not too great for God. In His strength the work will be accomplished. "It is God that worketh in us both to will and to do."—Bible. He will finish the work which He began, and if we refuse to do our part we can have no share in the reward. The suffering, bleeding form of Jesus witnesses for Africa. His life is the price that the redemption of Africa required, and He has given the message of Redeeming Love into our hands, and in life is the time we must earnestly work; it will be too late when the grave has taken us into its embrace. If we fail to deliver the message, at the last day we will hear our Creator's voice saying unto us, "Thy brother's blood crieth unto me."

When we are about to give to the Lord let us go to the cross, and kneeling in sight of our Savior's bleeding body, decide how much we will give. When dark Africa is lighted with the Gospel, then, "The solitary places shall be glad; and the desert shall rejoice and blossom as the rose . . . and they shall see the glory of the Lord, and the excellency of our God."

"All Africa for Jesus.  
May not one soul be lost  
When Calvary was the fearful price  
Their wondrous ransom cost."  
Ashland, Ohio.

## TO WHAT PURPOSE

Rev. W. R. Welch, Lolanga.

(The cost in such a climate.—Is it waste?—The vision of God, and the world's unrelieved need.—The dark, dark story of Congo heathenism.—"Liberty to the captives."—Transformed lives.)

One of the most pathetic and instructive spectacles to which the young missionary is introduced, on the very threshold of his new and long coveted ministry, is that of the memorials of men who have laid down their lives for the regeneration of Congo's peoples. From the mouth of the river to the farthest point reached by the envoys of the Gospel

there are these quiet resting places, each bearing its own silent testimony both to the dangers of the climate, and also of the patient devotion of those who have been laid to sleep. The sight inspires awe and enthusiasm, awe because of the reminder of the uncertainty and brevity of life, enthusiasm to fill out the days in

### A Passionate Abandonment to the Regeneration of the Heathen.

Here are the men who have no "history," who never tasted the romance of the new glad life, who never spoke two sentences in the native tongue, whose lives were cut short with all their bright hopes unrealized. Here too sleep the veterans, with a long record of humble service faithfully performed, days of strenuous exertion and patient waiting, unflinching courage and sad disappointment, men who have buried their hopes and witnessed their brighter resurrection. They tasted too the joy of seeing

#### The Kingdom of God

come in power. They rest from their labors, but their memory is enshrined in the most sacred place of many an African heart. What more? Many a gentle woman has breathed her last praying for the night to pass away and the True Light to shine. Many a man has stood at the graveside to put his loved one in the brown bosom of mother earth. And little children have gone to be with One Who said, "In heaven their angels do always behold the face of my Father." There is a sheltered spot at Lolanga, made sacred to more than one, and speaking of the price that has already been paid to purchase back these unblest souls.

Looked at from the outside certain doubts give rise to certain questions.

Admittedly there is a constant drain on the best sources of spiritual force in the church of today. Here are young men and women of intense conviction, boundless zeal, great purpose, and far-reaching ideals. They are the people who could help to quicken the sluggish flow of normal Christianity, they have learned life's choicest secrets, have discovered how to nourish and sustain the soul apart from the accidental aids that are deemed essential by many to maintain even a very modest type of piety. They are in touch with the Infinite. Such zeal never lacks a field in which to

Fight the World's Wrongs,

such piety can always shed its gentle radiance on other lives.

Then why bury precious talent? why seek obscurity? why so eager in the pursuit of an almost certain early grave, or a broken constitution? Are the gains commensurate with the loss? Is there a balancing compensation? To what purpose this—waste?

Answered from the inside we are able to give ample and sufficient explanation—sufficient, that is, to sympathetic spirits. At the back of our lives is

#### A Double Vision,

a heavenly and an earthly, the one supplying motive and impulse, the other directing and centralizing and indicating the field of operation. The one is

#### The Vision of God

Most High, when the isolated, detached soul gets its most intense sense of God, when there are but two abiding realities,—God and the soul. From that springs the consecration. After the vision of the Most High God comes that of most low men,

#### The World's Unrelieved Need.

There is a vast unreached world in which souls are wailing away into an unlighted future, in which no friendly gleam of God's light has penetrated the gloom to give hope. These are two factors to which all missionary enterprise must be referred, and without which it cannot be adequately accounted for. And the measure of the intensity, and the permanency of the vision determine the strenuousness of the service. And the hope and ideal are un-Godlike men gloriously transformed under the new energy of the Holy Ghost.

And are hopes realized? and ideals crystallized into experience? The history of Christian missions is proof positive that this "magnificent folly" is not fruitless.

**The Congo Has a Dark Red History,** strange, cruel, horrible practices having stained the whole region. It has been and in parts is a dark place, full of the habitations of cruelty. No sacredness

was attached to human life. Man ate his fellow, and one village performed the ghastly office of disposing of its neighbor's dead by devouring the corpses

#### At Cannibal Feasts.

This practice, I am told, still holds in some districts. From the birth certain female children were marked off as wives to accompany the spirit of a dead chief when he should be called into the next world, and they grew up with no other expectation.

#### Poison Tests

To discover thieves, witches and wizards, and other bad persons are a daily occurrence. These and a whole catalogue of vices and crimes confront the messenger and Gospel of Christ and a great and unresting warfare is being waged. With what result?

Today in the neighborhood of mission stations the worst practices have died away. Men tell us on occasions of the ways of their fathers, of the burying alive of broken-limbed widows of chiefs, and the decapitation of others. They speak with shame of terrible cannibal orgies. They stand aghast when they hear reports of such doings. The poison tests are abolished in parts enlightened by Gospel truth. In December last when up the Ikelemba River I was brought into immediate contact with one of these

#### Cold-Blooded Superstitions.

One night as I lay in bed in an open native house I heard the note of a drum in a Ngombe village near by. The drum ceased, and after a brief interval a drummer in the village where I was beat out an answer. I knew that they were conveying some intelligence, the natives having a full code of signals, this being their system of telegraphy. My curiosity was aroused, and the next morning I made enquiries as to its meaning. This is what was told me. About a fortnight previously a person had died in the village. Friends of the deceased

Attributed the Death to Witchcraft, and fastened suspicion upon a woman.

She knowing too well the shocking fate awaiting her, fled to the forest and remained in hiding ten days. On the tenth day she was seen and captured, and the message as to her capture and doom was "telegraphed." She was to die next day. By midday a woman came into the village and told us she had seen the remains of the victim. One more sacrificed at the dark altar of these people's superstition. These very people positively refused to hear the "words of life" lest, after having heard, disease and death should fall upon them. Such cruel deeds would not be possible in our immediate neighborhood because of the hold the gospel ideas have upon the people.

**The Proper Care of the Sick** is another fundamental idea which needs emphasizing. Many and many a sick person has been cursed from his family, and told to go to the forest and die. Sleeping sickness victims are driven away and left to die on the path and in the forest. Only a few weeks ago a small girl of about nine years was left to die on a path not 400 yards from our station, and was carried off by a hungry leopard. Pity is not in a native's list of virtues.

But these things are yielding to the new order. As the gospel ideas are gradually circulated, received and acted upon, the old passes away and the new creation is seen.

#### At Lolanga

#### We Have in Fellowship Fifty-Two Men and Women,

whose lips are not now befouled by curses, who speak the truth, care for their sick, and aged and infirm, who are learning the higher moralities of life. The sanctity of the married state is taught, and monogamy commended. Besides these fifty-two in fellowship, there are as many more who are candidates for baptism, all confessing Jesus as Lord.

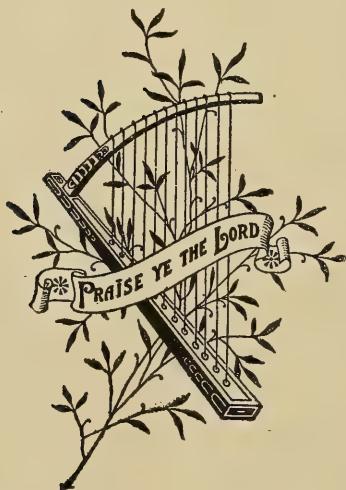
We have one very interesting old lady in the church. She has been a much-praised doctor. She was much sought after in the days when she practised.

Her son became a child of God, and lived a quiet, consistent life. Sleeping sickness selected him and set its fatal mark upon him. In the meantime the old lady began to have desires for a new life. She abandoned all her deceptions, and

**Threw Away Her Charms,**  
and all her stock-in-trade. Her neighbors said to her, "Heal thy son. You are a doctor." She answered, "I was a doctor. You all know my wisdom. I practised on many of you. But I have done with deceitful ways. I am following Jesus." They said, "If you don't try he will die." She answered very simply, "God gave me my boy. If He takes him away there is no palaver. It

is well." And God took him, the only son of his mother, and she a widow. Now she sits with us at the Lord's Table and that old wrinkled face beams with a light that comes from Christ's indwelling.

Is it waste to redeem these lives, and the thousands who will come after from the bad heritage of cruel superstition and immoralities, and give them a new life through the Gospel? If it is waste then the Son of God wasted His life. Congo cries for men and women who are beside themselves—who are prepared to lose their lives and keep them unto all eternity.—*The Congo Balolo Mission Record.*



## MAHOMETISM: ITS FOUNDER

The faith of Islam or Mahometism is the belief and practice of nearly 200,000,000 persons. It is thirteen centuries old and has extended over three continents, from Peking in China to Sierra Leone in West Africa. "Two and one-half million Russian Moslems spread their prayer-carpet toward Mecca." From the island of Zanzibar and South Africa, the Moslems pray toward the north. More than 20,000,000 Chinese Moslems look toward the west. From another part, dark Morocco, they pray with their faces turned eastward toward their city of Mecca.

The words of the prophet Mahomet have been literally fulfilled: "So we have made you the center of the nations, that you should bear witness to all men." Although they speak in different languages and live under different conditions, yet they all follow one book (Koran) and imitate one prophet (Mahomet).

Islam (a passive resignation to the will of God) is divided into many sects and schools of thought. Notwithstanding the many sects, most all Moslems belong to the Sumri sect. Then, too, this sect is divided into four schools, which agree essentially. Their greatest difference is in the interpretation of the ceremonial laws. Each sect holds tenaciously to its interpretation. Does not that remind you of our own beloved Christianity, how men have it all cut up into denominations?

Islam is an applied name. Mahometism, Mohammedanism, Muhammedanism, etc., seems to be the real name. For our work we will use the name Mahometism. It is not an invention but a concoction. Dr. Zwemer says: "The genius of Mahomet mixed old ingredients into a new panacea for humanity, sugar-coated it with an easy-

going morality, and forced it down by means of the sword. These elements were partly heathen (Arabian), partly Christian (Abyssinian), but for the most part were borrowed from Talmudic Judaism." The reason for this mixture was because of conditions at the founding of this religion. The old pagan faith was no longer adequate and various new systems were pressing forward. Zoroastrianism, several Christian heresies, Judaism and Christianity were all pressing their claims and making followers. The religions were even discussed at their public fairs. Sprenger says: "Islam (Mahometism) was not the work of Mahomet, but the offspring of the spirit of the time."

Mahomet, the central figure in this heathen system, was born in Mecca about 570 A. D. He made two journeys into Christian Syria, and since the country was so stirred, almost in a ferment on the subject of religion and he was of a religious turn of mind, you can easily see how his mind was turned to religion. Everything in his early life goes to show that he was much inclined to pensive thought and meditation. One of his biographers describes him as of a sorrowful temperament, a restless disposition and a man who was continually thinking. He was nervous, ardent, impassioned and imaginative. The chief characteristics of the outward man were his large, dark, lustrous eyes; his musical voice; his majestic appearance, not more than middle height, but of strong build. During his entire life he was intolerant of opposition and when any of his fellow-citizens opposed him, it threw him into mental agony and, too, it seriously affected his health. From youth he had been subject to attacks of a strange illness, and as he grew older these became more frequent and

violent. Sprenger says: "He was for some time a complete maniac." Mahomet himself began to fear for his reason. He said: "I hear a strange sound. I see a light. I fear the evil spirits are making sport of me." When he was forty, he became more abstract and melancholy. He spent whole days in solitary meditation in and about Mecca. About this time he became greatly excited and twice he actually attempted suicide. He began his teaching when he was forty-four years old, the first of which was private. In strong terms he denounced idolatry. Up to this time he had been a religious idolater, but now he abhorred the false divinities. At first he was sure that his pleadings would be heard. As he found later, some smiled at his burning zeal while others treated him with scorn. He aroused the indignation of the people of Mecca when he denounced their deities.

The battle only went on. Mahomet's lips shot forth fiery darts but, at best, they only struck the granite rock of habit and custom. Almost all Europeans have the idea that he was rather an impostor than an honest man. He has even been charged with consummate hypocrisy. Mr. White, in a lecture, said: "Eagerly ambitious of power, the impostor determined to cover his deep and aspiring schemes under the spacious veil of Divine Revelation. Hence, with a boldness of design that was exceeded only by the cunning that conducted it, he meditated a religion which, by flattering the corrupt passions and prejudices of each, might embrace in its ample and comprehensive law the Christian, the Idolater and the Jew."

J. Murray Mitchell says that Mahomet from the outset surely was not false, because from his own townsmen he was called "the Truthful." We can scarcely think that such a man could have been transformed into the boldest and basest of hypocrites.

From the beginning his preaching,

enthusiastic though it was, gained very few converts; in the first four years only forty. Some of those were relatives and some slaves, and some of the poorest of the poor. No objections to the class of converts, but it merely shows that his religion was not popular. After pleading passionately for the worship of God rather than idols, some one asked him: "Why doesn't God send a prophet to teach us?" People were getting desperate. Some were even saying: "If the fool can't be laughed down, he must be crushed by the strong hand." It now seemed as if idolatry would triumph and all his preaching and pleading was to go down.

Oh, for the visible interposition of God on behalf of His own cause and His own unhappy servant! Was it much wonder that, at the time of such excitement, when his reason reeled, that he thought he saw the white-winged messengers for whose coming he had so vehemently longed and prayed? This meeting with the angel Gabriel he describes as: "He (Gabriel) stood in the highest part of the horizon; then he came nearer and approached close and he was at the distance of two bow-lengths or even closer; and he revealed to his servant what he revealed. . . . His (Mahomet's) heart falsified not what he saw—what? will you dispute with him as to what he saw?" This may have been a dream or a vision in high-wrought ecstasy, but we can hardly believe that he told what he did not see.

"Now, surely, he thought, his countrymen would receive him as a divinely commissioned teacher. But they did not. It would seem that, on this, he was plunged into deeper melancholy than ever; and it is to this period that we may refer his attempts at suicide. The suspension of the so-called revelation is variously stated at six months or three years. To Mahomet, believing in his divine commission to restore 'the faith of Abraham,'

it must have been a time of torture; and his denunciations of his opponents now became dreadfully severe. With the bitter disappointment there was equally bitter rage. I believe in a steady decline in Mahomet's character, and I think we may trace its commencement to this very trying period."

This man began preaching when he was about forty and continued until his death, twenty-two or twenty-three years later. Thirteen of these were spent at Mecca. As already noted, his first four years were enthusiastic, but yet conciliatory. After this, though, the tone changes. His assertion of authority becomes stronger. He claims not only to be a prophet but the seal of the prophets; i. e., he seals up and closes the whole lofty line. He also threatens. Vengeance is at hand and he rather rejoices at the seeming approach of the ruin of his foes.

In 622 A. D., he fled to Medina, "the city of the prophet." From this time the spread of Mahometism dates, for now he assumes the position of a great warrior chieftain.

Into the next ten years were crowded twenty-seven military expeditions, or counting all of the smaller ones, forty. His followers grew into a mighty power which no power in Arabia could resist. He sent an embassy to the king of Persia; one to the king of Abyssinia; one to the viceroy of Egypt; and one to the emperor of Constantinople. The duty of these men was to announce him as a prophet. He had even prepared to attack the last named power, but when he began to count the cost, he found that his force was insufficient and after he had gone even to Damascus he turned back. Very soon afterward he died and the place was not attacked. When an unbelieving nation was captured, three things were offered them: (1) Conversion, (2) tribute, or (3) death. When a weak nation was captured, what was to keep them from having them as Mahometans, because they were com-

elled to that or worse? Mahomet declares that that angel told him: "O Prophet, make war on the infidels and hypocrites, and treat them severely. Hell is their portion, and rough is the passage to it. Not until Antichrist shall come, must war for the extension of the faith be allowed to cease." That was the way of getting them into Moslem religion and in most Moslem countries, if one turned back, it meant death to him.

In a few words we may sum up his character as we see it: "Intellectually, he stood high. . . . He was both a warrior and a statesman. He was fully conscious of his capacities, and was a man of soaring ambition." Morally, he was defective, as he was very revengeful, and many of his deeds were exceedingly cruel. His family life is beyond description thru the columns of the *Missionary Visitor*. One point in his favor, perhaps, ought to be mentioned, and that is, that never, after her death, did he forget his first wife. Yet, at his own death, he had nine wives and two concubines. Whether he was aware of his moral degradation, which kept on increasing, we are doubtful. Perhaps, near the close of his life, he still believed that it was right to do evil that good might come. Probably he was not a deeply conscientious man and when the temptation ("All this power will I give thee and the glory of them") came to him, he yielded.

His religious conceptions were very defective because Allah was only an almighty despot ruling this universe of slaves. He was never in contact with the Word of God, and he really had no conception of Divine Love nor of evil or sin. He always had the highest reverence for Christ. He called Jesus "the sinless Prophet." He rejected the doctrine of the trinity and the facts of Jesus' death and resurrection. To a man who knew so little of divine love and human sin, the

Atonement must have been almost unbelievable.

O Christians, what answer will we make since we left him ignorant of the Bible! What might have been the results with a man of his ability, living

five or six centuries after Christ, had he been taught the law more perfectly? He might have been the Apostle of Arabia instead of the man and leader he was. Dear reader, you had no opportunity at him, but how today?

## BURIE JHEBHAJ

Sadie J. Miller.

Burie was a girl of perhaps thirteen or fourteen when the famine came to their land and drove them from home. She had three sisters and a mother when they were forced to go out in search of food in order that they might keep from starvation. All other members of the family had died and these five were left with famine facing them. Their home was retained as long as possible to be sure, but when it came to the test of separation, Burie with her mother and youngest sister, went one direction while the older sister went another.

It was told them that in a certain village they could get work, to which place they wended their way; thus continued going until they reached the railway station, Umalla. Here Christian missionaries were giving out grain to many starving ones. Bro. McCann and his helpers were the good Samaritans.

Burie with her mother and sister was taken to Anklesvar Orphanage. After a few months the little girl died from famine effects. The mother was kept at Anklesvar to help cook for the orphan boys while Burie was taken to the Bulsar Orphanage.

She was not among the brightest girls, neither had she a desire for school. Few Bheel children have until it is instilled within them by others than their parents; especially is this true among the girls. Burie did go to school but she made not the progress that insured her a great future educationally.

Days and months passed. In the course of a few years she was taken to Anklesvar where she was married to a

Bheel boy named Jhebhai. He was a large, overgrown fellow and a boy, like most of them are at his age, without experience. Bheels are a farmer caste, so, naturally Jhebhai and Burie wanted to farm.

They began their wedded life in Rajpipla State, from whence they had come. After a few months they were called back to Anklesvar because of the illness of Burie's mother, which illness caused her death and Burie was left without a mother and sister for both had gone the way of life.

It was a sad time for Burie. She knew too well the deplorable custom of the Bheels and what it meant to a woman to be left without any relatives. What was she to do? Where to go? "Likely all my kindred have gone the same way and I alone am left to tell the story. Sad, sad indeed, am I left!"

Often the thought would come to her, "Might it be that my two sisters, who left us at home yet, are alive? But even if they be, where and how shall I ever be able to know or even learn of their whereabouts?"

Jhebhai was not the best sort of a provider and heathen ways were more natural to him than any other. To be sure both were Christians now, having been baptized while in the orphanage, but a few years of Christianity was decidedly counteracted when once back among the Bheels.

When willing, Jhebhai could do a vast amount of work, but as yet he was inclined to be lazy and when he could not make the best kind of living he grew

more lazy and careless which meant trouble for both parties.

He was hired man here and there. When things were against him he persisted in taking much of his revenge out on Burie, his wife. Sometimes he would tell her to go, he did not want her any more.

A new epoch dawned in their lives by the advent of a little girl and there was now more hope of peace in their home than ever before. Jhebhai grew warm toward the church which was now established in Vuli and could do more for his spiritual welfare than before.

But as soon as he was well started in one place he grew tired of it and gave it up for another, thinking, each time, he would better himself, but quite as often was he disappointed. Again he beat her and bade her go. Sometimes she would go through the village in the night weeping and wailing at the top of her voice until one would hear nothing from the neighborhood but—well, Burie is having a very hard time and much affliction and distress.

He began to think that being hired man was not the thing, so the cotton gin at Anklesvar was his next place of employment. Here wages were excellent. More than he had ever yet gotten, but work must be done accordingly, i. e., from early morn to way late at night, and very laborious work indeed. It developed his muscles most splendidly and it would seem he was more of a man than before.

While he worked hard Burie had only the usual amount of work to do in and about her house. She found time to go about while he spent his hours in the gin.

The lumber yard in Anklesvar was constantly full of carts which had come long distances, bringing in the raw timbers from the hills of Rajpipla State. She knew her own country was a timber country and felt some of this must be coming from there. In fact she could tell by the timbers that it was just like what she had seen when at home.

For days and days she visited the lumber yard and watched these loaded carts come in. She would ask the drivers where they were from, but all were strangers with no familiar names.

About this time Jhebhai was unkind to her again. When she tried to reason with him he only grew more angry. She threatened to leave him, but he only said—where would you go? No mother, no relatives who would keep you? You cannot help yourself.

One day she again took to asking the cart drivers from whence they had come. "We are from Sabuti," said they. "Oh, but Sabuti is not my old home," thought she.

She further inquired, "Do you know women by the name of Janubai or Batubai?" He smilingly looked up and said that Janubai was his wife and Batubai lives in the same village they do. These two women were her very own sisters whom she had left so long ago.

What a joy it brought to her heart! She at once made arrangements to go along back with her sister's husband and meet them as soon as possible. The fact that Jhebhai had mistreated her only so recently she was prompted to leave without ceremony and so she did.

Neighbors knew of her departure and told him where she had gone, but he knew that she had found a place now and if he wanted her back he must go after her, which he finally did.

The journey was one of two days' duration, a long, hilly, dusty road. They reached Sabuti and Burie was at once introduced to her sisters. Each having thought the other dead made the meeting one of mingled joy and sorrow. They wept for joy and for sorrow. Each told the other of their experiences during these years, and the sad tale of mother's death was interesting to the two who had not known about it before.

When the tears were dried and they could speak again they consoled Burie by telling her they were glad she was spared to bring them this news for thru none other had they ever learned of it.

During these days Jhebhāi learned that after all Burie held a large place in his heart and home, and it was not long until he too gathered up a few needful articles and started on the long road to Sabuti.

In some ways he felt it was pleasant for Burie to have relatives. Leastways he could occasionally enjoy a feast with them and know that he was one of them. The sisters did not look upon their quarrel with great distress, for more than once they too had been away from home for the same reason, for it is their way to do. A woman goes away from home and you ask about her; the remaining members of the family invariably say—they quarreled and she left him because she was angry. The facts are she was no more angry than he, but because the man has more strength than the woman he usually beats her the hardest and for this cause has she become angry.

They stayed here several weeks and went back to Anklesvar, where he again took his post in the gin. When the cotton season closed Jhebhāi found himself without money as usual. The advice given him, to save his money, was not heeded.

No more work there, he found his way back to Vuli. Here he had to work with less wages again and felt some one must be to blame for it. Again Burie was the victim of his revenge.

The Hindoo wedding season came on. Jhebhāi left his wife and he followed the weddings. The feasts and drinks were attractive, but he soon found he was swimming in temptation and sin. There is no place where more evil is carried on than at these weddings. When the wedding season closed Jhebhāi found he had many things to make right with his family, neighbors and mostly with the church. This he did in part, but decided to go to Sabuti where he might do as he pleased.

To Burie, this was like going home, and they lived at Sabuti quite a while. He was kind to Burie because he had to be and after they were there six months

she said, "Really Jhebhāi has improved much for which I am very glad."

But Sabuti was way off from the railway. The luxuries were not to be had; plain food or none at all; to a man of Jhebhāi's make-up it meant more sacrifice than he was willing to undergo.

Said he, "Sabuti is a good place and I like it there, only for the fact that I must do without butter, vegetables, sugar and have only grain to eat."

How often this is the case! If it were not for certain things perfection would reign supreme. Man's idea of perfection does not always coincide with God's pleasure. Small defects and faults are very plentiful if one is discontented.

Naaman, captain of the King of Syria, was great with his master and honorable because thru him the Lord had given deliverance unto Syria; he was also a mighty man of valour. But he was a leper.—2 Kings, 5: 1. Ananias and Sapphira were deemed a good man and woman until it was found they were greedy and covetous which caused them to be disobedient unto death.

Thus Sabuti was a condemned place and Jhebhāi arranged to leave. He gathered his belongings which had accumulated there. His six months' labors were rewarded in grain and this was indeed a blessing, for it meant he would have food for a few months at least; more than he owned for many a month.

We were a party of nine. Two men, five women and two children, who accompanied them in moving from Sabuti. All walked but the children, the Miss Sahib and Jhebhāi the driver. Burie had a sore foot and wanted to ride too, but he told her she must walk, which she did. Our team was slow, oxen usually are slow, especially on such a long journey, but Jhebhāi is a good ox driver and we fared well in spite of the stony, hilly roads.

Burie is a good entertainer and she kept us well informed all the way. One time as we neared a stream she came to see how her little girl was getting on. Talking and happily smiling was not

pleasing to Jhebhai. He said, "Look how she shows her teeth, all the time laughing, and that is not nice for Indian women. I always feel very badly when Burie does that."

He saw many other faults and made mention of them quite frequently while we were together. The rest of us saw many commendable qualities about her which we failed not to enumerate in his presence. While we were traveling one of the other women did a careless piece of work, and while heretofore Jhebhai thought Burie was the only one who made mistakes we were amused when he said, "Perhaps she has no sense either."

Back to Vuli, but no place for work. Jhebhai found he must work by the day again, which thing he did more humbly than usual. In many ways he showed himself more worthy than ever before.

About this time our people at Vada were in need of a man to do hauling and care for the oxen. It is a long distance between here and Vada, Vuli being one end of our mission field and Vada the other. For the Bheel to go so far from home means almost as much to him as for the missionary to come from America to India, but Jhebhai was willing to go. Today it is eight months since they went and they have thus far done exceedingly well, so far as we know.

They are both better people and have not their heathen relatives constantly nagging at them. Relatives ought to be a help, but in India as well as America,

they sometimes are a great barrier to happiness and peace.

Burie has shown herself an exceptionally neat housekeeper. In this way she is a good example to all about her. Another good trait is she can retain well what is taught her and repeat it almost in detail.

The missionary's aim and duty is to seek and save those who are lost. No one can do this unless his help and strength cometh from the Lord. We, too, often forget our own weaknesses which should be few compared to those who have had so many generations of heathenism. A constant, patient, helpfulness with much sympathy where no one else has ever sympathized is one way to win them to Him.

Sometimes a few forget how low they lived when in heathenism. They have been away many years and look back to the flesh pots, but do not comprehend its awfulness; while they themselves have improved and made great progress in every way their people have digressed rather than progressed. So when they take a notion to go to their people we usually know what it means. If they return not very soon it is better they never do rather than spoil so many after they do come.

But now that Burie is at Vada and does well in so many ways, may it not come to pass that thru her many of her Indian sisters will learn to know Him? No one can be as inferior to us as we are to Him who died for us. The promise is unto all who will accept Him.

## DRUNKENNESS IN OLD TIMES

Great cities in our day have a vast amount of drunkenness; yet it is so obscured by the multitudinous phases of busy life, that it makes less impression than does drunkenness in the country. "New England Bygones," by E. H. Arr, gives the following description:

The rum of those country stores made terrible drunkards, whose vices and idio-

syncrasies were brought out, by their isolation, with clear-cut distinctness. Their wives were white-faced, hopeless women; their houses were dismal, with the signs of a drunkard's unthrift. The whole tragedy was so plainly stamped that he who ran might read. No home was ever so little of a home as that of a drunkard in the country; no life ever

seemed so utterly unnatural, so warped a life as his. The very blessings of his inheritance mocked at him. Space and quiet, and sunshine and verdure, and every other thing which especially marks country life, only made apparent his poverty and degradation. One could always tell the home of a drunkard, with its clapboards and shingles slipping off, its windows stuffed with rags, its unhinged doors, its tumbling outbuildings shattered, ragged, leaning, tottering, solemn with the unutterable pathos of a lost life.

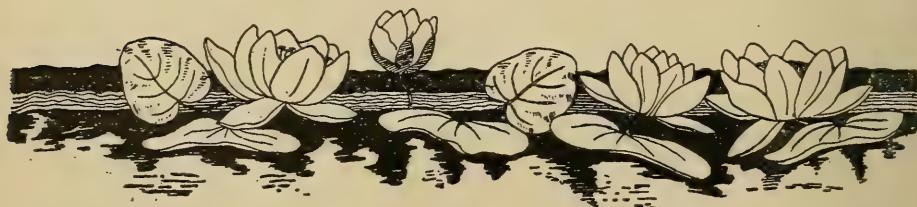
If you have never lived in the country, you can have no idea what grim and strange and repulsive spectacles these men became on the surface of its pure, calm, undemonstrative life. I recall three who, on town-meeting and training days, used to stagger up and down the highways. Children shrank from them as if they had been lepers. One of them had children of his own, who grew up rough and wicked, and became the outlaws of the neighborhood; to whom the fair landscape was only a field for plunder, and against whom the hearts of all the village people seemed to be turned. God forgive them! circumstances were hard upon them—they were only drunkard's children.

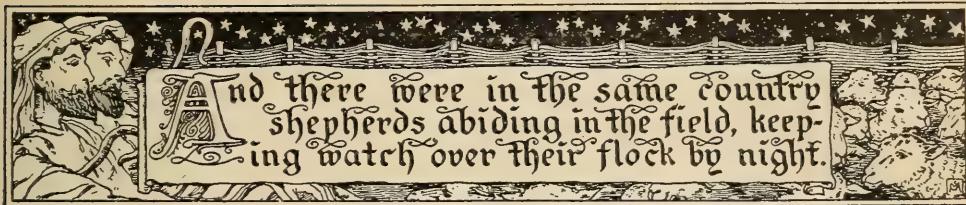
Another was once possessed of a brilliant intellect. Poor, lost man! his house was the forlornest of all, perched high

on a hill, tumbling and fluttering with rags. His large and once valuable farm was overrun with brambles. His wife was never seen outside her wretched home. Her existence grew to be a sort of myth. She died and was buried, and no one missed her.

Jim, who danced in his cups, was foolish and diverting to the youngsters; still his antics seemed disgustingly uncouth in the decorous quiet of a country town.

When a young child, I went to the sale of a drunkard's home with the lawyer who had the foreclosure of a mortgage upon it. If I live to be a hundred years old I shall never forget that sale. The place had once been a fruitful one, and had come down from father to son thru several generations. Drunkenness had wrested it from the hands of him whom it was to be sold. The man's wife was a handsome but heartbroken woman. I shall never behold a look of more utter despair than that which her face wore that day. It was a harsh scene, I see and hear it all—the mocking sunbeams, the loud voice of the auctioneer, the coarse laughter of the crowd, the woman pacing the floor, sighing, never speaking, and as ghastly as if she had been among the dead. The final bid came; with one wail she went out of the room, and I never saw her more.





## The Little Missionary

### THE CHRISTMAS STAR.

"From the eastern mountains  
Pressing on they come,  
Wise men in their wisdom,  
To His humble home.  
  
"Stirred by deep devotion,  
Hasting from afar;  
Ever journeying onward,  
Guided by a star.  
  
"Light of Life that shineth  
Ere the worlds began,  
Draw Thou near and lighten  
Every heart of man."



### IN JUDEA.

A little child,  
A little star,  
A stable rude,  
The door ajar.  
  
Yet in that place so crude, forlorn,  
The Hope of all the race was born.  
  
A lonely cross  
Upon a hill,  
O'er Judah's Son  
Death had his will.  
  
Yet strange, ah strange! 'Twas  
Death who died  
That day beside the Crucified.  
—Rose Trumbull.



### CROWN HIM WITH MANY CROWNS.

Crown Him with many crowns,  
The Lamb upon His throne;  
Hark! how the heavenly anthem drowns  
All music but its own!  
Awake, my soul, and sing  
Of Him who died for thee,  
And hail Him as thy matchless King  
Through all eternity.

Crown Him the Lord of love;  
Behold His hands and side,  
Rich wounds, yet visible above,  
In beauty glorified.  
No angel in the sky  
Can fully bear the sight,  
But downward bends his burning eye  
At mysteries so bright.

Crown Him the Lord of peace,  
Whose power a scepter sways  
From pole to pole, that wars may cease,  
And all be prayer and praise.  
His reign shall know no end,  
And round His pierced feet  
Fair flowers of paradise extend  
Their fragrance ever sweet.

Crown Him the Lord of years,  
The Potentate of time,  
Creator of the rolling spheres,  
Ineffably sublime!  
All hail! Redeemer, hail!  
For Thou hast died for me;  
Thy praise shall never, never fail  
Throughout eternity.

—Matthew Bridges.



### CHRISTMAS.

O little town of Bethlehem,

How still we see thee lie!

Above thy deep and dreamless sleep,

The silent stars go by;

Yet in thy dark streets shineth

The everlasting Light;

The hopes and fears of all the years

Are met in thee tonight.

For Christ is born of Mary,

And, gathered all above,

While mortals sleep, the angels keep

Their watch of wondering love.

O morning stars, together

Proclaim the holy birth!

And praises sing to God the King,

And peace to men on earth.

How silently, how silently,

The wondrous gift is given!

So God imparts to human hearts

The blessings of His heaven.

No ear may hear His coming,

But in this world of sin,

Where meek souls will receive Him still,

The dear Christ enters in.

O holy Child of Bethlehem!

Descend to us, we pray;

Cast out our sin, and enter in,

Be born in us today.

We hear the Christmas angels

The great glad tidings tell;

Oh, come to us, abide with us,

Our Lord Immanuel!

—Phillips Brooks.

**SHINE OUT, O STAR!**

What shall we do for the blinded eyes  
Straining their gaze afar,  
Seeing no promise of dawn arise,  
Searching in vain for the star?

Dear God, so far in the lifted heavens—  
So low in the dust they lie,  
To whom no glimpse of the day is given,  
No star in their midnight sky.

The burdened and weary, the sick and faint,  
Who moan out their despair  
Till the still air pulses with their complaint,  
And the pang of unheeded prayer.

Sweet choir of God, this Christmastide  
Sing out your song again:  
Is the Christ-child born? Has He come to  
abide?  
Does it mean "good-will to men"?

Shine out, O star, on their darkened way,  
Whose eyes with tears are dim,  
The Christ-child lives somewhere today—  
Make clear the road to Him.  
—Mary Lowe Dickinson.

**THE GUESTS AT THE INN.**

The Princess came to Bethlehem's Inn;  
The Keeper he bowed low;  
He sent his servants here and yon,  
His maids ran to and fro.

They spread soft carpets for her feet,  
Her bed with linen fine;  
They heaped her board with savory meat,  
They brought rich fruits and wine.

The Merchant came to Bethlehem's Inn,  
Across the desert far,  
From Ispahan and Samarcand,  
And hoary Kandahar.

Rich Orient freight his camels bore;  
The gates flew open wide,  
As in he swept with stately mien,  
His long, slow train beside.

The Pilgrim came to Bethlehem's Inn;  
Wayworn and old was he,  
With beard unshorn and garments torn,  
A piteous sight to see!

He found a corner dim and lone;  
He ate his scanty fare;  
Then laid his scrip and sandals by,  
And said his evening prayer.

The Beggar came to Bethlehem's Inn;  
They turned him not away;  
Though men and maidens scoffed at him,  
They bade the varlet stay.

"The dogs have room, then why not he?"  
One to another said;  
"Even dogs have earth to lie upon,  
And plenteous broken bread!"

Maid Mary fared to Bethlehem's Inn;  
Dark was the night and cold,  
And eerily the icy blast  
Swept down across the wold.

She drew her dark brown mantle close,  
Her wimple round her head.  
"O hasten on, my Lord," she cried,  
"For I am sore bestead!"

Maid Mary came to Bethlehem's Inn;  
There was no room for her;  
They brought her neither meat nor wine,  
Nor fragrant oil, nor myrrh.

But where the horned oxen fed,  
Amid the sheaves of corn,  
One splendid star flamed out afar  
When our Lord Christ was born.  
—Julia C. R. Dorr.

**THE TRIAL OF FAITH.**

Josephine Hanna.

He that observeth the wind shall not sow,—  
That which is wanting, unnumbered must  
go,  
It from the struggle our hearts must not  
keep;  
He that regardeth the clouds shall not  
reap.

**Chorus:**

Watch ye! Stand fast in the faith!  
Quit you like men! Be strong!  
The price of the victory ev'ryone payeth,  
Who joins in the triumphal song.

Often contrary the wayward wind blows;  
Every heart his own bitterness knows.  
Always contrary the current we meet,  
Ruled by it, sure from the first is defeat.

By opposition worth's weight must be told:  
Lifted—aye dug for,—earth's treasures of  
gold.  
Victory is but o'ercoming; the name  
Dearer is held, but it stands for the same.

Some day methinks it will different be;  
Some day the glory of conflict we'll see,—  
Joining the peans of victories praised—  
See on our battlefield, monuments raised.

**GOD WANTS THE BOYS.**

God wants the boys, all kinds of boys,  
To love Him, serve Him, do His will;  
He wants those boys that make a noise,  
And those who keep so very still.

God calls the boys; yes, every one—  
Those that are in and out of school;  
Though jumping, shouting, full of fun,  
He leaves none out; that is His rule.

Christ died for boys; He knows their need  
Of all His precious blood can do;  
The "Bread of Life" their souls will feed,  
And gives them "living water," too.  
—Standard.



Dangerous Traveling in Labrador.

## THROUGH THE STORM

Dr. S. K. Hutton.

It was a dull evening early in May, and I was busy among the Eskimo and Settler families at Nain, when a sledge arrived from Okak, bringing word of a serious accident to an Eskimo boy there.

I called my two drivers, and consulted with them about an immediate start. The barometer had risen suddenly to an unusual height, and the sky was threatening; but here was a case of necessity, and the drivers were quite willing to face the storm. While they made their preparations I finished my work among the Nain people, and at three o'clock in the morning the dog team was already harnessed. Snow was falling as

While the readers of the Visitor are enjoying the comforts a land like the United States affords, it may be appreciated to get a glimpse into a mission-field where many hardships are endured for the sake of the Gospel. The article and illustration is from the "Moravian," a journal whose missionary endeavors surpass all other Protestant efforts in sacrifice and courage.—Ed.

we took our places by the sledge, and the dogs rose rather unwillingly to face the northeast wind. As the day passed the snow fell thicker, but the wind remained light; and the dogs were able to plod steadily on through the soft slush which covered the ice. Towards evening the weather cleared, and we made the tedious ascent of the Kiglapeit Mountains at a good pace; halting at nine o'clock at a snow-house built by travelers of the previous day.

### The Snow Falling Fast.

When we looked out from our shelter at daybreak the snow was falling fast, but as our course lay along the bed of the river, shut in by easily recognized banks, the drivers decided to start without delay. Using a candle as a fire-lighter, we were able to make a good blaze of brushwood in a niche of the rock, and so to warm our tea, and the dogs were soon following the winding

track, hauling the sledge towards the top of the pass. Near the summit the way leads across a lake, and here we were met by an eddying wind, so that we traveled enclosed in a whirling wall of snowflakes which hid all the landmarks.

After a while, we knew by the slope of the snow that we were on land again, and the drivers halted the dogs with the familiar cry of "Ah, a-a-h!" Then followed a consultation. We were away from any known track, and, from the time taken to cross the lake, we had probably gone too far. The younger of the drivers wanted to push on, in the hope of finding a way down the other side of the hill; the older, and more experienced, advised returning along the shore of the lake until some known point was reached. They appealed to me. In this instance I certainly thought discretion the better part of valor, and agreed with the older man. We turned the sledge round, and drove back the wondering dogs—pleased, no doubt, to turn tail to the storm—and before long we found the usual track or pass which leads from the lake across the ridge and down to the sea.

#### The Blinding Storm.

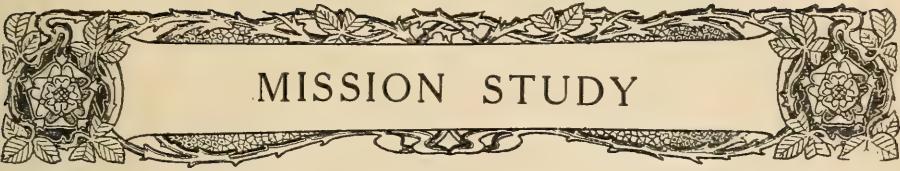
The wind was so changeable that the dogs could not be trusted to lead the way through the blinding storm, so for the whole day one or the other of the men walked ahead on snowshoes. The descent to the sea ice on the Okak side of the Kiglapeits is a well-known part of the way between Nain and Okak. The path is in the deep-cut channel of a narrow stream, enclosed by dense woods, and every winter that deep-cut channel is filled with snow, which lies soft and deep, sheltered from the wind; and the dogs plod their toilsome way up or down, and the men on snowshoes go before to make a track, or shouting encouragement to the straining team, tug at the sledge as it ploughs slowly along.

On the sea ice again we toiled hour after hour through wet snow now almost knee deep, following the patient Es-

kimo, who trudged steadily in front to lead the way through the driving snow. Hour after hour we went slowly on, now sitting on the sledge in an effort to keep the wet from soaking into our sleeping-bag, now walking alongside to help the weary dogs.

#### The Snow Driving in Our Faces.

Mile after mile we went on in silence, with the snow now driving in our face, now coming from this side or that, as our guide, with every sense alert, suited his unwavering course to the changes of the wind. As night was falling the land once more came into view, and we turned the team towards a deserted hut. At the shout of "iglo (a house), iglo-o-o," ears pricked up, tails wagged, and traces drew tight, and with the semblance of a rush we drew up at the door. The skin window had been blown away, and the doorway was choked with snow, but we dug our way in, and found an iron stove—very battered, but nevertheless a stove. We soon had a roaring fire, in spite of a smoky stove-pipe; and while I watched the kettle the two drivers unharnessed and fed the dogs, and stowed everything movable inside the hut, for whip and harness and skin covers of boxes all are within the range of a Labrador dog's appetite. We shut the door of the hut, and with the snow coming in through the broken window we sat round the steaming kettle. Tired out, too tired to sit up and dry our wet clothes, we simply hung them by the stove and fell asleep. It was broad daylight when we awoke, and the patter of the sleet upon our roof told us of another wet day. The wind had dropped during the night, and the land around us was faintly recognizable through the mist; but our path was softer than ever, and we sank knee deep at every step. The drivers walked ahead by turns, while I, realizing that work awaited my arrival, made the best of circumstances, and traveled the twenty miles to Okak in my sleeping bag. So ended the most adventurous of my Labrador journeys.



## MISSION STUDY

Listen to the great Bishop Thoburn who has written the book which we are studying. "A million Christians in the United States are idle because they do not know the needs of the world. More doors have been opened during the last twelve months than during the first twenty-five years of my missionary life. Six months are worth more now than six years in the last generation. Let the young people of today awake. God forbid that they should be in peril for lack of knowledge. A great responsibility is upon us in that we hold out to the younger generations the chances to receive missionary instruction and to inspire them to do their best for the loving Father."

### Lesson V. Hinduism.

(Remainder of Chapter IV.)

In this lesson thoroly study the Hindu religion and the various elements going to make up their worship. It is among these people that our missionaries do most of their effectual work and by carefully studying Hinduism we will be more able to fully comprehend their tasks, their trials, struggles and the forces with which they must cope.

1. What percentage of India's population are Hindus? What has been the influence of Hinduism on the other oriental religions with which it came in contact?

2. The literary attainments of these people are not very marked. Of how high a type is their culture as shown by their literature?

3. What are some of the main points of belief in Hinduism? Does their worship show any signs of weakness, ignorance and decay? What is meant by pantheism and transmigration?

4. It would be profitable if members

of the class would study certain Indian gods, as Vishnu, Shiva and Kali, and then give the class the results of their study. There is no comparison between those gods and the Savior of the world. Does India need Christ?

5. How do you like the spirit of the Indian devotee? Compare his method of sacrifice with that of the Christian.

6. Is there more in Hinduism to condemn it than there is to commend it? Is it better than no religion according to the light which this book sheds upon the situation?

After fully studying this lesson what is your idea of the religious life of India? Are you aiding them to receive Christ? What are some of the ways in which you can help to send Christ to them? Place the religions side by side with Christianity and compare them. Also at the same time compare your zeal with the zeal of the devotee.

### Lesson VI. Christian Conquerors.

(Chapter V to page 145.)

1. Does India present an accessible field for work? Why is it easier to preach Christ there than in many pagan lands?

2. Who were the Nestorian Christians? Give a brief account of them.

3. How did Xavier and the Roman Catholic church seek to convert the Hindu? Does their method of conversion appeal to you?

4. Compare the Danish method of conversion with that of the Catholic. Which is the nearest to Christ's method?

5. How was Carey's early life a special training for his larger field of usefulness? What are some of his greatest achievements? Why was he so successful in India?

6. Was Carey wise in accepting secu-

lar work in connection with his missionary activity?

7. After studying the life of Carey what do you consider some of the most necessary qualifications to be a missionary?

8. Carey's influence on the homeland was very marked. Notice that it was thru his influence that missions received their impetus in the United States. Remember his words, "Expect great things from God; attempt great things for God."

### **Lesson VII. Christian Conquerors.**

(Remainder of Chapter V.)

Martyn says, "Now let me burn out for Christ." Does that express the sentiment of the true missionary?

1. Were the obstacles that Martyn overcame in his work a hindrance or a blessing in disguise?

2. What are some of the things that he accomplished in his short period of work? Under any conditions should a person in poor health go out as a missionary?

3. What were the conditions in Burma when Judson first reached the place? Were things favorable for opening mission work?

4. Would it have been better for Judson to follow the paths of established missions?

5. What are the principal points in Duff's life that make him famous?

6. Where did most of the strength of these men lie, in teaching or evangelizing?

Much was accomplished in the first fifty years of missions in India. Are conditions there that confront the missionary different now from what they were fifty years ago? It would be well to bring a sketch map of India to class, and place thereon the relative fields of labor of the early heroes of missions.

### **Lesson VIII. Missionary Agencies.**

(To Medical Work on page 182.)

We have now studied a considerable portion of the book, we understand something of the people, their ability and their religion. We shall, in this chapter,

notice the agencies that have been and are being employed for the conversion of the Indian race.

1. What difference in manner in the teaching and preaching of India and America is there to be observed?

2. What is the oriental method of teaching? Natives love the outdoor preaching. In weather unsuitable for that they are attracted by bright lights and the singing in the little chapels. Imagine yourself a traveling evangelist going from village to village. Name some of the conditions that you would expect to meet.

3. What is the condition of Indian women with regard to education? What place is there for lady missionaries and Bible women?

4. What relation does teaching bear to preaching in India? Which is the most important, to your mind?

5. Is the English government doing anything to aid in educating the people? If so, why advocate missionary education? Contrast the effect and value of secular and religious education in a pagan land.

6. Name some of the values of the printing press in a heathen land. Are there agencies at work in the Hindu, outside of heathenism, seeking to hinder spiritual growth in his heart? Do you not feel that you should seek to do something to aid in counteracting the pernicious doctrines of Satan?

It would be well to arrange for a Christmas missionary program to be rendered on Christmas eve or the Sunday evening previous. A New Year's program picturing the future outlook of missions might also be profitable. A program of this kind could be interspersed with missionary hymns; the biographies of such men as Martyn, Judson and Duff would be interesting; essays on India's opportunities, a short talk on our responsibilities;—all these would make excellent material for a live program. Such would give life to the class. How many are willing and anxious and ready to do it?

## EDITORIAL COMMENT

¶ Christmas? Yes, another Christmas is upon us and another year is in the past! Another year of missionary endeavor which the Lord will increase all He possibly can. Another year of neglect in missions over which the Master must weep, because He did so much and the church is doing so little compared to what she might do. Weep not long over the past, but take new courage for the future. Redeem the past by double diligence from now on, and the Lord will rejoice even yet.

¶ In this glad time, the gladdest of all the year, the VISITOR sends greeting to every one of its readers. Not without its cares has the past been; but now they are forgotten. Full of joys and hopefulness all along, and these things every one seeks to remember. May the Christmastide be to each and every one a blessing and a joy in Jesus Christ and an inspiration to greater and better things thru His name.

¶ All ministers of the Brethren Church in consideration of their duties to the church and their influence in behalf of missions, receive the VISITOR each year without further expense than asking for a renewal of their subscription at the end of each year. Not all ministers are taking the paper. Does this mean that you care not for the message? You want the paper next year. Drop a card at once asking that the VISITOR be continued.

¶ With the current issue the time of a large number of subscriptions expires. The paper is not sent longer than arranged for. Unless you arrange for your renewals at once it may be overlooked and you miss the January number. This is devoted to India and judging from the articles already received you cannot afford to miss it.

¶ The receipts for October from the Sunday-school Extension Work of Chi-

cago are published herewith. They have a great field and wonderful opportunities and are simply limited in means, for workers are at their command. The treasurer writes, "We are having great opportunities these days to teach the Word and can only pray and trust the Lord for an abundant harvest which shall be to His glory."

¶ E. E. Eshelman, of Elizabethtown College, writes asking what has become of the Intercollegiate Volunteer Association of the Brethren Colleges. With it arises the question of mission study classes at our schools. No report yet this year. Are the classes all so busy studying missions you have no time to make a report?

¶ Mission party on board the Hamburg, sailing for India, Nov. 3.

Ida Himmelsbaugh,—Just a word to tell you how happy we are. We are so comfortable and God has given us such a beautiful day for sailing. It fills our hearts with gratitude and love to Him for His kindness. We are so glad to go.

Kathryn Ziegler,—I will be glad when we get started, but breaking home ties is so hard. It was so especially with my dear old mother, but she was reconciled to my going. I know that she will receive strength to bear it all.

Eliza B. Miller,—Here we are on our good ship, and if you could see the smiles and broad grins you would know we are happy. Everything so far as we have seen is *very* nice. We girls have a corner cabin with two ports and that is fine.

Alice K. Ebey,—Adam is busy getting our party settled and we are just about to sail out now. We are pleased with our boat and we are looking forward to a pleasant voyage. We had a little season of worship together with some thirty brethren and sisters who came down with us. Now we are going. God bless you.

¶ Paul declared that he was debtor to the Greeks and barbarians. But he should not be the only one; and praise the Lord he is not. For East and West are to be found those loyal to the Master's cause, in sympathy with the needs of a heathen world, who are denying, striving and giving for their salvation. They are debtors and they accept the debt and are paying it. On the other hand there is too large a majority that do not realize the debt hanging over them, make no effort to pay and do not realize the hopelessness of their case until they reach the bar of God and must account for their neglect and indifference.

¶ Perhaps there is no way to get closer to God than in obedience to His command, pressing to the "ends of the world"; for "lo I am with you alway" then. If one wants heaven on earth this is a sure way of securing it. In fact it is the only way promised in the Word for heaven here below or above.

¶ Go to shining! God will supply the oil, keep the wick trimmed and do all else if we will but be willing to shine, shine just where we are and in brightness just to the extent we are able now thru Him.

¶ The preaching of the cross draws like the cross itself has drawn upon the world. So many revivals are failures because the preacher talks about everything else than the cross of the Lord Jesus Christ. Many preachers seemingly "glory" in other than the cross of the Lord Jesus Christ and then wonder why they are without power. The cross of Christ is a wonderful theme, full of richness of thought, depth of meaning, and above all else a saving power as nothing else can be. "And I, if I be lifted up from the earth, will draw all men unto me." It attracts today as did Jesus when Jesus came to Jerusalem and the city was moved. Preach the cross of Christ, the power of salvation to every one that believes on it.

¶ The highest interests of our civilization urge us on every hand to be active in evangelization. The best interests of the church demand it; the purest needs of social life command it; our business can be Christian only when we engage our energies to this one end; our schools and colleges are of little use unless they strive to this same purpose; our national and international interests all converge in this single aim of evangelization. The God of our fathers and the saving power of His Son have commanded that this be the supreme purpose of every life and he who fails in this one aim, is not in harmony with God.

¶ The opium habit is receiving some pretty hard official blows in recent months. According to the North China Herald a bureau for the enforcement of laws against the use of opium has been established. Government employés are allowed until a certain date to take the opium cure. If they do not do this they are subject to severe penalty and compelled to take the cure. The government is looking forward to an early enforcement of the laws throughout the provinces. All Christendom will hail such action with joy, for when the individual is once freed from these bonds there is hope for him to lay hold on Christ,—i. e., the few within reach of Him.

¶ From *Medical Missions* in India it is learned that incomplete returns show that there are 133 stations where medical missions are carried on. The number of patients was 40,845. At the dispensaries 934,291 patients were treated and 56,334 operations performed.

¶ Some one has said, "The lever which is to move the world into a higher atmosphere and clearer light is a lever of gold, and the place for its fulcrum is the Rock of Ages." But how slow are most of the Christians in applying the weight of their own gold in this mighty work. No one is so poor, but what if he wills, he can by frugality and thrift save a little

for this great work in the world. Why not do it and have part in the salvation of the world Christ died to save?

¶ It would appear that some people's missionary endeavors could be characterized by the prayer of the lazy man,—

"Now I get me up to shirk,  
I hope I will not have to work;  
If I should die before the night,  
Thank God, there'll be no work in sight."

Far better it would be for the mission cause, however, if with every morning every Christian would pray,

"Now I get me up to work,  
I pray the Lord I may not shirk;  
If I should die before the night,  
I pray the Lord my work's all right."

The prayers were gleaned from *The Mission Field*, and the question now remains with the reader, which one is your daily prayer?

¶ Missionary, anti-missionary or o-missionary,—which will your congregation be this year? Judging from mission receipts there are too many of the third class.

¶ There are thirty-three missionary societies in Japan, most of them having operated less than thirty years and none over fifty. Thru these agencies 883 missionaries and 1,553 native workers are supported. These are located at 1,214 stations. They also support 156 schools containing 12,295 pupils, thirteen hospitals and five publishing houses. Approximately there are 70,000 members of the Protestant churches in this country. Japan is destined to be a mighty moral and religious force in the East. Today it is a strategic center, for as Japan stands so will the East in a very large sense. She is far from Christian and stands greatly in need of the message.

¶ The *Mission Rooms* feels considerable disappointment in noting that there is such a small interest in the study of missions this year. What are our young members doing? What about missions and future missionaries? Is it not a matter of alarm to yourselves that in your

congregation, reader, there is no mission study? Better write today and receive instructions about the missionary reading course.

¶ In western China in the Chong-pa district three evangelists in a very short time sold 13,000 copies of Scriptures and tracts, so eager are the people for the Word.

¶ The new constitution in Turkey covers the following main points: Personal liberty, no punishment without trial, religious tolerance, a free press, security of property, and abolition of torture. There is more liberty for missionary work in Turkey today than there is in Khartum and the Sudan now under British rule. The door is open for the Gospel and Christianity should hasten to enter.

¶ All District Boards which had taken out corporate powers before last June should confer with the Secretary of State to ascertain what requirements are necessary to change the name of their organization to the new name of the church. It should be remembered that the German Baptist Brethren Church does not exist today in the sense of transacting business according to law. The cost of change of name for the General Board was \$2.00, including recording fees. It is not at all probable that any State requires much to make the change, but the little should be attended to promptly. It is a good time, too, to shorten the names of some of the District Boards.

¶ Our missionaries in China have all kinds of experiences and the reader can judge for himself whether all of them are pleasant. Bro. Hilton thus describes their trip in boat up the Yang Se:

We had a very pleasant trip up the Yang Se River. We traveled as first-class Chinese and furnished our own provisions for the trip. We were four days on the trip, which is something like six hundred miles, and our fare was six dollars Mexican or about \$2.50 U. S. money. There were over four hundred Chinese on the boat and eight foreigners; a Mr. Squires, wife and child of the China Inland Mission, besides our party. We had a very pleasant time together and

they gave us some very helpful information, and also helped us to get into the mission home at Hankow. It is wonderful how many Chinese can crowd into a small place. In the second-class rooms they pile up like cordwood on the floor, in the halls, dining-room, on deck and any place where there is room for a man to lie down. There they were and if we were not careful we stumbled over them quite often. They are very inquisitive and think that everything is public property. They see no reason why the "foreign devils" should want any privacy, for they think that if you are not willing to let them pry into your room and watch what you are doing, of course you are up to some mischief, so it need not surprise you to be told that when we left our window blinds open the windows soon filled with yellow faces. This was quite an annoyance to us, but in spite of all this we enjoyed our trip immensely.

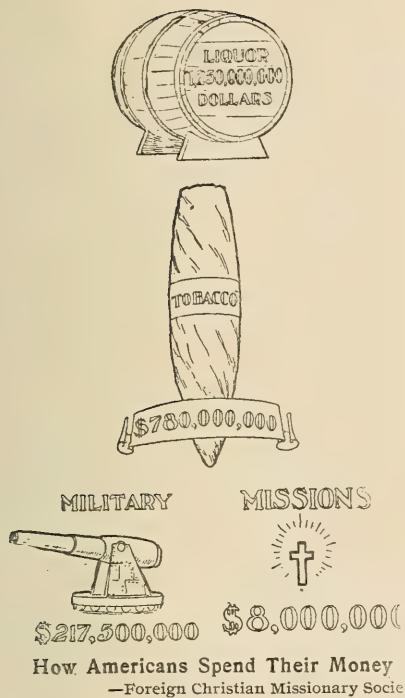
¶ One hardly knows whether the enterprise of the daily newspaper is really a good thing or not. So often the news is so overdrawn that harm rather than good is done. This is well illustrated in the case of the uprising reported in India. One of the missionaries writes there was no more occasion for alarm about the stir there than there would have been on their part when they read the account of the Springfield, Illinois, riot of this fall. Another writes that instead of thinking of fear, it is a time to trust God and stand by the post of duty with the natives who must meet the issue and cannot flee. The view is a correct one. God can deliver and the fiery furnace of trial is the gateway to greater good for the church..

¶ The Mission party have finally settled for a year of study in language at Tai-Yuan-Fu, Shansi, China, at which point they may be addressed by their friends. On October 17 the party organized with F. H. Crumpacker, chairman; Geo. W. Hilton, treasurer, and Emma Horning, secretary. Concerning their location Bro. Crumpacker has this to say: "I wish you might step in and see how we are located in this Chinese house —our home. I think we have rather nice quarters tho not as comfortable as it might be if it were built by a foreigner. Our rent is \$20 per month Mexican dollars. Mr. Sowerby, our Baptist friend,

says that we were extremely fortunate to get a house at all at this time of the year; for very few Chinese move now. There are many advantages in being here. It is the terminus of the railroad recently built and which is making rapid changes in China. We shall be able to watch them for a year before moving into the interior and this will better equip us to meet the problems further on. The Governor of the province has been inquiring about us already. He is favorable to the missionaries."

¶ Not an altogether new method and yet very forcible is the one adopted by Prof. Henry C. Vedder in writing the history of missions but clustering the events around the lives of certain leading men in each epoch of missionary history. Thus are missions treated in his recent book, "Christian Epoch-Makers." Great movements require great leaders; hence a Paul, Ulfila, Boniface, Francis of Assisi, Ziegenbalg, Zinzendorf, Carey, Martin, Judson, Livingstone and others whose names are not so familiar are each made the hero of a certain period of history. To read these respective chapters is to catch the spirit of the times thru the leader and also to have fixed indelibly on the mind the progress made in missions. A select bibliography precedes each chapter. The volume is a splendid auxiliary text for mission study and should be in the library of every well rounded out missionary society. Am. Bapt. Pub. Society, \$1.20. May be had thru the Brethren Pub. House, Elgin, Illinois.

¶ "The Sifting of Philip" by Everett T. Tomlinson is his last and perhaps best story book on home missions. The story is based on fact tho hidden in fictitious names and the scene is in North Dakota with a few incidents reaching over into Montana. The variety of character all in keeping with the high ideals of the author, and the strong plea for noble lives and vindication against unjust censure, are striking features of the book. It is in story style and should take the place of much of the fiction with



which readers beguile away too many hours to no real profit. The smack of frontier life will be refreshing to every reader. Am. Bapt. Pub. Society, \$1.25. May be had thru Brethren Publishing House.



#### OFF TO INDIA.

J. Kurtz Miller.

Judging from the big pile of letters that came from many parts of our Brotherhood for our outgoing missionaries it would seem that no one needs to be told that on Nov. 3 five missionaries set sail for India. These kind letters are indeed an index of the healthy missionary spirit here and there over our Brotherhood. The Lord be praised for it! It is the same spirit that was in our blessed Lord and Master. Who would not be a possessor of such a spirit?

On Oct. 28 the first missionaries arrived here, and in a few days all the party with a number of their friends were comfortably located in the Brooklyn Mission Home. However, our Mission Home is not quite complete as yet, neither paid for; but they all expressed themselves

ever so much better at home here than in a strange hotel in this great seaport. You will hear from their own pens, later on, just how much they did enjoy this Mission Home which is the result of the contributions of over 9,000 brethren and sisters from all parts of our Brotherhood.

During the pleasant stay of our missionaries in Brooklyn they gave us some very inspiring talks. Especially the talks from Brother and Sister Ebey will long be remembered. On Sunday evening we had our usual love feast with the outgoing missionaries. Brethren Adam Ebey and Jacob Graybill officiated.

Our Monday night service was the climax. Eld. Jesse Ziegler, brother of Sister Ziegler (outgoing missionary), led the service. His subject was, "The Victory of Jesus Christ over the Powers of Darkness." Then followed the talks of each of the missionaries who gave us living messages from the depth of their hearts, which will long remain with us.

Tuesday, Nov. 3, came too soon for some of us, but not too soon for the missionaries. They went on their way rejoicing that they could be of use to the Master in far-away, dark India. About thirty-five of us gathered on board the ship "Hamburg," and had a special farewell service in the ladies' parlor. We all repeated in concert the 23rd Psalm; then sang softly, "God be with you till we meet again." A number of short prayers were offered, and then all joined in the Lord's prayer. God was near, even in our midst.

At 12:40 we said, amid many tears, "farewell," and as the great ship "Hamburg" moved out into the deep waters, many were the farewells waved until those on board the ship were no more visible to our eyes, but knowing that they were visible to the Great Eye that never sleeps, we committed the five missionaries to Him and turned our faces homeward to our places of labor, but not without a sort of homesick feeling in our breasts. However, there was joy in our hearts, since all the missionaries

(Continued on Page 520.)

# FINANCIAL REPORT

## FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren ..... Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within.....months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

## ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not to be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

## COMPARATIVE STATEMENT FOR OCTOBER.

	Oct. 1907	Oct. 1908	Apr.-Oct. 1907	Apr.-Oct. 1908	Dec.	Inc.
World-Wide, .....	\$ 853 63	\$471 26	\$12865 99	\$ 4522 73	\$ 8343 26	\$
India, .....	215 72	297 41	2687 59	2088 31	599 28	
Brooklyn, .....	89 70	1 25	1637 29	210 02	1427 27	
Miscellaneous, .....	29 45	161 93	311 34	233 14	78 20	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$1188 50	\$931 85	\$17502 21	\$ 7054 20	\$10448 01	
Bicentennial, .....	\$ 470 08	—	\$ 470 08	\$31180 23		\$30710 15
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$1658 58	\$931 85	\$17972 29	\$38234 43		\$20262 14

## FINANCIAL REPORT FOR OCTOBER.

### CORRECTION.

In the comparative statements for July, August and September the total Bicentennial receipts for the present year should read \$31,180.25 instead of \$33,881.72, and the succeeding figures in those statements should be adjusted accordingly.

During the month of October, 1908, the Brethren's General Mission Board sent our 123,486 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of October, 1908:

### WORLD-WIDE MISSION.

<b>Virginia</b> —\$152.23.						
Second District, Congregations.						
Elk Run, \$36.82; Bridgewater, \$29.12; Greenmount, \$27.56; Lebanon, \$21.84; Middle River, \$21.21; Woodstock, \$9.20; Nokesville, \$6.48, ....	151 73					
Individual.						
A. Conner (Marriage Notice), ....	50					
<b>Maryland</b> —\$81.71.						
Easter District, Congregations.						
Frederick, \$24.02; Pleasant Hill, \$20.59; Middletown Valley, \$8.10, ....	52 71					
Individual.						
"A Brother," ....	2 00					
Middle District, Congregation.						
Pleasant View, ....	21 00					
Individual.						
"Receipt No. 9093," ....	6 00					
<b>Indiana</b> —\$63.43.						
Northern District, Congregation.						
Yellow Creek, ....	16 90					
Individual.						
Luella Bickel, ....	1 00					
Middle District, Congregation.						
Roann, ....						5 20
Individuals.						
Josephine Hanna, \$18; Ira Weybright, \$10; Elgin S. Moyer, \$2, ....						30 00
Southern District, Sunday school.						
Lancaster, ....						10 33
<b>Pennsylvania</b> —\$49.23.						
Middle District, Congregation.						
Huntingdon, ....						11 00
Individuals.						
A. S. Bechtel, \$3.60; "A Brother," \$3, ....						6 60
Southern District, Congregation.						
Gettysburg, ....						7 75
Individual.						
L. R. Kindig (Marriage Notice), ..						50
Western District, Congregations.						
Middle Creek, \$8.78; Pleasant Hill, \$6.40; Roxbury, West Johnstown, \$5.20; Manor, \$3, ....						23 38
<b>Illinois</b> —\$39.55.						
Northern District, Congregation.						
West Branch, ....						15 25
Sunday school.						
Rock Creek, ....						5 50
Individuals.						
Cyrus Miller, \$5; L. J. Gerdes, \$5; John Sparr, \$1; Sarah Kimmel, \$1; O. D. Buck (Marriage Notice), 50 cents; Mrs. N. E. Minnich, 30 cents, ....						12 80
Southern District, Individuals.						
Catharine Garman, \$5; D. E. Eshelman, \$1, ....						6 00
<b>Missouri</b> —\$16.41.						
District Meeting Collection, ....						16 41
<b>Kansas</b> —\$13.00.						
Northeastern Dist., Individual.						
J. F. Hantz (Marriage Notice), ....						50
Southwestern Dist., Individuals.						

C. C. Trostle, \$10; Mary G. Morelock, \$2; Michael Keller (Marriage Notice), 50 cents, .....	
<b>Oklahoma—\$11.15.</b>	
Congregation. Washita, .....	12 50
Individual. "From Cushing," .....	8 15
<b>Iowa—\$10.50.</b>	
Middle District, Individual. A. M. Stutzman, .....	3 00
Southern District, Congregation. English River, .....	5 00
Individual. J. D. Brower (Marriage Notice), ..	5 00
<b>Oregon—\$10.00.</b>	
Individuals. J. F. McCracken and nine others, ..	10 00
<b>Michigan—\$8.50.</b>	
Congregation. Bronson, .....	4 00
Sunday school. Woodland, .....	4 50
<b>Ohio—\$8.05.</b>	
Northwestern Dist., Congregation. Lick Creek, .....	7 80
Northeastern Dist., Individual. E. D. M., .....	25
<b>Washington—\$5.00.</b>	
Individual. "A Widow," .....	5 00
<b>California—\$1.50.</b>	
Southern District, Individuals. Walter and Selma Stephens, \$1; Geo. H. Bashor (Marriage Notice), 50 cents, .....	1 50
<b>West Virginia—\$1.00.</b>	
Second District, Individual. S. M. Annon, .....	1 00
Total receipts for the month, .....	\$ 471 26
Total previously received, .....	4,051 47
Total for year so far, .....	\$ 4,522 73

**INDIA ORPHANAGE.**

<b>Ohio—\$40.00.</b>	
Northeastern Dist., Aid Societies. Black River, \$20; Jonathan Creek, \$20, .....	40 00
<b>Indiana—\$33.50.</b>	
Middle District. Mary Neher's S. S. Class, .....	13 50
Southern District. Ottie Rinehart's S. S. Class, .....	20 00
<b>Pennsylvania—\$28.00.</b>	
Southern District. Antietam Sisters' Missionary Circle, Middle District. Spring Run Aid Society, .....	8 00
<b>Virginia—\$20.00.</b>	
Second District. Middle River Aid Society, .....	20 00
<b>Oklahoma—\$8.00.</b>	
Guthrie Aid Society, .....	8 00
<b>Michigan—\$5.00.</b>	
Sunday school. Sunfield, .....	5 00
<b>Illinois—\$2.25.</b>	
Northern District, Sunday school. Honey Creek Union, .....	2 25
<b>Iowa—\$2.00.</b>	
Southern District, Congregation. English River, .....	2 00
<b>Maryland—\$2.00.</b>	
Middle District, Individual. "Receipt No. 9093," .....	2 00
Total for the month, .....	\$ 140 75
Previously received, .....	668 32
Total for the year, .....	\$ 809 07

**INDIA MISSION.**

<b>Indiana—\$50.00.</b>	
Northern District, Individual. T. C. Elson, .....	50 00
<b>Ohio—\$50.00.</b>	
Northeastern District, Individual. Bequest, G. J. L. Strausbaugh, ...	50 00
<b>Virginia—\$29.11.</b>	
Second District, Congregations. Barren Ridge, \$12; Salem, \$10; Mt. Vernon, \$7.11, .....	29 11

<b>Illinois—\$18.00.</b>	
Northern Dist., Christian Workers. Chicago, .....	16 00
Southern District, Individual. Catharine Garman, .....	2 00
<b>Pennsylvania—\$7.55.</b>	
Middle District, Sunday school. Maitland, .....	1 80
Western District, Congregation. Meyersdale, .....	5 75
<b>Iowa—\$2.00.</b>	
Southern District, Congregation. English River, .....	2 00
Total for the month, .....	\$ 156 66
Previously received, .....	324 03
Total for year so far, .....	\$ 480 69

**CHINA MISSION.**

<b>Ohio—\$65.00.</b>	
Northeastern District, Individuals. Bequest of G. J. L. Strausbaugh, \$50; Susan Bixler, \$5, .....	55 00
Northwestern Dist., Sunday school. Eagle Creek, .....	10 00
<b>Washington—\$30.00.</b>	
Congregation. Wenatchee, .....	30 00
<b>Indiana—\$5.50.</b>	
Middle District, Individual. Mrs. Ollie F. Benjamin, .....	50
Southern District, Individual. Snow Mahorney, .....	5 00
<b>Virginia—\$3.00.</b>	
Second District, Sunday school, .....	3 00
<b>California—\$1.00.</b>	
Southern District, Individuals. Walter and Selma Stephens, .....	1 00
Total for the month, .....	\$ 104 50
Previously received, .....	41 78
Total for year so far, .....	\$ 146 28

**CUBA CHURCHHOUSE.**

<b>Kansas—\$2.00.</b>	
Northwestern District, Individual. Isaac E. Garst, .....	2 00
<b>Pennsylvania—\$1.00.</b>	
Eastern District, Individual. Mrs. H. A. Balsbaugh, .....	1 00
<b>Ohio—\$0.25.</b>	
Northeastern District, Individual. "E. D. M.," .....	25
Total for the month, .....	\$ 3 25
Previously received, .....	1 00
Total for the year, .....	\$ 4 25

**CUBA MISSION.**

<b>Pennsylvania—\$10.00.</b>	
Southern District, Sunday school. Huntsdale, .....	10 00
Total for the month, .....	\$ 10 00
Previously received, .....	13 03
Total for the year so far, .....	\$ 23 03

**BROOKLYN CHURCHHOUSE.**

<b>Ohio—\$1.25.</b>	
Southern District, Individuals. "Sisters," .....	1 00
Northeastern District, Individual. "E. D. M.," .....	25
Total for the month, .....	\$ 1 25
Previously received, .....	208 77
Total for the year so far, .....	\$ 210 02

**NEW ENGLAND MISSION.**

<b>Illinois—\$40.00.</b>	
Northern District, Individual. "A Brother," .....	40 00
Total for year so far, .....	\$ 40 00

**CHURCH EXTENSION.****Indiana—\$4.18.**

Northern District.

Camp Creek Children's Sunday School Meeting, .....

4 18

Total for the month, ..... \$ 4 18  
Previously received, ..... 8 40

Total for year so far, ..... \$ 12 58

**DENVER MEETINGHOUSE FUND.**

Denver, Colo., Oct. 15, 1908.

Amount of money received by the Church of the Brethren toward the building of a church-house in Denver, Colo., from September 1 to October 1, 1908:

A. B. Van Dyke, Sabetha, Kans., \$2.50; W. W. Horning, Larned, Kans., \$25; Roy M. Price, Larned, Kans., \$5; Grundy Center Sunday School, Grundy Center, Iowa, \$5; J. F. Horner, Ottawa, Kans., \$25; G. C. Weybright, Rocky Ford, Colo., \$2.50; A. C. Peters, Homersville, Nebr., \$1; Joshua Davis, Avoca, Iowa, \$2; Edith Peters, Homersville, Nebr., \$1; John Bjorklund, Rocky Ford, Colo., \$2.50; D. A. Kinzie, Pomona, Kans., \$2; Danl. Shomber, Walton, Kans., \$15; M. P. Holler, Hardin, Mo., \$5; J. M. Eash, Windom, Kans., \$10. Collected by S. A. Honberger: J. B. Barnhart and wife, \$2; John G. Flocher, \$10; H. A. Gnagy, \$10; John Holtz, \$2; H. H. Meyers, \$2; S. S. Meyers, \$5; C. Frederick, \$5; Mrs. W. Burd, \$5; C. M. Garner, 50 cents; Anna Runyan, 50 cents; Wm. Long, \$2; J. E. Jones, \$1; W. C. Swab, \$2; Fred Zaph, \$3; Ed. Zaph, \$5; Katie Strickler, 50 cents; Mr. A. E. Albright, \$1; Noah Albright, \$5; Julia Sheller, \$5; Elizabeth Albright, \$10; C. Messer, \$5; Hannah Messer, \$1; H. S. Shellar, \$5; G. M. Shellar, \$1; Hannah Price, \$1; Ed. Doughty, \$5; J. S. Albright, \$10; Cintha Albright, \$1; John Rudy, \$2. L. C. Klinzman, McCool Junction, Nebr., \$2. Collected by S. A. Honberger: A Brother, 50 cents; Ivestor Sunday School, \$9.45; Ella Shellar, 50 cents; N. M. Albright, \$7.50; Conrad Webber, \$1; Julia Gilbert, 50 cents; W. A. Meyers, \$5; Isaac DuBois, \$3; A. Aurand, \$2; Ed. Eikenberry, \$2; I. Hodgin, \$1; D. M. Shook, \$1; H. Schmidlach, \$1; F. W. Ditch, 50 cents; W. Elliott, \$2; Henry Myers, \$2; J. D. Milne, \$5; Robert Swayer, \$5; Elmer Miller, \$2; Levi Miller, \$2; Harvey Gilliam, \$2; Lemuel Pratt, \$10; H. C. Shellar, \$5; Lilly Draper, 50 cents; R. W. Button, \$1; G. A. Moore, \$5; J. L. Turner, \$5; L. E. Miller, \$1; John Dennis, \$5; C. Brewer, \$2; Rebecca Hess, \$5; Mrs. S. A. Meyers, \$5; Liretta Brown, New Paris, Ohio, \$25; J. Y. Brubaker, Conway, Kans., \$5; Jacob Boyd, Lanark, Ill., \$2; C. J. Coffman, Denver, Colo., 50 cents. Collected by I. Cripe: Geo. Sollars and family, \$2; Sylvester Cacanower, \$2; H. W. Kreighbaum, \$5; C. M. Wenger, \$5; E. C. Miller, \$3; Wm. H. Shidler, \$1; Frank Kreider, \$2; A Brother, \$2.50; Levi Hoke, \$1; Rock Run congregation, \$20. Nannie Bowman, Hardin, Mo., \$2; Mary Butler, Juniata, Nebr., \$5; E. R. Deardorff, Bagley, Iowa, \$1; E. S. Crouse, Adel, Iowa, \$2; J. S. Keiser, South English, Iowa, \$5.  
Total, \$403.45.

H. F. Taylor, Secretary and Treasurer Building and Fund Committee.

165 S. Clarkson St., Denver, Colo.

**BROOKLYN MEETINGHOUSE FUND.**

Canada.—Mary and James Harp, \$1.50. California.—A Sister, \$1.75; Mrs. F. L. Hener, \$5; Fannie Light, \$2; W. Leatherman, \$2. Iowa.—Waterloo Sisters' Sewing Circle, \$10. Indiana.—Dora Cacanower, \$5; E. P. Peffley, \$2; H. H. Johnsonbaugh, \$5.

Illinois.—Geo. Windle, \$2; Amos Yordy, \$5. Kansas.—Clara C. Hines, \$1.

Michigan.—A Sister, \$1.

Maryland.—Emma L. Newcomer, \$2; M. Porter, Rowland, \$1.

North Dakota.—W. J. Eller, \$2; S. S. Blocher and wife, \$4; Gertrude and Ira Sharp, \$3.

New York.—Hans and Hattie Kleiberg, \$15; E. G. Miller, \$5; Agnes Jasperson, \$1; Helen Freed, \$2; Hattie Williams and mother, \$6.

Pennsylvania.—Sudie M. Wingert, \$5; J. W. Fyock, \$10; W. L. Brougher, \$2; S. S. Stevens, \$2; Fannie L. Moore, \$1; A. Y. Gruber, \$2; Amanda Roddy, \$1; Eld. J. T. and Jemima

Dietz, \$30; S. M. Lehigh, \$2; Roland Howe, \$10; Katharine Long, \$2; Mary Baker, \$5; Mabel Walters, 50 cents; Levi Stone and wife, \$4; Elam M. Weaver, \$20; Kathryn Moyer, \$1; Anna Mae Evans, \$1; Rettie Givler, \$2; Jennie Ruble, \$3; Israel and Mary Graybill, \$5.

Ohio.—A Brother and Sister, \$1; A Brother and Sister, \$10; Lydia Gibbs, \$1; Wm. Switzer, \$5; Christian Krabill, \$5; Mrs. E. H. Shively, \$4; Chelsea M. Binkley, \$1.

Oklahoma.—Mrs. Eloise Fretz, \$2.

Oregon.—J. F. McCrocker, \$4.

South Dakota.—Elizabeth Peters, \$2.

Virginia.—W. R. Layman, \$5.

India.—Brother and Sister Adam Ebey, \$15; Brother and Sister C. H. Brubaker, \$7; Eliza B. Miller, \$2; Ida Himmelsbaugh, \$1. J. Kurtz Miller, Solicitor of Funds.

5911 Third Avenue, Brooklyn, N. Y.

**FINANCIAL STATEMENT OF BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.**

The following contributions have been received during the month of October:

Grace E. Messner, Lake Odessa, Mich., \$7.85; Joseph H. Wenger, South English, Iowa, \$2; A. J. Weimer, Brookville, Ohio, \$2.40; Boyd Zuck, Lanark, Ill., \$5.64; L. B. Harshbarger, Johnstown, Pa., \$2.50; R. W. Miller, Chicago, Ill., \$2.25; Sarah A. Vandyke, Newburg, Oregon, \$4.76; J. D. Ellenger, Martland, Pa., \$1.98; Sunday-school Collections, Extension No. 2, \$9.26. Total, \$38.64.

Chas. W. Eisenbise, Secretary-Treasurer.  
860 South Clifton Park Avenue.**OFF TO INDIA.**

(Continued from Page 517.)

went so gladly on their way to give their lives in humble service to the lost heathen for whom Christ died.

They are on their way. Shall we not pray much for them, so that they will be a great channel of blessing? Some one has well said, "Few can go. More can give. All of us can pray." Let us find our place, if it is to "go" let us "go." If it is to "give" let us "give" liberally and gladly, since "God loves a cheerful giver." If our place is only to "pray," let us "pray" much and very fervently.

358 Sixtieth St., New Mission Home, Brooklyn, N. Y.

**A LIVING SPRING.**

Men wondered how, in summer heat,  
The little brook, with music sweet  
Could glide along the dusty way,  
When all else parched and silent lay.  
Few stopped to think how, every morn,  
The sparkling stream anew was born  
In some moss-circled mountain pool,  
Forever sweet and clear and cool;  
A life that, ever calm and glad,  
One melody and message had.  
"How keeps it so?" one asked, "when I  
Must change with every changing sky?"  
Oh! if men knew the secret power  
That gladdens every day and hour,  
Would they not change to song life's  
care  
By drinking at the fount of prayer?

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- “When I Get Home.”
- “Somebody.”
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- “The Name of Jesus.”

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